

# **SRI DASAM GRANTH SAHIB**

(Original in Punjabi  
&  
Roman with English Translation)

**Volume - Three**

**Gurbachan Singh Makin**  
Management Consultant

Published by : Lahore Book Shop  
2, Lalpur Old Market, Ludhiana





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*Shri Dasam Granth Sahib*  
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*by Gubachan Singh Makin*  
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## Acknowledgement

1. The job of translating Dasam Granth Sahib in English prose, with the original in Gurmukhi (Punjabi) alongwith the roman script for non-punjabi readers is not appreciated in some circles for certain reasons. But this job was entrusted to me by Baba Virsa Singh Ji of Gobind Sadan in 2002, and completed by me in 2005. Some bow the work remained unpublished due to the sudden death of Baba Virsa Singh Ji. So I am totally indebted to Gobind Sadan for the work.
2. Since the work was lying incomplete for almost ten years, I thought of publishing this work based on an English version of the Punjabi version by Dr. Rattan Singh Jaggi & Mrs. Gursharan Kaur Jaggi with their blessings. Of course the Roman Script of the original was not in the original concept, which has been added now for obvious reasons.
3. Some people have reservations about the portions of the Granth dealing with "Pakhiyan Charitar", but Baba Vira Singh Ji always believed that this portion is completely dealt with by Guru Gobind Singh Ji and I am equally convinced with it. Different views have been expressed by different people. So I owe my gratitude to Dr. Rattan Singh Jaggi & Mrs. Gursharan Kaur Jaggi for this publication.
4. I am also indebted to Major Karnail Singh of Sector 34, Chandigarh who has been of great help to me and had always given me moral support in my efforts, as President of Gurdwara Sri Guru Tegh Bahadur, Sector 34, Chandigarh.



# Introduction

The original granth, called Vidya Sagar, weighing about nine maunds, including the poetry of Guru Gobind Sing Ji and other learned poets, seems to have been destroyed in the devastating currents of Sarsa Reviulet while the Guru abandoned the fort of Anandpur Sahib in 1704 and headed for Chamkaur Sahib alongwith 40 Sikhs only.

Then the first attempt to collect and combine the various remnants of different poetic versions of the Guru remaining safe with certain Sikh followers was made by Bhai Mani Singh, the first Sikh Granthi of Darbar Sahib, Amritsar in the form of a Pothi about 50 years later. Bhai Deep Singh, Bhai Sukha Singh and some others made similar attempts to publish a version of Dasam Granth. Out of all these versions the most important are Bhai Mani Singh Beer, Topkhana Patiala Wali Beer (Moti Bagh Gurdwara) and Sri Patna Sahib Wali Beer. All these versions differ briefly in their contents due to various reasons. In 1897 Gurmat Pracharak Sabha Amritsar collected about 32 versions of this Granth. The various Banis (Poetic versions) constitute the Dasam Granth as follows :-

i) Jaap, ii) Akal Ustat, iii) Bachittar Natak, iv) Chandi Charitar-I, v) Chandi Charita'r-II, vi) Vaar Sri Bhagouti Ji Ki (Vaar Durga), vii) Gyan Prabodh, viii) Choubis Avtar, ix) other Avtars (Brahma Rudar), x) Shabad Hazarai, xi) Swaiyyas, xii) Khalsa Mehma, xiii) Shastra Naam Mala, xiv) Charitar Pakhiyan and xv) Zafar Nama & (Haqaitain). In his Haqaitain report Giani Sardul Singh had clarified all the doubts about its authenticity. Then in 1902 Bhai Bishan Singh (of Sangrur) confirmed its author as Guru Gobind Singh based on certain facts and reasoning. Then in 1950 Dr. Trilochan Singh also confirmed 'Dasam Granth' as authored by the Guru himself.

Now in 1999 on the inauguration of 300th Birth Anniversary of Khalsa Dr. Rattan Singh Jaggi and Dr. Gursharan Kaur Jaggi, under the patronage of Baba Virsa Singh Ji (Gobind Sadan) have published a Punjabi version of the Granth in five volumes.

The present publication of 'Dasam Granth' including the roman version of the Original Text' is an attempt to present it in English for the benefit of English Readers. This version is based on an English version of the text given by Dr. R.S. Jaggi (with his blessings and goodwill).

No individual is capable of commenting on the greatness and life of Guru Gobind Singh Ji, (Sahib-e-Kamal) and personally I feel, this effort and attempt to publish a part of his literacy poetic writings in the form of Dasam Granth in English prose is to understand his greatness and mission in life. I have no ability or capacity to mention even about his various facets of life, like war-fare, creation of Khalsa, challenging the mighty emperor Aurangzeb and fighting against mughal oppression, sacrifice of the whole family (father, four sons and mother), what to talk of his literary achievements.

I could only give my opinion that the style of poetic versions in Dasam Granth in the form of various Chhands in 'Brij' alongwith Arabic and Persian vocabulary proves the point that the author of this Granth could be none other than Guru Gobind Singh himself.

Though Sri Guru Granth Sahib was annointed (appointed) as the living Guru of the Sikhs by Guru Gobind Singh Ji, after him, Dasam Granth deserves the same respect as a literary achievement of the great Guru.

G.S.Makin

1585/34D

Chandigarh,

Ph.: 0172-2600244

# **Preface**

The Third Volume of Dasam Granth deals with the topics of Choubis Avtar (twenty four incarnations) eg. Nar Avtar Nehkalanki Avtar etc. Then it further discusses Brahma Avtar, Rudra Avtar including the chapter on Dutt and Parasnath.

Then some hymns, Swaiyyai's and Shastar Naam Mala form a part of this volume.

The Shastar Naam Mala explains the diversity of descriptions detailed by Guru Gobind Singh ji in analysing various types of armour like arrows and guns etc. which is really charming and interesting. The hymns under Rag Ramkali (Patshahi 10) and Rags Sorath, Kalyan and Tilang apart from Rag Bilawal and devgandhari extol the grandeur of the Lord and His True Name further in support of the philosophy of Sikhism as explained in Sri Guru Granth Sahib. Similarly the Swaiyyas (Patshahi 10) add to the glory of the Lord further, thus giving another angle in the praise of the Lord-Sublime. Thus Dasam Granth is complimentary to Sri Guru Granth Sahib.

Dated : 20/10/2016

G.S.Makin





# Foreword

Bhai Gurbachan Singh is a well known scholar who has written an exegesis of the entire Sri Guru Granth Sahib in Scholastic English with great dedication and devotion. He spent ten long years to accomplish this remarkable task. Besides, he has written a book in Punjabi.

‘Amrit Boond Suhaavani’ Which contains meanings and explanation of all the ‘Pause Verses’ in the Sikh scripture.

Three years ago, another idea came into his mind that he should prepare an English annotation of the ‘banis’ of Sri Guru Gobind Singh Ji, which is not available in the market. In this series, the first volume prepared by him is in your hands. It contains the original text in Panjabi and Roman transliteration (on the left) page followed by their translation into English (on the right). It will prove to be very useful to the English knowing readers.

A Gursikh reads or recites five “Nitnem banis” in the morning and two in the evening without fail. These include three ‘banis’ (compositions) of the Tenth Guru Sahib: 1. Jaap Sahib, 2. Swaiyyas Patshahi Dasvin 3. Kabio Vach Benati Choupaiee(Patshahi Dasvin). In the present time, some misguided and mistaken scholars create misconceptions about these ‘banis’ (compositions). While administering ‘amrit’, a sikh is instructed to read/recite these ‘banis’ (compositions) regularly. The command of the ‘Panj Piaras’ (Five Beloved ones) is the Guru’s command, which we must obey humbly; controversy about them is uncalled for. The entire ‘Jaap Sahib’ composition is uttered in praise of the Timeless Lord. In the very first stanza Guru Sahib says:

That Lord is immovable or eternal Being. He has neither any mark nor sign, not form, nor complexion, nor caste, nor clan. He is self illumined and this glory is very intense and powerful. His name is indescribable.

Therefore. I am describing his attributive names.

‘who can describe all thy Names? Only men of good sense mention Thy attributive Names.’

In ‘Jaap Sahib’, we find words exactly parallel and synonomous to those in the ‘mool mantra’ (fundamental chant) from ‘Ek onkar’ to ‘Gurprasaad’ recorded at the beginning of Sri Guru Granth Sahib:

Similarity between Jap Ji and Jaap Sahib is given below:-

**Jap Ji**

Ek onkar

Satnaam

Karta Purkh

Nir bhou

Nir Vair

Akal moorat

Ajooni

Saibhung

Gur Prasad

**Jaap Sahib**

ek hai anek hai

Sadavang saroopai

Kariang, Sarbung karta, Samstul, Nivarai

Nirbhai Abheet

Namo rag roopai, Na Satrai, Namitrai

Namastang akalai Nirbhoot, Rooprung

Ajai, Ajanmai

Sarab bisa rachio Garan Bhanjanhar

Tav Prasad

It is therefore, clear that the tenth Guru’s composition ‘Jaap Sahib’ conforms to the ‘bani’ (Guru’s utterance) enshrined in Sri Guru Granth Sahib.

The ‘Chaupai Patshahee Daswin’ contains the following stanza : (Takoe kar pahan unmanat)

Rank fools contemplate the Lord by making His idol holy,

For they cannot fathom this mystery,

Shiva as Eternal Lord they call,

But recognize not his secret at all (16)

Guru Sahib openly rejects idol worshkp and the worshippers of Lord Shiva. People have no knowledge and understanding of the Transcendent Lord God. They worship stone idols. They worship Lord Shiva as if

he were transcendent God Himself. Who else but the Tenth Guru could administer such a warning?

In the 'swaiyyas Patshahi Daswin' have been sung the laudations of the timeless one God. We have been cautioned about the so-called dera-heads, holy men and braham-gyanis. The hollowness of the various methods of practicing Divine Name (meditation) have been exposed. We have been for-fidden to do idol worship. Only the method of practicing God's loving devotion has been prescribed for meeting and attaining God.

In the light of the facts stated above, it is absolutely clear that any controversy about these 'bani's (compositions) is uncalled for.

By annotating these compositions in English, Bhai Sahib Gurbachan Singh Ji has made a commenable effort. English-knowing readers, who do not know Panjabi, will be immensely benefitted. Inspite of indifferent health and old age, with the Guru's grace, he is continuing to serve Gurmat literature even today. I pray to the Satguru to grant him good health and greater spiritual strength so that he may continue to render maximum service to Gurmat literature through his writings.

Sardara Singh  
Editor, Gurbani Chanan  
Monthly Magazine  
S.A.S. Nagar (Mohali), Punjab.









ੴ  
ਸਤਿਗੁਰ  
ਪ੍ਰਸਾਦਿ

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ  
ਅਬ ਨਰ ਅਵਤਾਰ ਕਥਨੰ  
ਚੌਪਈ

ਅਬ ਬਾਈਸੋ ਗਨਿ ਅਵਤਾਰਾ । ਜੈਸ ਰੂਪ ਕਹੁ ਧਰੋ ਮੁਰਾਰਾ ।  
ਨਰ ਅਵਤਾਰ ਭਯੋ ਅਰਜੁਨਾ । ਜਿਹ ਜੀਤੇ ਜਗ ਕੇ ਭਟ ਗਨਾ । ੧ ।

**Choubees Avtar**  
**ik Onkar Sri Vahe Guru Ji Ki Fateh**  
**Ab Nar Avtar Kathanung**  
**Choupaiee**  
ab baieesvai gunn avtara.  
jais roop koh dharai murara.  
Nar avtar bhiou arjuna.  
jeh jeetai jug ke bhat gana. (1)

ਪ੍ਰਿਥਮ ਨਿਵਾਤ ਕਵਚ ਸਭ ਮਾਰੇ । ਇੰਦ੍ਰ ਤਾਤ ਕੇ ਸੋਕ ਨਿਵਾਰੇ ।  
ਬਹੁਰੇ ਜੁਧ ਰੁਦ੍ਰ ਤਨ ਕੀਆ । ਰੀਝੈ ਭੂਤਿ ਰਾਟ ਬਰੁ ਦੀਆ । ੨ ।  
pritham nivat kavach sabh marai. Inder taat kai sok niwarai.  
bohrai judh rudar tan kia. reejhai bhoot raat bar dia. (2)

ਬਹੁਰਿ ਦੁਰਜੋਧਨ ਕਹ ਮੁਕਤਾਯੋ । ਗੰਧਰਬ ਰਾਜ ਬਿਮੁਖ ਫਿਰਿ ਆਯੋ ।  
ਖੰਡਵ ਬਨ ਪਾਵਕੋਹਿ ਚਰਾਵਾ । ਬੂੰਦ ਏਕ ਪੈਠੈ ਨਹਿ ਪਾਵਾ । ੩ ।  
bahur Duryodhan keh muktaieou. gandhrab raj bikham phir aieyo.  
khandav ban pavkohai charaya. boond ek paithai neh pava. (3)

ਜਉ ਕਹ ਕਥਾ ਪ੍ਰਸੰਗ ਸੁਨਾਉ । ਗ੍ਰੰਥ ਬਢਨ ਤੇ ਹਿਰਦੈ ਡਰਾਉ ।  
ਤਾ ਤੇ ਥੋਰੀ ਕਥਾ ਕਹਾਈ । ਭੂਲ ਦੇਖਿ ਕਬਿ ਲੇਹੁ ਬਨਾਈ । ੪ ।  
Jou keh katha parsang sunaou. granth badhan te hirdai draouoo.  
ta te thori katha kahaiee. bhool dekh kar leho banaiee. (4)

ਕਉਰਵ ਜੀਤਿ ਗਾਵ ਸਬ ਆਨੀ । ਭਾਤਿ ਭਾਤਿ ਤਿਹ ਮਹਿ ਅਭਿਮਾਨੀ ।  
ਕ੍ਰਿਸਨ ਚੰਦ ਕਹੁ ਬਹੁਰਿ ਰਿਝਾਯੋ । ਜਾ ਤੈ ਜੈਤਪਤ੍ਰ ਕਹੁ ਪਾਯੋ । ੫ ।  
kourav jeet gaav sab ani. bhant bhant tiu meh abhimani.  
Krisan Chand koh bohar reejhaiou. ja tai jaitpatar koh paiyo. (5)

ਗਾਂਗੇਵਹਿ ਭਾਨੁਜ ਕਹੁ ਮਾਰਯੋ । ਘੋਰ ਭਯਾਨ ਅਯੋਧਨ ਪਾਰਯੋ ।  
ਦੁਰਜੋਧਨ ਜੀਤਾ ਅਤਿ ਬਲਾ । ਪਾਵਤ ਭਯੋ ਰਾਜ ਅਬਿਚਲਾ । ੬ ।  
gangeveh bhanuj koh mariou. ghor bhayan ayodhan pareou.  
durjodhan jeeta at bala. pavat bhiou raj abichala. (6)



## **Choubis Avtar**

**ik Onkar Satgur Prasad**

**Now the Episode of Nar Incarnation (Nar Avtar)**

### **Choupaiee**

Now I would describe the 22<sup>nd</sup> incarnation (avtar) the way the (Kal Purkh) Lord (Murari) had transformed Himself in this form. From Nar Incarnation Arjun had taken birth, who had won over most of the bravest of men. (1)

First of all, he vanquished Nivat Kavcha (the Stalwart enemies of Indra God), thus helped to assuage the pain of his father, Indra. Then he fought against Shiva, when Shiva (god of death) had blessed him with certain favours. (2)

Then he saved Daryodan from his bondage (of various calamities) and turned away the king of Gandhrab) by vanquishing him in war. The jungle of Khandwa was then burnt by fire, and made such an arch of his arrows (shadow of) that not a drop of water could reach in help. (3)

If I were to attempt writing more details of this episode, then I am afraid the Granth would become unwieldy (enlarged), so I have tried to explain in brief only. Wherever there is any flaw or shortcoming, the poets may rectify it themselves. (4)

The proud Kaurvas of wide forms (nature) were defeated and all their territories were annexed by him. Thus he pleased Krishna and received from him a letter of victory. (5)

Then he killed Bhisham (Gureev) and Karan also, by engaging them in a fierce battle, further more he was victorious over the brave warrior Daroyadan and won over the rule over Bharat (India) permanently. (6)

ਕਹ ਲਗਿ ਕਰਤ ਕਥਾ ਕਹੁ ਜਾਉ । ਗ੍ਰੰਥ ਬਦਨ ਤੇ ਅਧਿਕ ਤਰਾਉ ।  
 ਕਥਾ ਬ੍ਰਿਧ ਕਸ ਕਰੋ ਬਿਚਾਰਾ । ਬਾਈਸਵੇ ਅਰਜੁਨ ਅਵਤਾਰਾ । ੭ ।  
 ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ  
 ਨਰ ਅਵਤਾਰ ਬਾਈਸਵੇ ਸੰਪੂਰਣ ਸਤੁ ਸੁਭਮ ਸਤੁ । ੨੨ ।

keh lag karat katha keh jaou.  
 granth badhan te adhik draouoo.  
 katha biradh kas karou bichara.  
 baieesavai Arjun avtara. (7)  
 Iti Sri Bachittar Natak granthai  
 Nar Avtar beesvai Sampuranung. All is well. (22)

**ਅਬ ਬਉਧ ਅਵਤਾਰ ਤੇਈਸਵੇ ਕਥਨੰ  
 ਚੌਪਈ**

ਅਬ ਮੇ ਗਨੋ ਬਉਧ ਅਵਤਾਰਾ । ਜੈਸ ਰੂਪ ਕਹੁ ਧਰਾ ਮੁਰਾਰਾ ।  
 ਬਉਧ ਅਵਤਾਰ ਇਹੀ ਕੋ ਨਾਉ । ਜਾਕਰ ਨਾਵ ਨ ਥਾਵ ਨ ਗਾਉ । ੧ ।

**Ab Boudh Avtar Taieesvaon kathanung  
 Choupaiee**

ab mein gano boudh avtara.  
 jais roop koh dhara murara.  
 boudh avtar ehi kou naou.  
 jakar nav na thav na gaou. (1)

ਜਾਕਰ ਨਾਵ ਨ ਠਾਵ ਬਖਾਨਾ । ਬਉਧ ਅਵਤਾਰ ਵਹੀ ਪਹਚਾਨਾ ।  
 ਸਿਲਾ ਸਰੂਪ ਰੂਪ ਤਿਹ ਜਾਨਾ । ਕਥਾ ਨ ਜਾਹਿ ਕਲੁ ਮਹਿ ਮਾਨਾ । ੨ ।  
 jakar nav na thaav bakhana.  
 boudh avtar vehi pehchana.  
 Sila sarup roop the jana.  
 katha na jahe kal meh mana. (2)

**ਦੋਹਰਾ**

ਰੂਪ ਰੇਖ ਜਾਕਰ ਨ ਕਛੁ ਅਰੁ ਕਛੁ ਨਹਿਨ ਆਕਾਰ ।  
 ਸਿਲਾ ਰੂਪ ਬਰਤਤ ਜਗਤ ਸੋ ਬਉਧ ਅਵਤਾਰ । ੩ ।  
 ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਬਉਧ ਅਵਤਾਰ  
 ਤੇਈਸਵੇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ । ੨੩ ।

**Dohra**

roop rekh jakar na kachh or kachh nehan akar.  
 Sila roop bartat jagat so boudh avtar. (3)  
 Iti Sri Bachittar Natak granthai boudh avtar  
 taieesvain samapatam. (23)

How far could I describe the details of this episode, else it would be too lengthy, I am afraid. Details are too wieldy, and to cut if short, Arjun became the twenty-second Incarnation. (7)

### **Now description of the 23<sup>rd</sup> Budh Incarnation**

#### **Choupaiee**

Now I would describe the episode of Budh Incarnation, just as the Lord (Kal Purkh) transformed Himself into that form. We should try to understand the name of the Budh Incarnation, who had no name, place or village as such. (1)

We cannot ascribe any name or place to this Incarnation, as such it could only be understood as Budh Incarnation. His form could be taken as a (Statue) form of stone. This episode has not been accepted during the age of Kal Yug by anybody. (2)

#### **Dohra**

There is no form or physical appearance. In the world, the existence of a Statue (Stone) form is referred to as Budh Incarnation. (3)

Here end the episode of twenty-third Incarnation of Bachittar Natak Granth. All is well. (23)

ਅਥ ਨਿਹਕਲੰਕੀ ਚੌਬੀਸਵੇਂ ਅਵਤਾਰ ਕਥਨੰ

ਚੌਪਈ

ਅਬ ਮੈ ਮਹਾ ਸੁਧ ਮਤਿ ਕਰਿ ਕੈ । ਕਹੋ ਕਥਾ ਚਿਤੁ ਲਾਇ ਬਿਚਰਿ ਕੈ ।

ਚਉਬਸੀਵੇਂ ਕਲਕੀ ਅਵਤਾਰਾ । ਤਾ ਕਰ ਕਹੋ ਪ੍ਰਸੰਗ ਸੁਧਾਰਾ । ੧ ।

**Ab Nehkalanki Choubeesvai avtar kathanung**

**Choupaiee**

ab mein maha sudh mat kar kai. kehai katha chit laie bichar kai.

Choubeesvo kalki avtara. ta kar kehai parsang sudhara. (1)

ਭਾਰਾਕ੍ਰਿਤ ਹੋਤ ਜਬ ਧਰਣੀ । ਪਾਪ ਗ੍ਰਸਤ ਕਛੁ ਜਾਤ ਨ ਬਰਣੀ ।

ਭਾਂਤਿ ਭਾਂਤਿ ਤਨ ਹੋਤ ਉਤਪਾਤਾ । ਪੁਤ੍ਰਹਿ ਸੇਜਿ ਸੇਵਤ ਲੈ ਮਾਤਾ । ੨ ।

bhara krit hot jab dharni. paap grasat kachh jaat na barni.

bhant bhant tan hote utpata. putreh seij sovat lai mata. (2)

ਸੁਤਾ ਪਿਤਾ ਤਨ ਰਮਤ ਨਿਸੰਕਾ । ਭਗਨੀ ਭਰਤ ਭ੍ਰਾਤ ਕਹੁ ਅੰਕਾ ।

ਭ੍ਰਾਤ ਬਹਨ ਤਨ ਕਰਤ ਬਿਹਾਰਾ । ਇਸਤ੍ਰੀ ਤਜੀ ਸਕਲ ਸੰਸਾਰਾ । ੩ ।

suta pita tan ramat nisanka. bhagni bharat bhrat koh anka.

bhrat behan tan karat bihara. istri taji sakal sansara. (3)

ਸੰਕਰ ਬਰਣ ਪ੍ਰਜਾ ਸਭ ਹੋਈ । ਏਕ ਗਯਾਤ ਕੋ ਰਹਾ ਨ ਕੋਈ ।

ਅਤਿ ਬਿਭਚਾਰ ਫਸੀ ਬਰ ਨਾਰੀ । ਧਰਮ ਰੀਤ ਕੀ ਪ੍ਰੀਤਿ ਬਿਸਾਰੀ । ੪ ।

Sankar baran parja sab hoiee. ek geiyat ko reha na koiee.

at bibhchar phasi bar nari. dharam reet ki preet bisari. (4)

ਘਰਿ ਘਰਿ ਝੂਠ ਅਮਸਿਆ ਭਈ । ਸਾਚ ਕਲਾ ਸਸਿ ਕੀ ਦੁਰ ਗਈ ।

ਜਹ ਤਹ ਹੋਨ ਲਗੇ ਉਤਪਾਤਾ । ਭੋਗਤ ਪੂਤ ਸੇਜਿ ਚੜਿ ਮਾਤਾ । ੫ ।

ghar ghar jhooth amasia bhaiee. sach kala sas ki dur gaiee.

jeh the hone lagai utpata. bhogat poot saij charr mata. (5)

ਦੁੰਦਤ ਸਾਚ ਨ ਕਤਹੂੰ ਪਾਯਾ । ਝੂਠ ਹੀ ਸੰਗ ਸਬੋ ਚਿਤ ਲਾਯਾ ।

ਭਿੰਨ ਭਿੰਨ ਗ੍ਰਿਹ ਗ੍ਰਿਹ ਮਤ ਹੋਈ । ਸਾਸਤ੍ਰ ਸ੍ਰਿਮਿਤ ਛੁਐ ਨ ਕੋਈ । ੬ ।

dhoondhat saach na kathun paya. jhooth hi sung sabo chit laya.

bhin bhin greh greh mat hoiee. Sastar Simrit chhuai na koiee. (6)

ਹਿੰਦਵ ਕੋਈ ਨ ਤੁਰਕਾ ਰਹਿ ਹੈ । ਭਿਨ ਭਿਨ ਘਰਿ ਘਰਿ ਮਤ ਗਹਿ ਹੈ ।

ਏਕ ਏਕ ਕੇ ਪੰਥ ਨ ਚਲਿ ਹੈ । ਏਕ ਏਕ ਕੀ ਬਾਤ ਉਥਲਿ ਹੈ । ੭ ।

hindav koiee na turka reh hai. bhin bhin ghar ghar mat geh hai.

ek ek ke panth na chal kai. ek ek ki baat ubal hai. (7)

## **Now the Description of Nehkalanki 24<sup>th</sup> Incarnation Choupaiee**

Now I am going to describe the episode by incorporating my intelligent version with full thoughtful consideration, that the twenty fourth Incarnation is that of Kalki, and am describing it with full beautitude. (1)

When the Earth is fully burdened with the sinful actions then the details of sins, besetting it cannot be mentioned. Many forms of Sins are committed and stated therein, when the mother enjoys sexful life with her own son. (2)

The daughter enjoys sex with her father, while the sister embraces her brother even. The brother enjoys sex with his sister and the world has discarded the system of a married woman. (3)

The whole people are devoid of Caste system. Nobody is to be seen belonging to a particular Caste. Most women are engrossed in demoralised life, forgetting the life of True Love, based on religion. (4)

Every house is engrossed in a life of falsehood, while the moon of truthful living is missing completely. Everywhere there are uprisings, and the son is enjoying sexual behaviour with his mother. (5)

No-where can find a trace of truthfulness with all the effort, and everyone's mind is engaged in falsehood. With such a background there would be different versions of religion in each home, and no one would ever attempt to read (touch Shastras and) Smritis. (6)

There will be no true Hindu or Muslim as there would be prevalent various religions in all the homes. No one would try to follow the path (of life) shown by others, thus contradicting the task of one another. (7)

ਭਾਰਾਕ੍ਰਿਤ ਧਰਾ ਸਬ ਹੁਇ ਹੈ । ਧਰਮ ਕਰਮ ਪਰ ਚਲੈ ਨ ਕੁਇ ਹੈ ।  
ਘਰਿ ਘਰਿ ਅਉਰਿ ਅਉਰਿ ਮਤ ਹੋਈ । ਏਕ ਧਰਮ ਪਰ ਚਲੈ ਨ ਕੋਈ । ੮ ।  
bhara kirat dhara sab hoiai hai. dharam karam par chalai na koiai hai.  
ghar ghar aour aur mat hoiee. ek dharam par chalai na koiee. (8)

#### ਦੋਹਰਾ

ਭਿੰਨ ਭਿੰਨ ਘਰਿ ਘਰਿ ਮਤੋ ਏਲ ਨ ਚਲਿ ਹੈ ਕੋਇ ।  
ਪਾਪ ਪ੍ਰਚਰ ਜਹ ਤਹ ਭਯੋ ਧਰਮ ਨ ਕਤਹੂੰ ਹੋਇ । ੯ ।

#### Dohra

bhin bhin ghar ghar mato ek na chal hai koiai.  
paap parchar jeh bhiou dharam na kathun hoiai. (9)

#### ਚੌਪਈ

ਸੰਕਰ ਬਰਣ ਪ੍ਰਜਾ ਸਭ ਹੋਈ । ਛਤ੍ਰੀ ਜਗਤਿ ਨ ਦੇਖੀਐ ਕੋਈ ।  
ਏਕ ਏਕ ਐਸੇ ਮਤ ਕੇ ਹੈ । ਜਾ ਤੇ ਪ੍ਰਾਪਤਿ ਸੁਦ੍ਰਤਾ ਹੋਇ ਹੈ । ੧੦ ।

#### Choupaiee

Sankar baran parja sabh hoiee. Chhatri jagat na dekhiai koiee.  
ek ek aisai mat kai hai. ja te prapat sudarata hoiai hai. (10)

ਹਿੰਦੂ ਤੁਰਕ ਮਤ ਦੁਹੂੰ ਪ੍ਰਹਰਿ ਕਰਿ । ਚਲਿ ਹੈ ਭਿੰਨ ਭਿੰਨ ਮਤ ਘਰਿ ਘਰਿ ।  
ਏਕ ਏਕ ਕੇ ਮੰਤ੍ਰ ਨ ਗਹਿ ਹੈ । ਏਕ ਏਕ ਕੇ ਸੰਗਿ ਨ ਰਹਿ ਹੈ । ੧੧ ।  
hindu turk mat dohun parhar kar. chal hai bhin bhin mat ghar ghar.  
ek ek ke mantar na geh hain. ek ek ke sung na geh hain. (11)

ਆਪੁ ਆਪੁ ਪਾਰਬ੍ਰਹਮ ਕਹੈ ਹੈ । ਨੀਚ ਉਚ ਕਹ ਸੀਸ ਨ ਨੈ ਹੈ ।  
ਏਕ ਏਕ ਮਤ ਇਕ ਇਕ ਧਾਮਾ । ਘਰਿ ਘਰਿ ਹੋਇ ਬੈਠ ਹੈ ਰਾਮਾ । ੧੨ ।  
aap aap par braham kehai hai. neech uch keh sees na nai hai.  
ek ek mat ik ik dhama. ghar ghar hoiai baith hai Rama. (12)

ਪੜਿ ਹੈ ਕੋਇ ਨ ਭੂਲਿ ਪੁਰਾਨਾ । ਕੋਊ ਨ ਪਕਰ ਹੈ ਪਾਨਿ ਕੁਰਾਨਾ ।  
ਬੇਦ ਕਤੇਬ ਜਵਨ ਕਰਿ ਲਹਿ ਹੈ । ਤਾ ਕਹੁ ਗੋਬਰਾਗਿਨ ਮੋ ਦਹਿ ਹੈ । ੧੩ ।  
parr hai koiai no bhul purana. kouoo na pakar hai paan kurana.  
beid kateb javan kar leh hai. ta koh gobaragun mo deh hai. (13)

ਚਲੀ ਪਾਪ ਕੀ ਜਗਤਿ ਕਹਾਨੀ । ਭਾਜਾ ਧਰਮ ਛਾਡ ਰਜਧਾਨੀ ।  
ਭਿੰਨ ਭਿੰਨ ਘਰਿ ਘਰਿ ਮਤ ਚਲਾ । ਯਾ ਤੇ ਧਰਮ ਭਰਮਿ ਉਡਿ ਟਲਾ । ੧੪ ।  
Chali paap ki jagat kahani. bhaja dharam chhaad rajdhani.  
abhin bhin ghar ghar mat chala. ya te dharam bharamud tala. (14)

The whole world (Earth) would be suffering under the burden of sinful life, as no one would follow the path of righteousness. (8)

### **Dohra**

In each home there would be many forms of religious life, and none would follow one religion. Everywhere sinful life would take charge, and true religion would vanish. (9)

### **Choupaiee**

The whole populace would be devoid of Caste or creed, and the Kashatriyas would be nowhere to be seen. Everyone could follow a form of religion which would propagate lower levels of morality. (10)

Forgetting about the Hindu or Muslim religions, each house would be divided into various religions. No one would follow the advice of one side, as such no one would try to live together with others. (11)

Everyone would try to behave like God, and a younger person would not respect the elder one. Each house will have many forms of religion, and would rest in the home like Lords. (12)

No one would read Puranas even by mistake, neither anyone would read Koran. If anyone were to handle Vedas or Katebs, he would be burnt in the fire of cowdung cakes. (13)

The world would follow a sinful life, as the religion would run away from its citadel. Each house would be beset with different forms of religion, and religious life would disappear being considered a vague (doubtful) form of life. (14)

ਏਕ ਏਕ ਮਤ ਐਸ ਉਚੈ ਹੈ । ਜਾ ਤੇ ਸਕਲ ਸੁਦ੍ਹ ਹੁਇ ਜੈ ਹੈ ।  
 ਛਤ੍ਰੀ ਬ੍ਰਹਮਨ ਰਹਾ ਨ ਕੋਈ । ਸੰਕਰ ਬਰਨ ਪ੍ਰਜਾ ਸਬ ਹੋਈ । ੧੫ ।  
 ek ek mat ais uchai hai. ja te sakal sudar hoiai jai hai.  
 chhatri brahman raha na koiee. Sankar baran parja sab hoiee. (15)

ਸੁਦ੍ਹ ਧਾਮਿ ਬਸਿ ਹੈ ਬ੍ਰਹਮਣੀ । ਬਈਸ ਨਾਰਿ ਹੋਇ ਹੈ ਛਤ੍ਰਨੀ ।  
 ਬਸਿ ਹੈ ਛਤ੍ਰਿ ਧਾਮਿ ਬੈਸਾਨੀ । ਬ੍ਰਹਮਨ ਗ੍ਰਿਹ ਇਸਤ੍ਰੀ ਸੁਦ੍ਰਾਨੀ । ੧੬ ।  
 Sudar dham bas hai brahmani. baiees nar hoiai hai chhatarni.  
 bas hai chhatar dham baisaini. brahman greh istri sudrani. (16)

ਏਕ ਧਰਮ ਪਰ ਪ੍ਰਜਾ ਨ ਚਲ ਹੈ । ਬੇਦ ਕਤੇਬ ਦੋਊ ਮਤ ਦਲ ਹੈ ।  
 ਭਿੰਨ ਭਿੰਨ ਮਤ ਘਰਿ ਘਰਿ ਹੋਈ । ਏਕ ਪੈਡ ਚਲ ਹੈ ਨਹੀ ਕੋਈ । ੧੭ ।  
 ek dharam par parja na chal hai. beid kateb douoo mat dal hai.  
 bhin bhin mat ghar ghar hoiee. ek paind chal hai na koiee. (17)

#### ਗੀਤਾ ਮਾਲਤੀ ਛੰਦ

ਭਿੰਨ ਭਿੰਨ ਮਤੋ ਘਰੋ ਘਰਿ ਏਕ ਏਕ ਚਲਾਇ ਹੈ ।  
 ਐਡ ਬੈਡ ਫਿਰੈ ਸਬੈ ਸਿਰ ਏਕ ਏਕ ਨ ਨਯਾਇ ਹੈ ।  
 ਪੁਨਿ ਅਉਰ ਅਉਰ ਨਏ ਨਏ ਮਤ ਮਾਸਿ ਮਾਸਿ ਉਚਾਹਿਗੇ ।  
 ਦੇਵ ਪਿਤਰਨ ਪੀਰ ਕੋ ਨਹਿ ਭੁਲਿ ਪੂਜਨ ਜਾਹਿਗੇ । ੧੮ ।

#### Geeta Malti Chhand

bhin bin matai gharo ghar ek ek Chalaie hai.  
 aid baid phirai sabai sir ek ek na naryaie hai.  
 punn aour aour naie naie mat mas aichahege.  
 dev pitran par ko neh bhool pujaan jahe gai. (18)

ਦੇਵ ਪੀਰ ਬਿਸਾਰ ਕੈ ਪਰਮੇਸ੍ਵਰ ਆਪੁ ਕਹਾਹਿਗੇ ।  
 ਨਰ ਭਾਤਿ ਭਾਤਨ ਏਕ ਕੋ ਜੁਰਿ ਏਕ ਏਕ ਉਡਾਹਿਗੇ ।  
 ਏਕ ਮਾਸ ਦੁਮਾਸ ਲੋ ਅਧ ਮਾਸ ਲੋ ਤੁ ਚਲਾਹਿਗੇ ।  
 ਅੰਤ ਬੁਬਰਿ ਪਾਨ ਜਿਉ ਮਤ ਆਪ ਹੀ ਮਿਟਿ ਜਾਹਿਗੇ । ੧੯ ।  
 dev pir bisar kai parmesar aap kahahegai.  
 nar bhant bhatan ek ko jur ek ek udehgai.  
 ek mass damas lai adh mas lai ta chalehgai.  
 ant bubar paan jiou mat aap hi mit jahegai. (19)



Each one will consider his religion as Supreme, as such all will have a lower standard of morality. No one would follow Brahmanic Values, and the whole populace would be devoid of Varunas. (15)

The Brahmins wife would be seen in the house of a lower Caste fellow, while the Brahmin would have a low-caste (Shudra) wife. (16)

The whole population would not follow one religion, as such the Vedas or (Koran) Katebs would be completely discarded. Each house will have different form of religious life, and none would follow a particular path. (17)

### **Gita Malti Chhand**

Each house would be following three versions of religion as directed by one individual. Every-one would move around with pride and none would bow before the other. So every month various new versions of religion would appear on the horizon. No one would pay respect to gods, ancestors, or religious heads, even by default. (18)

Forgetting the gods and Pirs (Saints) everyone would consider himself as god. Various people, would get together and make fun of the others religion. For a month or two months or half a month, they would follow one religion, while eventually that (religion) path would vanish in the air by itself like the water bubble. (19)

ਬੇਦ ਅਉਰ ਕਤੇਬ ਕੇ ਦੋ ਦੁਖ ਕੈ ਮਤ ਡਾਰਿ ਹੈ ।  
 ਹਿਤ ਆਪਨੇ ਤਿਹ ਠਉਰ ਭੀਤਰ ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਉਚਾਰਿ ਹੈ ।  
 ਮੁਖ ਬੇਦ ਅਉਰ ਕਤੇਬ ਕੋ ਕੋਈ ਨਾਮ ਲੇਨ ਨ ਦੇਹਿਗੇ ।  
 ਕਿਸਦੂ ਨ ਕਉਡੀ ਪੁਨਿ ਤੇ ਕਬਹੂੰ ਨ ਕਿਉ ਹੀ ਦੇਹਗੇ । ੨੦ ।  
 beid aour kateb ke do dukh kai mat daar hai.  
 hit apnai the thour bheetar jantar mantar uchar hai.  
 mukh beid aour kateb ko koiee naam lain na dehgai.  
 kishun na koudi punn te kabhun na kiun hi dehgai. (20)

ਪਾਪ ਕਰਮ ਕਰੈ ਜਹਾ ਤਹਾ ਧਰਮ ਕਰਮ ਬਿਸਾਰਿ ਕੈ ।  
 ਨਹਿ ਦੁਭ ਦੇਖਤ ਛੋਡ ਹੈ ਲੈ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਸੰਘਾਰਿ ਕੈ ।  
 ਏਕਨੇਕ ਉਠਾਇ ਹੈ ਮਤਿ ਭਿੰਨ ਭਿੰਨ ਦਿਨੰ ਦਿਨਾ ।  
 ਫੋਕਟੈ ਧਰਮ ਸਬੈ ਕਲਿ ਕੇਵਲੀ ਪ੍ਰਭਣੈ ਬਿਨਾ । ੨੧ ।  
 paap karam karai jaha taha dharam bisar kai.  
 neh darab dekh chhod hai lai putar mitar sanghar kai.  
 eknek uthaie hai mat bhin bhin dinung dina.  
 phokatung dharam sabai kal kevalung parbhanung bina. (21)

ਇਕ ਦਿਵਸ ਚਲੈ ਕੋਊ ਮਤਿ ਦੋਇ ਦਿਉਸ ਚਲਾਹਿਗੇ ।  
 ਅੰਤਿ ਜੋਰਿ ਕੈ ਬਹਰੇ ਸਬੈ ਦਿਨ ਤੀਸਰੈ ਮਿਟ ਜਾਹਿਗੇ ।  
 ਪੁਨਿ ਅਉਰ ਅਉਰ ਉਚਾਹਿਗੇ ਮਤਣੋ ਗਤੰ ਚਤੁਰਥ ਦਿਨੰ ।  
 ਧਰਮ ਫੋਕਟੈ ਸਬੈ ਇਕ ਕੇਵਲੀ ਕਲਿਨੰ ਬਿਨੰ । ੨੨ ।  
 ik divas chalai kouoo mat daie dious chalaiehgai.  
 ant jore kai behro sabai din teesarai mit jaheigai.  
 punn aour aour uchaiegai matno gatung chaturath dinung.  
 dharam phokatanung sabung ik kevalung. (22)

ਛੰਦ ਬੰਦ ਜਹਾ ਤਹਾ ਨਰ ਨਾਰਿ ਨਿਤ ਨਏ ਕਰਹਿ ।  
 ਪੁਨਿ ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਜਹਾ ਤਹਾ ਨਹੀ ਤੰਤ੍ਰ ਕਰਤ ਕਛੂ ਡਰਹਿ ।  
 ਧਰਮ ਛਤ੍ਰ ਉਤਾਰ ਕੈ ਰਨ ਛੋਰਿ ਛਤ੍ਰੀ ਭਾਜ ਹੈ ।  
 ਸੂਦ੍ਰ ਬੈਸ ਜਹਾ ਤਹਾ ਗਹਿ ਅਸਤ੍ਰ ਆਹਵ ਗਾਜ ਹੈ । ੨੩ ।  
 chhand band jaha taha nar maar nit naie kareh.  
 punn jantar mantar jaha taha nahi tantar karat kachhu dareh.  
 dharam chhatar utar kai run chhor chhatri bhaaj hai.  
 Sudar bais jaha taha geh astar ahav gaaj hai. (23)

Vedas and Kateb would be discarded by finding fault within their teachings. In their own interest they would follow some magical versions. (of Jantars etc). They would not allow anyone to utter the words of Vedas or Katebs, and they would not give a penny in alms to anyone. (20)

They will be engrossed in Sinful actions forgetting all about moral and religious feelings. Viewing monetary gains they would not care for killing even their son or friend. Every day there would be new religions coming up. But during the age of Kal Yug apart from reciting True Name (of the Lord) all other practices are fruitless.(21)

Somereligionwilllastforonedayoranotherfortwadays,asfinallyallsuchreligionsforced on populace disappear the third day. Then some other religion would appear on the scene, which would last upto the fourth day. During the Kal Yug age only a religion of (practical) worth-while value would exist while others are futile. (22)

Everywhere men and women would formulate new poetic versions. Then people would not be afraid of the (Prime-Soul) Primal force (God) being engaged in various types of magical and unnatural forces. The Kashatriyas would cast away their moral duty and run away from the battle field. The Shudras and Vaish Castes would arm themselves with armour and proceed to the battle ground. (23)

ਛਤ੍ਰੀਆਨੀ ਛੋਰ ਕੈ ਨਰ ਨਾਹ ਨੀਚਨਿ ਰਾਵ ਹੈ ।  
 ਤਜਿ ਰਾਜ ਅਉਰ ਸਮਾਜ ਕੋ ਗ੍ਰਿਹਿ ਨੀਚਿ ਰਾਨੀ ਜਾਵ ਹੈ ।  
 ਸੂਦ੍ਰ ਬ੍ਰਹਮ ਸੁਤਾ ਭਏ ਰਤਿ ਬ੍ਰਹਮ ਸੂਦ੍ਰੀ ਹੋਹਿਗੇ ।  
 ਬੇਸਿਯਾ ਬਾਲ ਬਿਲੋਕ ਕੈ ਮੁਨਿ ਰਾਜ ਧੀਰਜ ਖੋਹਿਗੇ । ੨੪ ।  
 Chhatarian chor kai nar nah neechan rai hai.  
 taj raj aour samaj ke greh neech rani jaav hai.  
 sudar braham suta bhaie rut braham sudari hohaigi.  
 baisiya baal bilok kai mun raj dheeraj khohaigai. (24)

ਧਰਮ ਭਰਮਿ ਉਡਯੋ ਜਹਾ ਤਹਾ ਪਾਪ ਪਗ ਪਗ ਪਰ ਹੋਹਿਗੇ ।  
 ਨਿਜ ਸਿਖ ਨਾਰਿ ਗੁਰੂ ਰਮੈ ਗੁਰ ਦਾਰਾ ਸੋ ਸਿਖ ਸੋਹਿਗੇ ।  
 ਅਬਿਬੇਕ ਅਉਰ ਬਿਬੇਕ ਕੋ ਨ ਬਿਬੇਕ ਬੈਠਿ ਬਿਚਾਰ ਹੈ ।  
 ਪੁਨਿ ਝੂਠ ਬੋਲਿ ਕਮਾਹਿਗੇ ਸਿਰ ਸਾਚ ਬੋਲ ਉਤਾਰ ਹੈ । ੨੫ ।  
 dharam bharam udiyo jaha taha paap pug pug par hohaigai.  
 nij sikh naar guru ramai gur dara So Sikh sohaigai.  
 abibek aour bibek ko na bibek baith bichar hai.  
 punn jhooth bole kamaihaigai sir saach bole utar hai. (25)

#### ਬ੍ਰਿਧ ਨਰਾਜ ਛੰਦ

ਅਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕਾਰਣੋ ਅਨਿਤ ਨਿਤ ਹੋਹਿਗੇ ।  
 ਤਿਆਗਿ ਧਰਮਣੋ ਤ੍ਰੀਐ ਕੁਨਾਰਿ ਸਾਧ ਜੋਹਿਗੇ ।  
 ਪਵਿਤ੍ਰ ਚਿਤ੍ਰ ਚਿਤ੍ਰਤੰ ਬਚਿਤ੍ਰ ਮਿਤ੍ਰ ਧੋਹਿਗੇ ।  
 ਅਮ੍ਰਿਤ ਮਿਤ੍ਰ ਭਾਵਣੋ ਸੁਮਿਤ੍ਰ ਅਮਿਤ੍ਰ ਹੋਹਿਗੇ । ੨੬ ।

#### Birdh Naraj Chhand

akirat kirat karnai anit nit hohegai.  
 tiag dharmano triang kunar sadh johaigai.  
 pavitar chitar chitartung bachitar mitar pohaigai.  
 amitar mitar bhavno sumitar amitar hohaigai. (26)

ਕਲਯੈ ਕ੍ਰਿਤੰ ਕਰਮਣੋ ਅਭਛ ਭਛ ਜਾਹਿਗੇ ।  
 ਅਕੱਜ ਕਜੱਣੋ ਨਰੀ ਅਧਰਮ ਧਰਮ ਪਾਹਿਗੇ ।  
 ਸੁਧਰਮ ਧਰਮ ਧੋਹਿ ਹੈ ਪ੍ਰਿਤੰ ਧਰਾ ਧਰੇਸਣੰ ।  
 ਅਧਰਮ ਧਰਮਣੋ ਪ੍ਰਿਤੰ ਕੁਕਰਮ ਕਰਮਣੋ ਕ੍ਰਿਤੰ । ੨੭ ।  
 kalyung kirtung karunmanuag abachh bhachh jaheigai.  
 akaj kajno narung adharm dharam pahaigai.  
 Sudharm dharam dhohai kai dhiratung dhara dharesanung.  
 adharm dharmano dhiratung kukaram karmano kistung. (27)

The Kings even, leaving alone Kashatriyas would be enjoying sexual relations with low-caste women. When the women of royal families would go to the low-Caste men. The Shudra (boy) would love a Brahmin girl while a brahmin (boy) would develop love for a low-Caste (Shudra) girl. The Munis would lose their control seeing the prostitutes. (24)

Everywhere the moral life would be degraded and sins would be committed at every corner. The Guru would enjoy sex with the follower's wife while the attendant would sleep with the Guru's wife. No one would think of moral values with a noble character. People would earn their living by using false and fake practices, while (killing) beheading the truthful person. (25)

#### **Bridh Naraj Chhand**

All immoral actions would be practised while all temporary arrangements would be followed daily. The saintly persons would leave aside their own women and cast evil eyes on immoral women. Even friends of apparently good character would deceive one another. There would be friendly relations between enemies while friends would be having feelings of an enemy. (26)

During the age of Kal-Yug people would resort to such actions so that an item not worthwhile would become worth eating. An unacceptable item would appear as praise worthy for men and immoral practices would be carried out as full of morality. The kings would rule the country by falsely showing their irreligious actions as greatly moral. (by casting away moral duty). The populace will view all immoral actions as of great religious value and perform irreligious actions as of righteous type. (27)

ਕਿ ਉਲੰਘਿ ਧਰਮ ਕਰਮਣੋ ਅਧਰਮ ਧਰਮ ਬਿਆਪ ਹੈ । ਸੁ ਤਿਆਗਿ ਜੱਗਿ ਜਾਪਣੋ ਅਜੋਗ ਜਾਪ ਜਾਪ ਹੈ ।  
ਸੁ ਧਰਮ ਕਰਮਣੋ ਭਯੋ ਅਧਰਮ ਕਰਮ ਨਿਰਭ੍ਰਮ । ਸੁ ਸਾਧ ਸੰਕ੍ਰਤੰ ਚਿਤੰ ਅਸਾਧ ਨਿਰਭਯੰ ਭੁਲੰ । ੨੮ ।

ke ulangh dharam karmano adharm dharam biap hai.

So tiag jug japno ajog jap jap hai.

So dharam karmanung bhiou adharm karam nirbharamung.

So sadh Sunkartang chitung asadh nirbheyung dulang. (28)

ਅਧਰਮ ਕਰਮਣੋ ਕ੍ਰਿਤੰ ਸੁ ਧਰਮ ਕਰਮਣੋ ਤਜੰ । ਪ੍ਰਹਰਖ ਬਰਖਣੰ ਧਨੰ ਨ ਕਰਖ ਸਰਬਤੋ ਨ੍ਰਿਪੰ ।  
ਅਕੱਜ ਕਜੱਣੋ ਕ੍ਰਿਤੰ ਨਿੱਲਜ ਸਰਬਤੋ ਫਿਰੰ । ਅਨਰਥ ਬਰਤਿਤੰ ਭੂਅੰ ਨ ਅਰਥ ਕਥਤੰ ਨਰੰ । ੨੯ ।

adharam karamanai kirtanung so dharam karmano tajung.

prehrakh burkhnung dhanung na karkh sarbatai nripung.

akaj kajno kirtung nirlaj sarbato phirung.

anarth bartitung bhuang na arth kathatung narung. (29)

### ਤਰਨਰਾਜ ਛੰਦ

ਬਰਨ ਹੈ ਅਬਰਨ ਕੋ । ਛਾਡਿ ਹਰਿ ਸਰਨ ਕੋ । ੩੦ ।

### Taranraj Chhand

baran hai abaran ko. chhad har saran ko. (30)

ਛਾਡਿ ਸੁਭ ਸਾਜ ਕੋ । ਲਾਗ ਹੈ ਅਕਾਜ ਕੋ । ੩੧ ।

Chhad subh raaj ko. laag hai akaj ko. (31)

ਤਯਾਗ ਹੈ ਨਾਮ ਕੋ । ਲਾਗ ਹੈ ਕਾਮ ਕੋ । ੩੨ ।

Tiayag hai naam ko. lag hai kaam ko. (32)

ਲਾਜ ਕੋ ਛੋਰ ਹੈ । ਦਾਨਿ ਮੁਖ ਮੋਰ ਹੈ । ੩੩ ।

laag ko choor hai. daan mukh more hai. (33)

ਚਰਨ ਨਹੀ ਧਿਆਇ ਹੈ । ਦੁਸਟ ਗਤਿ ਪਾਇ ਹੈ । ੩੪ ।

Charan nahi dhiaie hai. dusat gat paie hai. (34)

ਨਰਕ ਕਹੁ ਜਾਹਿਗੇ । ਅੰਤਿ ਪਛੁਤਾਹਿਗੇ । ੩੫ ।

Narak koh jahaigai. ant pachhtahegai. (35)

ਧਰਮ ਕਹਿ ਖੋਹਿਗੇ । ਪਾਪ ਕਰਿ ਰੋਹਿਗੇ । ੩੬ ।

dharam keh khohaigai. paap kar rohaingai. (36)

Leaving aside actions of moral duties people would engage themselves in irreligious actions. The recitation of religious sermons would give way to irreligious sermons in Yogas. Being free of all religious duty people would perform irreligious actions. The saintly people would be worried in their heart. (28)

People would be engaged in immoral practices and discard religious practices. The kings would not disperse money with pleasure, rather they would prefer to spend less or withdraw money from being used for worship. They would try to hide their sinful actions and move around shameless among others. The world would be beset with fruit less functions and nothing fruitful would be attempted. (29)

#### **Taranraj Chhand**

People would favour casteless actions as he having their Caste/Creed, discarding the acceptance of Lord's Supremacy. (30)

Everyone would (prefer) be inclined towards immoral actions forgetting their moral duties. (31)

The Lord's Name would be forgotten and get engrossed in sexual misbehaviour. (32)

People would become shameless and shy away from giving alms (to poor). (33)

They will not serve the Lord's feet (recite Name) and behave like devils. (34)

At the end of their lives they would repent, when they would be thrown into hell. (35)

They would lose all religious functions and cry having committed sins. (36)

ਨਰਕਿ ਪੁਨਿ ਬਾਸ ਹੈ । ਤ੍ਰਾਸ ਜਮ ਤ੍ਰਾਸ ਹੈ । ੩੭ ।  
narak pun bas hai. tras jam tras hai. (37)

**ਕੁਮਾਰਿ ਲਲਤ ਛੰਦ**

ਅਧਰਮ ਕਰਮ ਕੈ ਹੈ । ਨ ਭੂਲ ਨਾਮ ਲੈ ਹੈ ।  
ਕਿਸੁ ਨ ਦਾਨ ਦੇਹਿਗੇ । ਸੁ ਸਾਥ ਲੁਟਿ ਲੇਹਿਗੇ । ੩੮ ।

**Kumar Lalat Chhand**

adharam karam ko hai. na bhool naam lai hai.  
kisu na daan dehgai. So Sadh lut lehgai. (38)

ਨ ਦੇਹ ਫੇਰਿ ਲੈ ਕੈ । ਨ ਦੇਹ ਦਾਨ ਕੈ ਕੈ ।  
ਹਰਿ ਨਾਮ ਕੋ ਨ ਲੈ ਹੈ । ਬਿਸੇਖ ਨਰਕਿ ਜੈ ਹੈ । ੩੯ ।  
Na deh phir lai kai. na deh daan kai kai.  
har naam ko na lai hai. bisekh narak jai hai. (39)

ਨ ਧਰਮ ਠਾਢਿ ਰਹਿ ਹੈ । ਕਰੈ ਨ ਜਉਨ ਕਹਿ ਹੈ ।  
ਨ ਪ੍ਰੀਤਿ ਮਾਤ ਸੰਗਾ । ਅਧੀਨ ਅਰਧੰਗਾ । ੪੦ ।  
Na dharam thadh reh hai. karai na joun keh hai.  
na preet maat sunga. adheen ardhunga. (40)

ਅਭੱਛ ਭੱਛ ਭਛੈ । ਅਕੱਛ ਕਾਛ ਕੱਛੈ ।  
ਅਭਾਖ ਬੈਨ ਭਾਖੈ । ਕਿਸੁ ਨ ਕਾਣਿ ਰਾਖੈ । ੪੧ ।  
abhachh bhachh bhachhai. akachh kachh kachhai.  
abakh bain bhakhai. kisu na kaan rakhai. (41)

ਅਧਰਮ ਕਰਮ ਕਰ ਹੈ । ਨ ਤਾਤ ਮਾਤ ਡਰਿ ਹੈ ।  
ਕੁਮੰਤ੍ਰ ਮੰਤ੍ਰ ਕੈ ਹੈ । ਸੁਮੰਤ੍ਰ ਕੋ ਨ ਲੈ ਹੈ । ੪੨ ।  
adharam karam kar hai. na taap maat dar hai.  
kumantar mantar kai hai. Sumantar ko na lai hai. (42)

ਅਧਰਮ ਕਰਮ ਕੈ ਹੈ । ਸੁ ਭਰਮ ਧਰਮ ਖੁਐ ਹੈ ।  
ਸੁ ਕਾਲ ਫਾਸਿ ਫਾਸ ਹੈ । ਨਿਦਾਨ ਨਰਕ ਬਾਸਿ ਹੈ । ੪੩ ।  
adharam karam kai hai. So bharam dharam khuai hai.  
So kaal phas phus hai. nidan narak bas hai. (43)

ਕੁਕਰਮ ਕਰਮ ਲਾਗੇ । ਸੁਧਰਮ ਛਾਡਿ ਭਾਗੇ ।  
ਕਮਾਤ ਨਿਤ ਪਾਪੀ । ਬਿਸਾਰਿ ਸਰਬ ਜਾਪੀ । ੪੪ ।  
Kukaram karam lagai. Sudharam chhad bhagai.  
kamat nit papung. bisar sarab japung. (44)



Finally being driven into hell, they would be afraid of the Yamas or devilish souls. (37)

### **Kumar Lalit Chhand**

People would perform irreligious functions and would never recite True Name. They would not support anyone with alms, and even plunder good samaritans (souls). (38)

Having borrowed something, they would never return it, and never give away anything in alms. They would never remember God (Lord's Name) and would preferably be thrown into hell. (39)

They would never stick to any religion. They would never practise what they would preach. They would not show any love (respect) for the mother and be servient to the wife. (40)

They would relish food not worth eating. They would roam around unwanted places. (They would adopt unacceptable forms), and use language not worthwile, and never care for anyone. (41)

They would perform immoral actions and never have any regard for their father or mother, rather take the advice of useless persons, and never care for fruitful consultation. (42)

They would perform irreligious actions while losing religious actions in fruitless efforts. They would be engrossed in the noose of (moral) death, finally landing up in hell. (43)

People would be engaged in immoral functions, and run away from their dutiful functions, being engrossed in sinful actions always and forget all about religious sermons. (44)

ਸੁ ਮੱਦ ਮੋਹ ਮਤੇ । ਸੁ ਕਰਮ ਕੇ ਕੁੱਪਤੇ ।  
 ਸੁ ਕਾਮ ਕ੍ਰੋਧ ਰਾਚੇ । ਉਤਾਰਿ ਲਾਜ ਨਾਚੇ । ੪੫ ।  
 So mud moh matai. so karam ke kupatai.  
 So kaam karodh rachai. Utar laaj hai. (45)

### ਨਗ ਸਰੂਪੀ ਛੰਦ

ਨ ਧਰਮ ਕਰਮ ਕਉ ਕਰੈ । ਬ੍ਰਿਥਾ ਕਥਾ ਸੁਨੈ ਰਰੈ ।  
 ਕੁਕਰਮ ਕਰਮਿ ਸੋ ਫਸੈ । ਸਤਿ ਛਾਡਿ ਧਰਮ ਵਾ ਨਸੈ । ੪੬ ।

### Nag Sarupi Chhand

Na dharam karam kou karai. birtha katha Sunnai rari.  
 kukaram karam so phasai. Sat chhad dharam va nasai. (46)

ਪੁਰਾਣ ਕਾਬਿ ਨ ਪੜੈ । ਕੁਰਾਨ ਲੈ ਨ ਤੈ ਰੜੈ ।  
 ਅਧਰਮ ਕਰਮ ਕੋ ਕਰੈ । ਸੁ ਧਰਮ ਜਾਸੁ ਤੇ ਡਰੈ । ੪੭ ।  
 Puran kaab na parrai. Kuran lai na te rarrai.  
 adharam karam ko karai. so dharam jaas te darai. (47)

ਧਰਾਕਿ ਵਰਣਤਾ ਭਈ । ਸੁ ਭਰਮ ਧਰਮ ਕੀ ਗਈ ।  
 ਗ੍ਰਿਹੀ ਗ੍ਰਿਹੀ ਨਯੈ ਮਤੰ । ਚਲੈ ਭੂਯੈ ਜਥਾ ਤਬੰ । ੪੮ ।  
 dharak varnata bhaiee. so bharam dharam ki gaiee.  
 greh greh neyung matung. Chalai bhuang jatha tabung. (48)

ਗ੍ਰਿਹੀ ਗ੍ਰਿਹੀ ਨਏ ਮਤੰ । ਭਈ ਧਰੰ ਨਈ ਗਤੰ ।  
 ਅਧਰਮ ਰਾਜਤਾ ਲਈ । ਨਿਕਾਰਿ ਧਰਮ ਦੇਸ ਦੀ । ੪੯ ।  
 grehung grehung naie matung. bhaie dharung naiee gutung.  
 adharam rajta laiee. nikar dharam des di. (49)

ਪ੍ਰਬੋਧ ਏਕ ਨ ਲਗੈ । ਸੁ ਧਰਮ ਅਧਰਮ ਤੇ ਭਗੈ ।  
 ਕੁਕਰਮ ਪ੍ਰਚਰਯੈ ਜਗੈ । ਸੁ ਕਰਮ ਪੰਖ ਕੈ ਭਗੈ । ੫੦ ।  
 parbodh ek na lagai. So dharam adharam te bhagai.  
 kikaram parcharyung jugung. so karam pankh kai bhagung. (50)

ਪ੍ਰਪੰਚ ਪੰਚ ਹੁਇ ਗਡਾ । ਅਪ੍ਰਪੰਚ ਪੰਖ ਕੇ ਉਡਾ ।  
 ਕੁਕਰਮ ਬਿਚਰਤੰ ਜਗੈ । ਸੁਕਰਮ ਸੁ ਭ੍ਰਮੰ ਭਗੈ । ੫੧ ।  
 parpanch panch hoiai gada. aparpanch pankh ke uda.  
 kukaram bichrat jugung. sokaram so bharamung bhagung. (51)

They would be engrossed in egoism and worldly love, and would be useless in religious functions, being engrossed in sexual and full of anger behaviour. They would rather love (dance) in performing irreligious functions. (45)

### **Nag Saroopi Chhand**

People will not resort to moral (religious) functions. They would listen to and read useless episodes. They would be engrossed in immoral actions. They would run away from discussions about their religion. (46)

They would not read Puranas or poetry. They would not read out Koran, and would be engaged in irreligious functions. They would be afraid of praising the true religion. (47)

The whole Earth (world) would belong to one category of people, as no one will have faith in true and moral values. Each house will have new types of religions. (worship). The whole Earth will be governed by various forms of religious or moral duties. (48)

All homes will have different forms of religions, as the world will have a new set of principles, as the world will be governed by irreligious people, and true religion will be driven out of the country. (49)

No one would study the path of knowledge (of god). People would run away from moral functions, being engrossed in irreligious practices. The world will be controlled by vicious actions, as moral values would take to wings and vanish. (50)

The falsehood would permeate society being fully established, as Truth would vanish taking to wings. The whole world would be engaged in immoral values (practices). Moral values would vanish being considered as futile. (51)

**ਰਮਾਣ ਛੰਦ**

ਸੁਕ੍ਰਿਤੰ ਤਜਿਹੈ । ਕੁਕ੍ਰਿਤੰ ਭਜਿ ਹੈ । ੫੨ ।

**Ramaan Chhand**

Sokiratung tajhai. kukiratang bhaj hai. (52)

ਭ੍ਰਮਣੰ ਭਰਿ ਹੈ । ਜਸ ਤੇ ਟਰਿ ਹੈ । ੫੩ ।

bharmanung bhar hai. jas te tar hai. (53)

ਕਰਿ ਹੈ ਕੁਕ੍ਰਿਤੰ । ਰਰਿ ਹੈ ਅਨ੍ਰਿਥੰ । ੫੪ ।

kar hai kukiratung. rar hai anirathung. (54)

ਜਪ ਹੈ ਅਜਪੰ । ਕੁਥਪੋਣ ਥਪੰ । ੫੫ ।

jap hai ajapung kubpain thapung. (55)

**ਸੋਮਰਾਜੀ ਛੰਦ**

ਸੁਨੈ ਦੇਸਿ ਦੇਸੰ ਮੁਨੰ ਪਾਪ ਕਰਮਾ । ਚੁਨੈ ਜੂਠ ਕੂਠੰ ਸੁਤੰ ਛੋਰ ਧਰਮਾ । ੫੬ ।

**Somraji Chhand**

Sunnai des desung munung paap karma.

Chunai juth kuthung sartung chor dharm. (56)

ਤਹੇ ਧਰਮ ਨਾਰੀ ਤਕੈ ਪਾ ਨਾਰੰ । ਮਹਾ ਰੂਪ ਪਾਪੀ ਕੁਵਿਤ੍ਰਾਧਿਕਾਰੰ । ੫੭ ।

tajai dharam nari takai paap narung.

maha roop papi kavitradhikarung. (57)

ਕਰੈ ਨਿਤ ਅਨਰਥੰ ਸਮਰਥੰ ਨ ਏਤੀ । ਕਰੈ ਪਾਪ ਤੇਤੋ ਪਰਾਲਬਧ ਜੇਤੀ । ੫੮ ।

karai nit anarthung samrathung na ejti.

karai paap taitai praladh jeti. (58)

ਨਏ ਨਿਤ ਮਤੰ ਉਠੈ ਏਕ ਏਕੰ । ਕਰੈ ਨਿਤੰ ਅਨਰਥੰ ਅਨੇਕੰ ਅਨੇਕੰ । ੫੯ ।

nai nit matung uthai ek ekung.

Karai nit anarthung anekung anekung. (59)

**ਪ੍ਰਿਯਾ ਛੰਦ**

ਦੁਖ ਦੰਦ ਹੈ ਸੁਖਕੰਦ ਜੀ । ਨਹੀ ਬੰਧ ਹੈ ਜਗ ਬੰਦ ਜੀ । ੬੦ ।

**Priya Chhand**

dukh dand hai sukhkand ji. nahi baudh kai jug band ji. (60)

ਨਹੀ ਬੇਦ ਬਾਕ ਪ੍ਰਮਾਨ ਹੈ । ਮਤ ਭਿੰਨ ਭਿੰਨ ਬਖਾਨ ਹੈ । ੬੧ ।

nahi beid baak parman hai. mat bhin bhin bakhan hai. (61)

### **Raman Chhand**

Truthful actions would be discarded, as people would be engrossed in immoral actions. (52)

Falsehood would prevail everywhere. Good moral actions would be cast away. (53)

People would resort to immoral actions. They would talk of futile and useless things. (54)

They would recite sermons, which are not worth-while. They would build immoral institutions. (55)

### **Somraji Chhand**

The Munis would be seen involved in sinful actions in various countries (here and outside). People who would discard Vedic values (religion) and engage in actions of falsehood. (futile actions). (56)

People would be attracted towards other immoral women, not caring for their own wives. People in higher positions (of status) would be taking bribes through corruption. (57)

People would get involved in greater activities rather than their own position would allow. They would commit sins as their position (luck) would allow. (58)

New forms of religion would come into existence everyday, thus people would commit sinful actions surpassing others. (59)

### **Priya Chhand**

All helpful people would be made to suffer and would not help saintly persons in their religious functions. (60)

The Vedic sermons would not carry any weight with them, and would talk of other new forms of religion. (61)

ਨ ਕੁਰਾਨ ਕੋ ਮਤੁ ਲੇਹ ਗੇ । ਨ ਪੁਰਾਨ ਦੇਖਨ ਦੇਹਗੇ । ੬੨ ।  
na Kuran ko mat leh gai.  
na Puran dekhan deh gai. (62)

ਨਹੀ ਏਕ ਮੰਤ੍ਰਹਿ ਜਾਪ ਹੈ । ਦਿਨ ਦੈਕ ਥਾਪਨ ਥਾਪ ਹੈ । ੬੩ ।  
nahi ek mantreh jaap hai.  
din davaik thapan thaap hai. (63)

#### ਗਾਹਾ ਛੰਦ ਦੂਜਾ

ਕ੍ਰੀਅਤੰ ਪਾਪਣੋ ਕਰਮੰ ਨ ਅਧਰਮੰ ਭਰਮਣੰ ਤ੍ਰਸਤਾਇ ।  
ਕੁਕਰਮ ਕਰਮਾਕ੍ਰਿਤੰ ਨ ਦੇਵ ਲੋਕੇਣ ਪ੍ਰਾਪਤਹਿ । ੬੪ ।

#### Gaha Chhand duja

Kareeatung paapanung karmung na adharmung bharmanung trastai.  
Kukaram karmakiratung na dev lokain prapteh. (64)

ਰਤਯੰ ਅਨਰਥੰ ਨਿਤਯੰ ਸੁਅਰਥ ਅਰਥੰ ਨ ਬੁਝਿਯਮ ।  
ਨ ਪ੍ਰਹਰਖ ਬਰਖਣੰ ਧਨਿਨੰ ਚਿਤੰ ਬਸੀਅ ਬਿਰਾਟਕੰ । ੬੫ ।

rateung anarthung nitaryung suarth arthiang na bujhiyam.  
na parkharkh barkhanung dhannung chitung basia biratakung. (65)

ਮਾਤਵੰ ਮਦਯੰ ਕੁਨਾਰੰ ਅਨਰਤੰ ਧਰਮਣੋ ਤ੍ਰੀਆਇ ।  
ਕੁਕਰਮਣੋ ਕਥਤੰ ਬਦਿਤੰ ਲਜਿਣੋ ਤਜਤੰ ਨਰੰ । ੬੬ ।

matvang madaryung kunarung anartung dharmano triaie.  
kukaramanai kathantung baditung lajno tajatung narung. (66)

ਸਜਯੰ ਕੁਤਿਸਿਤੰ ਕਰਮੰ ਭਜਿਤੰ ਤਜਤੰ ਨ ਲਜਾ ।  
ਕੁਵਿਰਤੰ ਨਿਤਪ੍ਰਤਿ ਕ੍ਰਿਤਣੋ ਧਰਤਮ ਕਰਮਣੇ ਤਿਆਗਤੰ । ੬੭ ।

Sujayung kutsitang karmung bhajitung tajtang na laja.  
kuvirtung nitprati kiratanai dharam karmen tiagatung. (67)

#### ਚਤੁਰਪਦੀ ਛੰਦ

ਕੁਕ੍ਰਿਤੰ ਨਿਤ ਕਰਿ ਹੈ ਸੁਕ੍ਰਿਤਾਨੁ ਨ ਸਰ ਹੈ ਅਘ ਓਘਨ ਰੁਚਿ ਰਾਚੇ ।  
ਮਾਨ ਹੈ ਨ ਬੇਦਨ ਸਿੰਮ੍ਰਿਤਿ ਕਤੇਬਨ ਲੋਕ ਲਾਜ ਤਜਿ ਨਾਚੇ ।  
ਚੀਨ ਹੈ ਨ ਬਾਨੀ ਸੁਭਗ ਭਵਾਨੀ ਪਾਪ ਕਰਮ ਰਤਿ ਹੁਇ ਹੈ ।  
ਗੁਰਦੇਵ ਨ ਮਾਨੈ ਭਲ ਨ ਬਖਾਨੈ ਅੰਤਿ ਨਰਕ ਕਹ ਜੈ ਹੈ । ੬੮ ।

#### Chaturpadi Chhand

kukirtung nit kar kai Sukirtan na sar hai agh aoughan ruch rachai.  
maan hai na bedan simrati kateban lok laaj taj nachai.  
cheen hai na bani subhag bhavani paap karam rut hoiai hai.  
Gurdev na manai bhal na bakhanai ant marak keh jai hai. (68)



They would not follow the teachings of Koram, and would not allow people to even look at Puranas. (62)

People would not recite a particular sermon (or mantra) and would establish a new religion for a short period (of few days). (63)

### **Gaha Chhand Dooja**

People indulging in sinful actions would not be afraid of their consequences ; and such immoral persons would never attain access to godly abode. (in heaven). (64)

People would try to amass wealth from illegal means, and would never be satisfied with the amount collected. Even if it were (raining money) a full load of money showered over them, they would not feel Satisfied and would always be looking for more monetary gains. (65)

People would be interested in the Company of immoral women ; while ignoring their own wedded women. Without caring for social honour, they would be engrossed in immoral values both in speech and talk. (66)

Being engaged in sinful functions shamelessly, and earn their livelihood by various evil means. (67)

### **Chatarpadi Chhand**

People would always perform immoral actions, as wont be capable of doing any good actions, and they would be more inclined towards sinful functions. They would not follow teachings of Vedas, Kateb or Smritis, and would enjoy doing sinful actions shamelessly. They would not care for sermons of true religion, being inclined towards immoral learnings. They would have no faith in the Guru They would not talk in sweet words, thus landing in hell in the end. (68)

ਜਪ ਹੈ ਨ ਭਵਾਨੀ ਅਕਥ ਕਹਾਨੀ ਪਾਪ ਕਰਮ ਰਤਿ ਐਸੇ ।  
ਮਾਨਿ ਹੈ ਨ ਦੇਵੀ ਅਲਖ ਅਭੇਵੀ ਦੁਰਕ੍ਰਿਤ ਮੁਨਿ ਵਰ ਜੈਸੇ ।  
ਚੀਨ ਹੈ ਨ ਬਾਤ ਪਰ ਤ੍ਰਿਯਾ ਰਾਤ ਧਰਮਣਿ ਕਰਮ ਉਦਾਸੀ ।  
ਜਾਨਿ ਹੈ ਨ ਬਾਤ ਅਧਕ ਅਗਿਆਤ ਅੰਤ ਨਰਕ ਕੇ ਬਾਸੀ । ੬੯ ।

jap hai na bhavani akath kahani paap karam rut aisai.  
maan hai na devung alakh abhevung durkiratung muni var jaisai.  
cheen hai na batung par triya ratung dharman karam udasi.  
jaan hai na batung adhak agyatung ant narak kai basi. (69)

ਨਿਤ ਨਵ ਮਤਿ ਕਰ ਹੈ ਹਰਿ ਨ ਨਿਸਰਿ ਹੈ ਪ੍ਰਭ ਕੇ ਨਾਮ ਨ ਲੈ ਹੈ ।  
ਸੁਤਿ ਸਮ੍ਰਿਤਿ ਨ ਮਾਨੈ ਤਜਤ ਕੁਰਾਨੈ ਅਉਰ ਹੀ ਪੈਡ ਬਤੈ ਹੈ ।  
ਪਰ ਤ੍ਰਿਯਾ ਰਸ ਰਾਚੈ ਸਤ ਕੇ ਕਾਚੇ ਨਿਜ ਤ੍ਰਿਯਾ ਗਮਨ ਨ ਕਰ ਹੈ ।  
ਮਾਨ ਹੈ ਨ ਏਕ ਪੂਜ ਅਨੇਕ ਅੰਤਿ ਨਰਕ ਮਹਿ ਪਰ ਹੈ । ੭੦ ।

nit nav mat kar hai har na nisar hai prabh kai naam na lai hai.  
Surat Simrat na manai tajat kuranai aour hi paind batai hai.  
par tria ras rachai sat ke kachai nij triya gaman na kar hai.  
maan hai na ekung pooj anekung ant narak meh par hai. (70)

ਪਾਹਣ ਪੂਜੈ ਹੈ ਏਕ ਨ ਧਿਐ ਹੈ ਮਤਿ ਕੇ ਅਧਿਕ ਅਧੇਰਾ ।  
ਅਮ੍ਰਿਤ ਕਹੁ ਤਜਿ ਹੈ ਬਿਖ ਕਹੁ ਭਜਿ ਹੈ ਸਾਝਹਿ ਕਹਹਿ ਸਵੇਰਾ ।  
ਫੋਕਟ ਧਰਮਣਿ ਰਤਿ ਕੁਕ੍ਰਿਤ ਬਿਨਾ ਮਤਿ ਕਹੋ ਕਹਾ ਫਲ ਪੈ ਹੈ ।  
ਬਾਧੇ ਮ੍ਰਿਤ ਸਲੈ ਜਾਹਿ ਉਤਲੈ ਅੰਤ ਅਧੋਗਤਿ ਜੈ ਹੈ । ੭੧ ।

pahan pujai hai ek na dhiai hai mat ko adhik andhera.  
amrit koh taj hai bikh koh bhaj hai sajheh kahehe savera.  
phokat dharman rut kukirat bina mat kahai kaha phal pai hai.  
badhai mitar salai jahe utalai ant adhoghat jai hai. (71)

### ਏਲਾ ਛੰਦ

ਕਰ ਹੈ ਨਿਤ ਅਨਰਥ ਅਰਥ ਨਹੀ ਏਕ ਕਮੈ ਹੈ ।  
ਨਹਿ ਲੈ ਹੈ ਹਰਿ ਨਾਮ ਦਾਨ ਕਾਹੂੰ ਨਹੀ ਦੈ ਹੈ ।  
ਨਿਤ ਇਕ ਮਤ ਤਜੈ ਇਕ ਮਤਿ ਨਿਤ ਉਚੈ ਹੈ । ੭੨ ।

### Ela Chhand

kar hai nit anarth arth nahi ek kamai hai.  
neh lai hai har naam daan kahun nahi dai hai.  
nit ik mat tajai ik mat nit uchai hai. (72)

They would not recite sermons of the goddess Bhawani, being engrossed in sinful actions. They would not have faith in God (the Lord beyond description) and appear to be like Munis (Religious Saints) even while engaged in immoral actions. They would not understand discussions about knowledge and interested always in other women, and would be careless about actions of true religion. (duty bound). They would not (talk) know about good actions, being without knowledge, thus landing in hell finally. (69)

Everyday new forms of religion will come into existence, and will not recite Lord's Name or remember God. People will not accept the teachings of Vedas or Samritis. They will discard Koram, thus showing different paths. They will be relishing the company of other's women, being devoid of moral aptitude, and would not have sexual relations with their own wives. They will not believe in one God, rather worship many gods, thus landing in hell finally. (70)

People will worship statues (mooratis), and will not follow one God's formula (principle), being ignorant of true knowledge. They would discard elixir (amrit) and take to poison, considering evening as morning time. (thus saying opposite things, rather than right one). They will follow futile practices (religions) and function without any thoughtful process engaged in immoral actions. So what can they gain in the end ? They will bring their deaths earlier, thus attaining lower positions. (71)

#### **Eila Chhand**

They would be engaged in useless actions, without acting wisely. They would not repeat Lord's Name nor give alms to the poor. They would forsake one religion everyday, creating new forms of religious practices daily. (72)

ਨਿਤ ਇਕ ਮਤਿ ਮਿਟੈ ਉਠੈ ਹੈ ਨਿਤ ਇਕ ਮਤਿ ।  
ਧਰਮ ਕਰਮ ਰਹਿ ਗਇਓ ਭਈ ਬਸੁਧਾ ਅਉਰੈ ਗਤਿ ।  
ਭਰਮ ਧਰਮ ਕੈ ਗਇਓ ਪਾਪ ਪ੍ਰਚਰਿਓ ਜਹਾ ਤਹ । ੭੩ ।  
nit ik mat mitai uthai hai nit ik mat.  
dharam karam reh gaiou bhaiee basudha aourai gut.  
bharam dharam kai gaieou paap parchariou jaha taha. (73)

ਸ੍ਰਿਸਟਿ ਇਸਟ ਤਜਿ ਦੀਨ ਕਰਤ ਆਰਿਸਟ ਪੁਸਟ ਸਬ ।  
ਬ੍ਰਿਸਟਿ ਸ੍ਰਿਸਟਿ ਤੇ ਮਿਟੀ ਭਏ ਪਾਪਿਸਟ ਭ੍ਰਿਸਟ ਤਬ ।  
ਇਕ ਇਕ ਨਿੰਦ ਹੈ ਇਕ ਇਕ ਕਹਿ ਹਸਿ ਚਲੈ । ੭੪ ।  
Srisat isat taj deen karat arisat pusat sabh.  
brisat Srisat te miti bhaie papisat bharisat tab.  
ik ik nind hai ik ik keh hasi chalai. (74)

ਤਜੀ ਆਨਿ ਜਹਾਨ ਕਾਨਿ ਕਾਹੂੰ ਨਹੀ ਮਾਨਹਿ ।  
ਤਾਤ ਮਾਤ ਕੀ ਨਿੰਦ ਨੀਚ ਉਚਹ ਸਮ ਜਾਨਹਿ ।  
ਧਰਮ ਭਰਮ ਕੈ ਗਇਓ ਭਈ ਇਕ ਬਰਣ ਪ੍ਰਜਾ ਸਬ । ੭੫ ।  
taji aan jahan kahan kahun nahi maneh.  
taat maat ki nind neech ucheh sam janeh.  
dharam bharam kai gaiou bhaiee ik baran parya sab. (75)

#### ਘਟਾ ਛੰਦ

ਕਰਿ ਹੈ ਪਾਪ ਅਨੇਕ ਨ ਏਕ ਧਰਮ ਕਰ ਹੈ ਨਰ ।  
ਮਿਟ ਜੈ ਹੈ ਸਭ ਖਸਟ ਕਰਮ ਕੇ ਧਰਮ ਘਰਨ ਘਰਿ ।  
ਨਹਿ ਸੁਕ੍ਰਿਤ ਕਮੈ ਹੈ ਅਧੋਗਤਿ ਜੈ ਹੈ । ਅਮਰਲੋਗਿ ਜੈ ਹੈ ਨ ਬਰ । ੭੬ ।

#### ghata Chhand

kar hai paap anek na ek dharam kar hai nar.  
mit jai hai sabh khasat karam ke dharam gharan.  
neh sukirat kamai hai adhogat jai hai.  
amarlog jai hai na bar. (76)

ਧਰਮ ਨ ਕਰ ਹੈ ਏਕ ਅਨੇਕ ਪਾਪ ਕੈ ਹੈ ਸਬ ।  
ਲਾਜ ਬੇਚਿ ਤਹ ਫਿਰੈ ਸਕਲ ਜਗੁ ।  
ਪਾਪ ਕਮੈ ਵਹ ਦੁਰਗਤਿ ਪੈ ਹੈ । ਪਾਪ ਸੁਮੰਦ ਜੈ ਹੈ ਨ ਤਾਰਿ । ੭੭ ।  
dharam na kar hai ek anek paap kai hai sab. laj baich the phirai sakal jug.  
paap kamai veh durghat pai hai. paap samund jai hai na taar. (77)

Everyday one religion will disappear, giving rise to a new one always. True religion would be wiped out, thus life on Earth would take a different form. True religion will disappear, thus giving way to sinful life. (73)

The world would discard the Guru, and greater sins would be committed. The rains would stop on the Earth. All will become immoral due to sins. One will talk ill of another one, while another person will make fun of another person. (74)

People would discard worldly honour, and will not care for another's values of life. People will be rude and disobedient to their parents, and would consider low and high of moral or dutiful functions in life, and the whole world will follow one Creed/Caste only. (75)

#### **Ghata Chhand**

Men would be engaged in sinful actions, without performing even a single moral act. All the six functions of moral values (Six Shastras) will disappear from various homes. Those, who perform immoral actions, would be considered of Low Caste, and will not be allowed to enter the godly abode. (76)

They would not perform even one Single all of moral duty, being engrossed in Sinful lives. The whole world will forget the form of righteous life not caring for a life of discipline as per laid-down norms. They would be condemned as people of immoral character and would not cross the ocean of sinful life. (77)

### ਦੋਹਰਾ

ਠਉਰ ਠਉਰ ਨਵ ਮਤ ਚਲੇ ਉਠਾ ਧਰਮ ਕੋ ਦੌਰ ।  
ਸੁਕ੍ਰਿਤ ਜਹ ਤਹ ਦੂਰ ਰਹੀ ਪਾਪ ਭਇਓ ਸਿਰਮੌਰ । ੭੮ ।

### Dohra

Thour thour nav mat chalai utha dharam ko dour.  
Sukirat jeh the dur rehi paap bhiou sirmour. (78)

### ਨਵਪਦੀ ਛੰਦ

ਜਹ ਤਹ ਕਰਨ ਲਗੈ ਸਭ ਪਾਪਨ । ਧਰਮ ਕਰਮ ਤਜਿ ਕਰ ਹਰਿ ਜਾਪਨ ।  
ਪਾਚਨ ਕਉ ਸੁ ਕਰਤ ਸਬ ਬੰਦਨ । ਡਾਰਤ ਧੂਪ ਦੀਪ ਸਿਰਿ ਚੰਦਨ । ੭੯ ।

### Navpadi Chhand

jeh the karan lagai sabh papan.  
dharam karam taj kar har japan.  
pahan kou so karat sab bandan.  
darat dhup deep sir chandan. (79)

ਜਹ ਤਹ ਧਰਮ ਕਰਮ ਤਜਿ ਭਾਗਤ । ਉਠਿ ਉਠਿ ਪਾਪ ਕਰਮ ਸੋ ਲਾਗਤ ।  
ਜਹ ਤਹ ਭਈ ਧਰਮ ਗਤਿ ਲੋਪੈ । ਪਾਪਹਿ ਲਗੀ ਚਉਗਨੀ ਓਪੈ । ੮੦ ।

jeh the dharam karam taj bhagat.  
uthi uth paap karam sou lagat.  
jeh the bhaiee dharam gut lopung.  
papeh lagi chougani anpung. (80)

ਭਾਜਯੋ ਧਰਮ ਭਰਮ ਤਜਿ ਅਪਨਾ । ਜਾਨੁਕ ਹੁਤੋ ਲਖਾ ਇਹ ਸੁਪਨਾ ।  
ਸਭ ਸੰਸਾਰ ਤਜੀ ਤ੍ਰੀਅ ਅਪਨ । ਮੰਤ੍ਰ ਕੁਮੰਤ੍ਰ ਲਗੇ ਮਿਲਿ ਜਾਪਨ । ੮੧ ।

bhajiou dharam bharam taj apna.  
janak huto lakha eh supna.  
sabh sansar taji tria apan.  
mantar kumantar lagai mil japan. (81)

ਚਹੁ ਦਿਸ ਘੋਰ ਪ੍ਰਚਰ ਭਇਓ ਪਾਪਾ । ਕੋਊ ਨ ਜਾਪ ਸਕੈ ਹਰਿ ਜਾਪਾ ।  
ਪਾਪ ਕ੍ਰਿਆ ਸਭ ਜਾ ਚਲ ਪਈ । ਧਰਮ ਕ੍ਰਿਯਾ ਯਾ ਜਗ ਤੇ ਗਈ । ੮੨ ।

chahu dis ghor parchar bhiou paapa.  
kouoo na jaap sakai har jaapa.  
paap kiria sabh ja chal paiee.  
dharam kiria ya jug te gaiee. (82)



### **Dohra**

Every where new forms of religion would appear, thus bringing an end to the life of morality. The moral life would come to an end as sins would become prominent everywhere. (78)

### **Navpadi Chhand**

Every where people would engage in sinful life. All would be worshipping statues only leaving aside the recitation of Lord's worship (True Name) and other moral acts. They would burn incense or other sacred wood (chandan) or lamps over there heads. (79)

People will run away from performing moral acts, being engaged in sinful lives. The moral acts would disappear from their lives as the sins would get preference every where. (80)

In the world, religion would disappear leaving behind only vague memories of its existence. It would seem as if we had only seen a dream. The whole world would not care for their own wives (women), as all the people would be involved in reciting immoral sermons. (81)

All around people would be engrossed in sinful actions. No one would be interested in reciting Lord's True Name, as everywhere only sinful actions would be preferred, and the religious practices would disappear from the world. (82)

### ਅੜਿਲ ਦੁਜਾ

ਜਹਾ ਤਹਾ ਅਧਰਮ ਉਪਜਿਯਾ । ਜਾਨੁਕ ਧਰਮ ਪੰਖ ਕਰਿ ਭਜਿਯਾ ।  
ਡੋਲਤ ਜਹ ਤਹ ਪੁਰਖ ਅਪਾਵਨ । ਲਾਗਤ ਕਤ ਹੀ ਧਰਮ ਕੋ ਦਾਵਨ । ੮੩ ।

### Aril duja

jaha taha adharma upjaeya. januk dharam pankh kar bhajya.  
dolat jeh the purkh apavan. lagat kat hi dharam ko davan. (83)

ਅਰਥਹ ਛਾਡਿ ਅਨਰਥ ਬਤਾਵਤ । ਧਰਮ ਕਰਮ ਚਿਤਿ ਏਕ ਨ ਲਿਆਵਤ ।  
ਕਰਮ ਧਰਮ ਕੀ ਕ੍ਰਿਆ ਭੁਲਾਵਤ । ਜਹਾ ਤਹਾ ਆਰਿਸਟ ਬਤਾਵਤ । ੮੪ ।  
artheh chhad anarth batavat. dharam karam chit ek na liavat.  
Karam dharam ki kirya bhulavat. jaha taha arist batavat. (84)

### ਕੁਲਕ ਛੰਦ

ਧਰਮ ਨ ਕਰਹੀ । ਹਰਿ ਨ ਉਚਹਰੀ ।  
ਪਰ ਘਰਿ ਡੋਲੈ । ਜਲਹ ਬਿਰੋਲੈ । ੮੫ ।

### Kulak Chhand

dharam na karhi. har na ucharhi.  
par ghar dolai. jalah birolai. (85)

ਲਹੈ ਨ ਅਰਥੀ । ਕਹੈ ਅਨਰਥੀ ।  
ਬਚਨ ਨ ਸਾਚੇ । ਮਤਿ ਕੇ ਕਾਚੇ । ੮੬ ।  
lahai na arthung. kahai anarthung.  
bachan na sachai. mat ko kachai. (86)

ਪਰਤ੍ਰੀਆ ਰਾਚ੍ਹ । ਘਰਿ ਘਰਿ ਜਾਚੈ ।  
ਜਹ ਤਹ ਡੋਲੈ । ਰਹਿ ਰਹਿ ਬੋਲੈ । ੮੭ ।  
partaria racchai. ghar ghar jachai.  
jeh the dolai. reh reh bolai. (87)

ਧਨ ਨਹੀ ਛੋਰੈ । ਨਿਸਿ ਘਰ ਛੋਰੈ ।  
ਗਹਿ ਬਹੁ ਮਾਰੀਅਤ । ਨਰਕਹਿ ਡਾਰੀਅਤ । ੮੮ ।  
dhan nahi chhorai, nis ghar phorai.  
geh bahu mariat. narkeh dariat. (88)

ਅਸ ਦੂਰ ਕਰਮੀ । ਛੁਟ ਜਗਿ ਧਰਮੀ ।  
ਮਤਿ ਪਿਤ ਭਰਮੈ । ਧਸਤ ਨ ਘਰ ਮੈ । ੮੯ ।  
us dur karmung. chhut jug dharmung.  
mat pit bharmung. dhasat na ghar mein. (89)

## **Aril Second (Dooja)**

Everywhere immoral functions would take charge of men It would appear as if true version had taken to wings (disappeared). Everywhere immoral people would be seen roaming around, and nowhere moral values (religious practices) would be in Vogue. (83)

Leaving aside the real facts people will talk about futile and useless things, and no one will lead a life of religion or moral values. Everywhere people would be interested in sinful life, having forgotten about life of morality or true religion. (84)

## **Kutak Chhand**

People would not lead a life of moral discipline and would not respect Lord's True Name, People would be interested in other persons women or their wealth, thus they will be engrossed in various futile activities. (85)

They will not try to follow the right meaning of anything, always giving wrong advice for everything. They will not keep their word, as they would not be true to their word or promise. (86)

People will be involved in other wives, and will be asking for help from every (house) quarter. They will not stick to one thing and every now and then make a call for help (in alms). (87)

They would not leave their interest in money, and would be involved in house-breaking at night. The Yamas would punish them badly like thieves, thus-beating them severely and throwing them into hell. (88)

There would be so much involvement in immoral functions that religion would disappear from the world. Parents would be feeling ashamed of their children's (son's) behaviour thus leaving their homes in disgust. (89)

ਸਿਖ ਮੁਖ ਮੋਰੈ । ਭ੍ਰਿਤ ਨ੍ਰਿਪਿ ਛੋਰੈ ।  
 ਤਜਿ ਤ੍ਰੀਆ ਭਰਤਾ । ਬਿਸਰੇ ਕਰਤਾ । ੯੦ ।  
 Sikh mukh morai. trit nrip chhorai.  
 taj tiria bharta. bisro karta. (90)

ਨਵ ਨਵ ਕਰਮੀ । ਬਦਿ ਗਾਇਓ ਭਰਮੀ ।  
 ਸਭ ਜਗ ਪਾਪੀ । ਕਹੂੰ ਨ ਜਾਪੀ । ੯੧ ।  
 nav nav karmung. badh geyo bharmung.  
 sabh jug papi. kahun na jaapi. (91)

#### ਪਦਮਾਵਤੀ ਛੰਦ

ਦੇਖੀਅਤ ਸਬ ਪਾਪੀ ਨਹ ਹਰਿ ਜਾਪੀ ਤਦਿਪ ਮਹਾ ਰਿਸ ਠਾਨੈ ।  
 ਅਤਿ ਬਿਭਚਾਰੀ ਪਰਤ੍ਰਿਆ ਭਾਰੀ ਦੇਵ ਪਿਤਰ ਨਹੀ ਮਾਨੈ ।  
 ਤਦਿਪ ਮਹਾ ਬਰ ਕਹਤੇ ਧਰਮ ਧਰ ਪਾਪ ਕਰਮ ਅਧਿਕਾਰੀ ।  
 ਪ੍ਰਿਗ ਪ੍ਰਿਗ ਸਭ ਆਕੈ ਮੁਖ ਪਰ ਨਹੀ ਭਾਖੈ ਦੇਹਿ ਪ੍ਰਿਸਟ ਚੜਿ ਗਾਰੀ । ੯੨ ।

#### Padmavati Chhand

dekhiat sab papi neh har japi tadip maha ris thanai.  
 at bibhchhari partiria bhari dev pitar nahi manai.  
 tadip maha bar kehtai dharam dhar paap karam adhikari.  
 dhrig dhrig sabh akhai mukh par nahi bhakhai deh prisat charr gari. (92)

ਦੇਖੀਅਤ ਬਿਨ ਕਰਮੀ ਤਜ ਕੁਲ ਧਰਮੀ ਤਦਿਪ ਕਹਾਤ ਸੁ ਮਾਨਸ ।  
 ਅਤਿ ਰਤਿ ਲੋਭੀ ਰਹਤ ਸਫੋਭੀ ਲੋਕ ਸਗਲ ਭਲੁ ਜਾਨਸ ।  
 ਤਦਿਪ ਬਿਨਾ ਗਤਿ ਚਲਤ ਬੁਰੀ ਮਤਿ ਲੋਭ ਮੋਹ ਬਸਿ ਭਾਰੀ ।  
 ਪਿਤ ਮਾਤ ਨ ਮਾਨੈ ਕਛੁ ਨ ਜਾਨੈ ਲੋਹ ਘਰਣ ਤੇ ਗਾਰੀ । ੯੩ ।  
 dekhiat bin karmung taj kul dharmung tadip kahat so manas.  
 at rut lobhung kehat sachhobhung lok sagal bhal janas.  
 tadip bina gut chalat buri mat lobh moh bus bhari.  
 pit maat na manai kachhu na janai laih gharan to gari. (93)

ਦੇਖੀਅਤ ਜੇ ਧਰਮੀ ਤੇ ਭਏ ਅਕਰਮੀ ਅਦਿਪ ਕਹਾਤ ਮਹਾ ਮਤਿ ।  
 ਅਤਿ ਬਸ ਨਾਰੀ ਅਬਗਤਿ ਭਾਰੀ ਜਾਨਤ ਸਕਲ ਬਿਨਾ ਜਤ ।  
 ਤਦਿਪ ਨ ਮਾਨਤ ਕੁਮਤਿ ਪ੍ਰਠਾਨਤ ਮਤਿ ਅਰੁ ਗਤਿ ਕੋ ਕਾਚੇ ।  
 ਜਿਹ ਤਿਹ ਅਰਿ ਭੋਲਤ ਭਲੇ ਨ ਖੋਲਤ ਲੋਗ ਲਾਜ ਤਜਿ ਨਾਚੇ । ੯੪ ।  
 dekhiat je dharmi te bhaie akarmi tadip kahat maha mat.  
 at bas nari abgat bhari janat sakal bina jat.  
 tadip na manat kumat parthanat mat ar gat ke kachai.  
 jeh the ghar dolat bhalai na bolat log laaj taj nachai. (94)

The followers would not follow their Gurus and attendants will desert the king even. Even the women folk will leave their spouses. Every one would forget about the Lord-Creator. (90)

New forms of actions will take place, and falsehood prevail everywhere. The whole world would become Sinful, and none will practise life of morality or Lord's faith. (91)

### **Padmavati Chhand**

We would come across only Sinners around us, as none would be seen, following morals and anger will prevail everywhere. People will become immoral and would be having sexual relations with other women. People would not care for the gods or ancestors. They will still call themselves as religious people, though they won't have the authority to commit Sins. They will condemn others as mean, though they would not say anything against them on their face, while abusing them in their absence. (at their back). (92)

People will be seen doing no fruitful functions leaving aside any form of moral life, though calling themselves as good human beings. People will be engrossed in greed, and full of anger, though everyone will consider themselves as helpful citizens. They will not follow any form of disciplined life being fully engrossed in greed and love of money. They would not respect their mother or father, without giving them any importance, though being abused by their women. (93)

The people, who appear to be religious ones, would be actually immoral, though they would proclaim themselves as great men. They would be controlled by the women-folk ; they would be disgraced and would be without any character, though they would not accept this. They will preach about immoral things (of mean values) and will not follow any set principles of morality. They will stick to anything, without talking about any good things in life, having no value for respect of other people (Society) and feel over-joyed about it. (94)

### ਕਿਲਕਾ ਛੰਦ

ਪਾਪ ਕਰੈ ਨਿਤ ਪ੍ਰਤਿ ਘਨੇ । ਜਨੁ ਦੇਖਨ ਕੇ ਤਰੁ ਸੁਧ ਬਨੇ ।  
ਜਗ ਛੋਰਿ ਭਜਾ ਗਤਿ ਧਰਮਨ ਕੀ । ਸੁ ਜਹਾ ਤਹਾ ਪਾਪ ਕ੍ਰਿਆ ਪ੍ਰਚਰੀ । ੯੫ ।

### Kilka Chhand

paap karai nitpraat ghanai. jan dokhan ke tar sudh banai.  
jug chhog bhajagat dharam ki. so jaha taha paap kiria parchuri. (95)

ਸੰਗ ਲਏ ਫਿਰੈ ਪਾਪਨ ਹੀ । ਤਜਿ ਭਾਜ ਕ੍ਰਿਆ ਜਗ ਜਾਪਨ ਕੀ ।  
ਦੇਵ ਪਿਤ੍ਰ ਨ ਪਾਵਕ ਮਾਨਹਿਗੇ । ਅਭ ਆਪਨ ਤੇ ਘਟਿ ਜਾਨਹਿਗੇ । ੯੬ ।  
sung lai phirai papan hi. taj bhaaj kiria jag japan ki.  
dev pitar na pavak manehgai. sabh apan te ghat janehgai. (96)

### ਮਧੁਭਾਰ ਛੰਦ

ਭਜਿਓ ਸੁ ਧਰਮ । ਪ੍ਰਚੁਰਿਓ ਕੁਕਰਮ ।  
ਜਹ ਤਹ ਜਹਾਨ । ਤਜਿ ਭਾਜ ਆਨਿ । ੯੭ ।

### Madhbar Chhand

bhajiou so dharam. parchuriou kukaram.  
jeh teh jahan. taj bhaj aan. (97)

ਨਿਤਪ੍ਰਤਿ ਅਨਰਥ । ਕਰ ਹੈ ਸਮਰਥ ।  
ਉਠਿ ਭਾਜ ਧਰਮ । ਲੈ ਸੰਗਿ ਸੁਕਰਮ । ੯੮ ।  
nitprat anarth. kar hai samrath.  
uth bhaaj dharam. lai sung sukaram. (98)

ਕਰ ਹੈ ਕੁਚਾਰ । ਤਜਿ ਸੁਭ ਅਚਾਰ ।  
ਭਈ ਕ੍ਰਿਆ ਅਉਰ । ਸਬ ਠੌਰ ਠੌਰ । ੯੯ ।  
kar hai kuchar. taj subh achar.  
bhaiee kiria aour. sab thour thour. (99)

ਨਹੀ ਕਰਤ ਮੰਗ । ਪ੍ਰੇਰਿਤ ਅਨੰਗ ।  
ਕਰਿ ਸੁਤਾ ਭੋਗ । ਜੋ ਹੈ ਅਜੋਗ । ੧੦੦ ।  
nahi karat sung. parairat anung.  
kar suta bhog. jo hai ajog. (100)

ਤਜਿ ਲਾਜ ਭਾਜ । ਮੰਜੁਤ ਸਮਾਜ ।  
ਘਟ ਚਲਾ ਧਰਮ । ਬਚਿਓ ਅਧਰਮ । ੧੦੧ ।  
taj laaj bhaaj. sanjut samaj.  
ghat chala dharam. badhiou adharam. (101)

### **Kilka Chhand**

Every morning they will be engaged in sinful actions, as if trees of unfair (immoral actions) have grown forth fully. The world will run away from the life of religious actions. Everywhere Sinful actions will prevail in good measure. (95)

People will carry a load of sins always with them, and the world will lose the system of remembering God (reciting Time Name). They would not worship the gods, ancestors or fire (god) as such. They will consider every one inferior to themselves. (96)

### **Madbhar Chhand**

Religion will disappear, and immoral functions will prevail everywhere. Everywhere, the self-respect will be cast away in the world. (97)

The powerful people will perform evil (sinful) actions every other day. The religion, alongwith good actions, will disappear completely. (98)

People will perform mean actions, leaving aside good ones. Everywhere the system of working will be quite different. (99)

People will not have sexual relations with wife (interested in sex) and will enjoy sex with the daughter, which is improper. (100)

People alongwith sexual network, will run away from disciplined life. Religious life will dwindle while irreligious forms of life will prevail everywhere. (101)

ਕੀੜਤ ਕੁਨਾਰਿ । ਤਜਿ ਧਰਮ ਵਾਰਿ ।  
 ਬਦਿ ਗਯੋ ਭਰਮ । ਭਾਜੀਤ ਧਰਮ । ੧੦੨ ।  
 karirat kunar. taj dharam vaar.  
 badh gaiou bharam. bhajant dharam. (102)

ਦੇਸਨ ਬਿਦੇਸ । ਪਾਪੀ ਨਰੇਸ ।  
 ਧਰਮ ਨ ਕੋਇ । ਪਾਪ ਅਤਿ ਹੋਇ । ੧੦੩ ।  
 desan bides. paapi nares.  
 dharmi na koiai. paap at hoiai. (103)

ਸਾਧੂ ਸਤ੍ਰਾਸ । ਜਹ ਤਹ ਉਦਾਸ ।  
 ਪਾਪੀਨ ਰਾਜ । ਗ੍ਰਿਹ ਸਰਬ ਸਾਜ । ੧੦੪ ।  
 Sadhu satras. jeh teh udas.  
 paapeen raj. greh sarab saaj. (104)

ਹਰਿ ਗੀਤਾ ਛੰਦ  
 ਸਬ ਦ੍ਰੋਨ ਗਿਰਵਰ ਸਿਖਰ ਤਰ ਨਰ ਪਾਪ ਕਰਮ ਭਏ ਭੰਨ ।  
 ਉਠਿ ਭਾਜ ਧਰਮ ਸਭਰਮ ਹੁਐ ਚਮਕੰਤ ਦਾਮਿਨਿ ਸੋ ਮਨੰ ।  
 ਕਿਧੋ ਸੂਦ੍ਰ ਸੁਭਟ ਸਮਾਜ ਸੰਜੁਤ ਜੀਤ ਹੈ ਬਸੁਧਾ ਬਲੀ ।  
 ਕਿਧੋ ਅਤ੍ਰ ਛਤ੍ਰ ਤਹੋ ਭਜੇ ਅਰੁ ਅਉਰ ਕ੍ਰਿਆ ਚਲੀ । ੧੦੫ ।

#### Har Geeta Chhand

sub drone girvar sikhar tar nar paap karam bhaie bhanung.  
 uth bhaaj dharam sabharam huai chamkant damin so manung.  
 Kidhon Sudar subhat samaj sanjut jeet hai basudha bali.  
 kidhon atai chhatar tajai bhajai or aour kiria chali. (105)

ਨ੍ਰਿਪ ਦੇਸ ਦੇਸ ਬਿਦੇਸ ਜਹ ਤਹ ਪਾਪ ਕਰਮ ਸਬੈ ਲਗੇ ।  
 ਨਰ ਲਾਜ ਛਾਡਿ ਨਿਲਾਜ ਹੁਐ ਫਿਰੈ ਧਰਮ ਕਰਮ ਸਬੈ ਭਗੇ ।  
 ਕਿਧੋ ਸੂਦ੍ਰ ਜਹ ਤਹ ਸਰਬ ਮਹਿ ਮਹਾਰਾਜਯ ਪਾਇ ਪ੍ਰਹਰਖ ਹੈ ।  
 ਕਿਧੋ ਚੋਰ ਛਾਡਿ ਅਚੋਰ ਕੇ ਗਹਿ ਸਰਬ ਦਰਬ ਆਕਰਖ ਹੈ । ੧੦੬ ।  
 nrip des des bides jeh the paap karam sabai lagai.  
 nar laaj chaad nlaj huai phirai dharam karam sabai bhagai.  
 Kidhon sudarjeh the sarab meh maharajei paie pehrakh hai.  
 kidhon chor chhad achor geh sarab darab akarakh hai. (106)



People, instead of their wives, will enjoy sexual relations with immoral women. The life of useless functions will prevail, and dutiful actions (religious) will be cast away. (102)

In countries, own and foreign, the kings will become Sinners, and no person of religious aptitude will be seen around as such sinful actions will prevail every where. (103)

The saintly persons, out of fear, will feel down-cast, and the Sinners will rule everywhere, and their houses will be (beautified ) embellished with all sorts of beautiful items. (104)

### **Har Geeta Chhand**

From the bottom of Drain mountain to the top of it, all men will be shown engrossed in sinful actions..Religions will disappear while immoral functions will shine forth like lightning or low-caste people would control the whole world having won it over like brave persons alongwith the social network. (with force) or all the kings would have surrendered all their weapons and canopies and run away from the worldly scene, thus bringing in a new system of working. (105)

All the kings, in the country or foreign lands will be engaged in Sinful actions, and men will roam around shamelessly, leaving aside all forms of discipline, and all works of religion will be cast away. In fact, everywhere the Shudras (low-Caste persons) would assume the charge of a Raja (king) and feel elated. Leaving alone the thieves the saints would be caught, and they would amass all the wealth. (106)

### ਤ੍ਰਿਭੰਗੀ ਛੰਦ

ਸਭ ਜਗ ਪਾਪੀ ਕਹੂੰ ਨ ਜਾਪੀ ਅਧਪਨ ਧਾਪੀ ਦੇਸ ਦਿਸੀ ।  
ਜਹ ਤਹ ਮਤਵਾਰੇ ਕ੍ਰਮਤ ਕ੍ਰਮਾਰੇ ਮਤਿ ਨ ਉਜਿਯਾਰੇ ਬਾਧ ਰਿਸੀ ।  
ਪਾਪਨ ਰਸ ਰਾਤੇ ਦੁਰਮਤਿ ਮਾਤੇ ਕੁਮਤਨ ਦਾਤੇ ਮਤ ਨੇਕੀ ।  
ਜਹ ਤਹ ਉਠਿ ਧਾਵੈ ਚਿਤ ਲਲਚਾਵੈ ਕਛਹੂੰ ਨ ਪਾਵੈ ਬਿਨੁ ਏਕੀ । ੧੦੭ ।

### Tribhangi Chhand

Sabh jug paapi kahun na jaapi athapan thapi des desung.  
jeh teh matvarai bharmat bharmarai mat na ujiayarai badh risung.  
papan ras raatai durmat matai kumatan daatai mat nekung.  
jeh the uth dhavai chit lalchavai kachh hun na pavan bin ekung. (107)

ਤਜਿ ਹਰਿ ਧਰਮੀ ਗਹਤ ਕੁਕਰਮੀ ਬਿਨ ਪ੍ਰਭ ਕਰਮੀ ਸਬ ਭਰਮੀ ।  
ਲਾਗਤ ਨਹੀ ਤੰਤ੍ਰ ਫੁਰਤ ਨ ਮੰਤ੍ਰ ਚਲਤ ਨ ਜੰਤ੍ਰ ਬਿਨ ਮਰਮੀ ।  
ਜਪ ਹੈ ਨ ਦੇਵੀ ਅਲਖ ਅਭੇਵੀ ਆਦਿ ਅਜੇਵੀ ਪਰਮ ਜੁਪੀ ।

ਕੁਬੁਧਨ ਤਨ ਰਾਚੇ ਕਹਤ ਨ ਸਾਚੇ ਪ੍ਰਭਹਿ ਨ ਜਾਚੇ ਤਮਕ ਬੁਧੀ । ੧੦੮ ।

taj har dharmung gehat kukarmung bin prabh karmung sab bharmung.  
lagat nahi tantarung phurat na mantarung chalat na jantarung bin marmung.  
jap hai na devi alakh abhevi aad ajevi param judhi.  
Kubudhan tan rachai kehat na sachai parbheh na jachai tamak budhi. (108)

### ਹੀਰ ਛੰਦ

ਅਪੰਡਿਤ ਗੁਣ ਮੰਡਿਤ ਸੁਬੁਧਿਨਿ ਖੰਡਿਤ ਦੇਖੀਐ ।  
ਛਤ੍ਰੀ ਬਰ ਧਰਮ ਛਾਡਿ ਅਕਰਮ ਧਰਮ ਲੇਖੀਐ ।  
ਸਤਿ ਰਹਤ ਪਾਪ ਰਹਿਤ ਕ੍ਰਪ ਚਹਤ ਜਾਨੀਐ ।  
ਅਧਰਮ ਲੀਣ ਅੰਗ ਛੀਣ ਕ੍ਰਪ ਪੀਣ ਮਾਨੀਐ । ੧੦੯ ।

### Har Chhand

apandit gunn mandit Subhudin khandit dekhiai.  
chhatrī bar dharam chhad akaram dharam lekhiyai.  
Sat rehat paap grehat karudh chehat janiai.  
adharm leen ang cheen karodh peen maniai. (109)

ਕੁਤ੍ਰੀਅਨ ਰਸ ਚਾਹੀ ਗੁਣਨ ਨ ਗ੍ਰਾਹੀ ਜਾਨੀਐ ।

ਸਤ ਕਰਮ ਛਾਡ ਕੇ ਅਸਤ ਕਰਮ ਮਾਨੀਐ ।

ਰੂਪ ਰਹਿਤ ਜੁਧ ਗ੍ਰਹਿਤ ਪਾਪ ਸਹਿਤ ਦੇਖੀਐ ।

ਅਕਰਮ ਲੀਨ ਧਰਮ ਛੀਨ ਨਰਿ ਅਧੀਨ ਪੋਖੀਐ । ੧੧੦ ।

katrian ras chahi gunan na grahi janiai.

sat karam chhad kai asat karam maniai.

roop rehat jup grehat paap sehat dekhiai.

akaram leen dharam cheen naar adheen pekhiyai. (110)

### **Tribhangi Chhand**

The whole world would be engaged in sinful actions, and no one will be there reciting God's Name, and everywhere in the land or foreign lands people would be leading undisciplined life (unsystematic). People with whims and fancies will roam around everywhere, intoxicated in their behaviour, as they will not be having enlightened mind, and will be engrossed in anger. Engaged in Sins, with a mean behaviour and giving wrong advice to others, there will be many religious existing. Being full of greed, they would rush everywhere to take part, and will not gain anything except the love of Lord. (107)

Leaving the path of the Lord's love they would be engrossed in mean (sinful) actions. But apart from the path of Lord's Name (God's Love) all other actions are fruitless without realizing the secrets of the Lord, no other magical sermons (tantar mantar) will be of any help (value). People, who will not worship the invincible, the formless goddess from the beginning, will be found having useless approach, without accepting the truth, and will not seek the blessing of the benevolent Lord. (108)

### **Heer Chhand**

Being illiterate and blessed by their futile benefits, people will be seen degrading the well-read intelligentia The Kashatriyas, leaving their own professional skills, will be running after useless actions. Devoid of Truth, being engrossed in sins, they would prefer being angry Being engrossed in irreligious actions and weak in physical structure, they will be great being angry. (109)

They will be interested in sexual relations with immoral women, and will be considered devoid of any good moral values or disinterested in adapting good qualities. They will not be involved in good moral functions but will prefer sexual behaviour. Devoid of real beauty, and engrossed in gambling, they would appear as sinners. Involved in irreligious actions, devoid of moral values, and under the spell of women, they will be free from dutiful actions. (110)

### ਪਧਿਸਟਕਾ ਛੰਦ

ਅਤਿ ਪਾਪਨ ਤੇ ਜਗ ਛਾਇ ਰਹਿਓ । ਕਛੁ ਬੁਧਿ ਬਲ ਧਰਮ ਨ ਜਾਤ ਕਹਿਓ ।  
ਦਿਸ ਬਦਿਸਨ ਕੇ ਜੀਅ ਦੇਖਿ ਸਬੈ । ਬਹੁ ਪਾਪ ਕਰਮ ਰਤਿ ਹੈ ਸੁ ਅਬੈ । ੧੧੧ ।

### Padhisatka Chhand

at papan te jug chhaie rehiou. Kachh budh bal dharam na jaat rehiou.  
dis badisan kai jia dekh sabai. boh paap karam rut hai so abai. (111)

ਪ੍ਰਿਤਮਾਨ ਨ ਨਰ ਕਹੂੰ ਦੇਖ ਪਰੈ । ਕਛੁ ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਚਾਰ ਕਰੈ ।  
ਨਰ ਨਾਰਿਨ ਏਕ ਨ ਨੇਕ ਮਤੰ । ਨਿਤ ਅਰਥਾਨਰਥ ਗਨਿਤ ਗਤੰ । ੧੧੨ ।  
pritman na nar kahun dekh parai. kachh budh bal bachan bichar karai.  
nar narin ek na nek matai. nit arthanarth ganit gatung. (112)

### ਮਾਰਹ ਛੰਦ

ਹਿਤ ਸੰਗ ਕੁਨਾਰਿਨ ਅਤਿ ਬਿਭਚਾਰਿਨ ਜਿਨ ਕੇ ਐਸ ਪ੍ਰਕਾਰ ।  
ਬਡ ਕੁਲਿ ਜਦਪਿ ਉਪਜੀ ਬਹੁ ਛਬਿ ਬਿਗਾਸੀ ਤਦਿਪਿ ਪ੍ਰਿਅ ਬਿਭਚਾਰਿ ।  
ਚਿਤ੍ਰਤ ਬਹੁ ਚਿਤ੍ਰਨ ਕੁਸਮ ਬਚਿਤ੍ਰਨ ਸੁੰਦਰ ਰੂਪ ਅਪਾਰ ।  
ਕਿਧੇ ਦੇਵ ਲੋਕ ਤਜਿ ਸੁੰਦਰ ਸੁੰਦਰੀ ਉਪਜੀ ਬਿਬਿਧ ਪ੍ਰਕਾਰ । ੧੧੩ ।

### Mareh Chhand

hit sung kunarin at bibhcharan jin kai ais parkar.  
badh kul jadip upji boh chhab bigsi tadip pria bibhchar.  
chitrat boh chitran kusam bachitran sunder roop apar.  
kidho dev lok taj sudhar sundri upji bibidh parkar. (113)

ਹਿਤ ਅਤਿ ਦੁਰ ਮਾਨਸ ਕਛੁ ਨ ਜਾਨਸ ਨਰ ਹਰ ਅਰੁ ਬਟ ਪਾਰ ।  
ਕਛੁ ਸਾਸਤ੍ਰ ਨ ਮਾਨਤ ਸਿਮ੍ਰਿਤ ਨ ਜਾਨਤ ਬੋਲਤ ਕੁੰਬਿਧਿ ਪ੍ਰਕਾਰ ।  
ਕੁਸਟਿਤ ਤੇ ਅੰਗਨ ਗਲਿਤ ਕੁਰੰਗਨ ਅਲਧ ਅਜੋਗਿ ਅਛਿਜਿ ।  
ਕਿਧੇ ਨਰਕ ਛੋਰਿ ਅਵਤਰੇ ਮਹਾ ਪਸੁ ਡੋਲਤ ਪ੍ਰਿਥੀ ਨਿਲਜ । ੧੧੪ ।  
chit at dur manas kachhu na janas nar har or but paar.  
kachh satar na manat simrat najanat bolat kubidh parkar.  
kastut te angan galit karunga alap ajog achhaje.  
kidho narak chhor avtarai maha pasu dolat prithi nilaj. (114)

### ਦੋਹਰਾ

ਸੰਕਰ ਬਰਨ ਪ੍ਰਜਾ ਭਈ ਇਕ ਬ੍ਰਨ ਰਹਾ ਨ ਕੋਇ ।  
ਸਕਲ ਸੁਦ੍ਰਤਾ ਪ੍ਰਾਪਤਿ ਭੇ ਦਈਵ ਕਰੈ ਸੋ ਹੋਇ । ੧੧੫ ।

### Dohra

Sankar baran parcha bhaiee ik baran raha na koiai.  
Sakal sudarta prapat bhae daieev karai so hoiai. (115)

### **Padhistha Chhand**

The world will be filled more with Sinners Based on intelligent discussions (thoughts) there would be no talk about religion. All the beings, seen in various lands, including foreign lands, will mostly be involved in sinful actions. (111)

One would not come across an ideal or intelligent person anywhere, who would be talking thought-fully based on intelligent discussions. Men & Women would not belong to one religion, rather they will have various forms of religious practices. There will be no discussion on useful or futile things/actions as such, as it will vanish completely. (112)

### **Mareh Chhand**

People will develop great love for immoral women, who will have a character of base and mean moral values, though they might have been born in good and great families (may have noble heritage) as on growing young they would be more interested in immoral values of life. They would be very beautiful like carved paintings, or flowers of various hues. They would seem to have left the godly heaven (abode of gods) and being born as beautiful mermaids. (113)

The worst type of (irreligious) people will not care for the useful things, and being looters they will behave like robbers indulging in snatching various valueables. They will not have faith in Shastras or Smritis, while using abusive type of language. The limbs of body will get spoiled due to leprosy. Short statured people, with ugly appearance (with short span of life), with no qualities, and useless behaviour would be seen around. Having left the hell, they would appear to be great fools, moving around on the Earth shamelessly like animals. (114)

### **Dohra**

The whole populace is without any Varuna (Caste) and no one belongs to a particular Varuna. (Creed) as low Caste (people) behaviour have permeated at all levels of society and whatever God wills, shall prevail. (115)

ਸੰਕਰ ਬ੍ਰਨ ਪ੍ਰਜਾ ਭਈ ਧਰਮ ਨ ਕਤਹੂੰ ਰਹਾਨ ।  
ਪਾਪ ਪ੍ਰਚੁਰ ਰਾਜਾ ਭਏ ਭਈ ਧਰਮ ਕੀ ਹਾਨਿ । ੧੧੬ ।  
Sankar baran parja bhaiee dharam na kathun rahan.  
paap parchar raja bhaie bhaiee dharam ki haan. (116)

#### ਸੋਰਠਾ

ਧਰਮ ਨ ਕਤਹੂੰ ਰਹਾਨ ਪਾਪ ਪ੍ਰਚੁਰ ਜਗ ਮੇ ਧਰਾ ।  
ਧਰਮ ਸਬਨ ਬਿਸਰਾਨ ਪਾਪ ਕੰਠ ਸਬ ਜਗ ਕੀਓ । ੧੧੭ ।

#### Sortha

dharam na karhun rahan paap parchur jug mein dhara.  
dharam saban bisran paap kanth sab jug kiou. (117)

ਕਲਿਹੁਗ ਚੜਯੋ ਅਸੰਭ ਜਗਤ ਕਵਨ ਬਿਧਿ ਬਾਚ ਹੈ ।  
ਰੰਗਹੁ ਏਕਹਿ ਰੰਗਿ ਤਬ ਛੁਟਿ ਹੋ ਕਲਿ ਕਾਲ ਤੇ । ੧੧੮ ।  
Kalyug charriou asambh jagat kavan bidh baach hai.  
rangoh ekai rung tab chhut ho kal kaal tai. (118)

#### ਹੰਸਾ ਛੰਦ

ਜਹ ਤਹ ਬਢਾ ਪਾਪ ਕਾ ਕਰਮ । ਜਗ ਤੇ ਘਟਾ ਪਰਮ ਕਾ ਭਰਮ । ੧੧੯ ।

#### Hansa Chhand

jeh the badha paap ka karam. jug te ghata dharam ka bharam. (119)

ਪਾਪ ਪ੍ਰਚੁਰ ਜਹ ਤਹ ਜਾਗਿ ਭਇਓ । ਪੰਖਨ ਧਾਰ ਧਰਮ ਉਡਿ ਗਇਓ । ੧੨੦ ।  
paap parchar jeh the jug bhiou. pankhan dhaar dharam ud geyo. (120)

ਨਈ ਨਈ ਹੋਨ ਲਗੀ ਨਿਤ ਬਾਤ । ਜਹ ਤਹ ਬਾਦਿ ਚਲਿਓ ਉਤਪਾਤ ੧੨੧ ।  
naiee naiee hon lagi nit baat. jeh the badh chaliou utpaat. (121)

ਸਬ ਜਗਿ ਚਲਤ ਔਰ ਹੀ ਕਰਮ । ਜਹ ਤਹ ਘਟ ਗਇਓ ਧਰਾ ਤੇ ਧਰਮ । ੧੨੨ ।  
sab jug chalat aour hi karam. jeh the ghat geyo dhara te dharam. (122)

#### ਮਲਤੀ ਛੰਦ

ਜਹ ਤਹ ਦੇਖੀਅਤ । ਤਹ ਤਹ ਪੇਖੀਅਤ ।  
ਸਕਲ ਕੁਕਰਮੀ । ਕਹੂੰ ਨ ਧਰਮੀ । ੧੨੩ ।

#### Malti Chhand

jeh the dekhiat. the the pekhiat.  
Sakal kukarmi. kahun na dharmi. (123)

The whole world is without any basic classification of Caste (Varuna), and nowhere religious life is to be seen. The Kings are fully engrossed in Sinful actions and religion is being down graded. (116)

### **Sortha**

There is no religious life anywhere, as the whole world is covered (engrossed) in carrying out Sinful actions. Everyone has forgotten about religion, and the whole world has embraced a sinful life. (117)

A sort of Kalyug drenched in Sorrow is prevalent, so how could the world be protected (saved) from its effects ? If one is enamoured by the love of the Lord, (being immersed in His Name) then only we could save ourselves from the onslaughts of Kal-Yug. (118)

### **Hansa Chhand**

Everywhere, the Sinful life has taken charge, and the effect of a life of principles (religious life) has dwindled. (119)

Whenever we look around, one could see the sinful actions being performed, and sins are controlling the whole populace, as religion has taken to wings. (disappeared completely). (120)

Everyday new things are happening and everywhere violence or indisciplined life is taking charge. (121)

The whole world is engaged in diverse activities, and everywhere the whole Earth is covered by (Sinful actions) irreligious life. (122)

### **Malti Chhand**

Wherever we look around, we find sins are taking place, as all the people are lacking character (being Sinners) and nowhere a religious person (pious man) is to be encountered. (123)

ਜਹ ਤਹ ਗੁਨੀਅਤ । ਤਹ ਤਹ ਸੁਨੀਅਤ ।  
ਸਬ ਜਗ ਪਾਪੀ । ਕਹੂੰ ਨ ਜਾਪੀ । ੧੨੪ ।  
jeh the guniat. the the suniat.  
sab jug paapi. kahun na japi. (124)

ਸਕਲ ਕੁਕਰਮੀ । ਭਜਿ ਗਇਓ ਧਰਮੀ ।  
ਜਗ ਨ ਸੁਨੀਅਤ । ਹੋਮ ਨ ਗੁਨੀਅਤ । ੧੨੫ ।  
sakal kukarmung. bhaj'geyo dharmung.  
jug na suniat. home na guniat. (125)

ਸਕਲ ਕੁਕਰਮੀ । ਜਗ ਭਇਓ ਅਧਰਮੀ ।  
ਕਹੂੰ ਨ ਪੂਜਾ । ਬਸ ਰਹਯੋ ਦੂਜਾ । ੧੨੬ ।  
sakal kukarmi. jug bheyo adharma.  
kahun na puja. bus bheyo duja. (126)

**ਅਤਿ ਮਾਲਤੀ ਛੰਦ**

ਕਹੂੰ ਨ ਪੂਜਾ ਕਹੂੰ ਨ ਅਰਚਾ । ਕਹੂੰ ਨ ਸ੍ਰੀਤਿ ਧੁਨਿ ਸਿੰਸ੍ਰਿਤ ਚਰਚਾ ।  
ਕਹੂੰ ਨ ਹੋਮ ਕਹੂੰ ਨ ਦਾਨੰ । ਕਹੂੰ ਨ ਸੰਜਮ ਕਹੂੰ ਨ ਇਸਨਾਨੰ । ੧੨੭ ।

**at Malti Chhand**

kahun na puja kahun na archa.  
kahun na surat dhun simrat na charcha.  
kahun na homung kahun na danung.  
kahun na sanjam kahun na isnanung. (127)

ਕਹੂੰ ਨ ਚਰਚਾ ਕਹੂੰ ਨ ਬੇਦੰ । ਕਹੂੰ ਨਿਵਾਜ ਨ ਕਹੂੰ ਕਤੇਬੰ ।  
ਕਹੂੰ ਨ ਤਸਬੀ ਕਹੂੰ ਨ ਮਾਲਾ । ਕਹੂੰ ਨ ਹੋਮ ਕਹੂੰ ਨ ਜਾਲਾ । ੧੨੮ ।  
kahun na charcha kahun na bedung.  
kahun na nivaj na kahun ketebung.  
kahun na tasbi kahun na mala.  
kahun na homung kahun na jawala. (128)

ਅਉਰ ਹੀ ਕਰਮੀ ਅਉਰ ਹੀ ਧਰਮੀ । ਅਉਰ ਹੀ ਭਾਵੰ ਅਉਰ ਹੀ ਮਰਮੀ ।  
ਅਉਰ ਹੀ ਰੀਤਾ ਅਉਰ ਹੀ ਚਰਚਾ । ਅਉਰ ਹੀਰੀਤੰ ਅਉਰ ਹੀ ਅਰਚਾ । ੧੨੯ ।  
aour hi karmung aour hi dharmung.  
aour hi bhavang aour hi marmung.  
aour hi reeta aour hi charcha.  
aour hi reetung aour hi archa. (129)



Wherever we try to discuss the situation, the story of immoral life (irreligious) is heard, as the whole world has become Sinner and none is seen engaged in religious (pious) life, (by remembering God). (124)

All the people are irreligious, as the moral life (religion) has deteriorated. Nowhere one could hear about Yoga being performed, nor there is any talk of Home. (125)

All the people are characterless (being engaged in mean actions), and the whole world is irreligious. No where the Lord's worship is being performed. The (mind of) people have become dual-mindedness. (126)

#### **At Malti Chhand**

No where the worship of (Hindu Gods) is carried out nor any incense burning. No where the reading of Vedas is heard or the talk of Smritis is conducted. No where there is home nor any alms giving. There is no discipline anywhere or system being followed nor there is any bathing (washing of Sins) in sacred waters carried out. (127)

No where there is talk of religion nor the Vedas are being read. Nowhere muslim prayer (Namaz) is conducted nor Koran is read. No where people are seen repeating the God's name with a Tasbeeh or mala. (Muslim and Hindu version of praying to God). There is no ceremony of Home or Worship of the fire being carried out. (128)

Various forms of actions and different types of religions are being practised. Different meanings of life with Various forms of functions (doubts/secrets) being performed. Different forms of ceremonies and quite different types of talk is being carried out. Different versions of social customs are in vogue with various forms of worship. (129)

ਅਉਰ ਹੀ ਭਾਤੰ ਅਉਰ ਹੀ ਬਸਤੰ । ਅਉਰ ਹੀ ਬਾਣੀ ਅਉਰ ਹੀ ਅਸਤੰ ।  
 ਅਉਰ ਹੀ ਰੀਤਾ ਅਉਰ ਹੀ ਭਾਯੰ । ਅਉਰ ਹੀ ਰਾਜਾ ਅਉਰ ਹੀ ਨਯਾਯੰ । ੧੩੦ ।  
 aour hi bhatung aour hi bastarung.  
 aour hi bani aour hi astarung.  
 aour hi reeta aour hi bhaiyung.  
 aour hi raja aour hi niyaiung. (130)

#### ਅਭੀਰ ਛੰਦ

ਅਤਿ ਸਾਧੂ ਅਤਿ ਰਾਜਾ । ਕਰਨ ਲਦੇ ਦੁਰ ਕਾਜਾ ।  
 ਪਾਪ ਹਿਰਦੇ ਮਹਿ ਠਾਨਿ । ਕਰਤ ਧਰਮ ਕੀ ਹਾਨਿ । ੧੩੧ ।

#### Abheer Chhand

at sadhu at raja. karan lagai dur kaaja.  
 paap hirdai meh thaana. karat dharam ki haan. (131)

ਅਤਕੁਚਾਲ ਅਰੁ ਕੂਰ । ਅਤਿ ਪਾਪਿਸਟ ਕਠੂਰ ।  
 ਥਿਰ ਨਹੀ ਰਹਤ ਪਲਾਪ । ਕਰਤ ਅਧਰਮ ਕੀ ਮਾਧਿ । ੧੩੨ ।  
 at kuchal or karoor. at papisat kathur.  
 thir nahi rehat paladh. karat adharam ki sadh. (132)

ਅਤਿ ਪਾਪਿਸਟ ਅਜਾਨ । ਕਰਤ ਧਰਮ ਕੀ ਹਾਨਿ ।  
 ਮਾਨਤ ਜੰਤ੍ਰ ਨ ਤੰਤ੍ਰ । ਜਾਪਤ ਕੋਈ ਨ ਮੰਤ੍ਰ । ੧੩੩ ।  
 at papisat ajaan. karat dharam ki haan.  
 manat jantar na tantar. japat koiee na mantar. (133)

ਜਹ ਤਹ ਬਡਾ ਅਧਰਮ । ਧਰਮ ਭਜਾ ਕਰਿ ਭਰਮ ।  
 ਨਵ ਨਵ ਕ੍ਰਿਆ ਭਈ । ਦੁਰਮਤਿ ਛਾਇ ਰਹੀ । ੧੩੪ ।  
 jeh the bada adharam. dharam bhaja kar bharam.  
 nav nav kiria bhaiee. durmat chhaie rehi. (134)

#### ਕੁੰਡਰੀਆ ਛੰਦ

ਨਏ ਨਏ ਮਾਰਗ ਚਲੇ ਜਗ ਮੋ ਬਢਾ ਅਧਰਮ ।  
 ਰਾਜਾ ਪ੍ਰਜਾ ਸਭੈ ਲਗੇ ਜਹ ਜਹ ਕਰਨ ਕੁਕਰਮ ।  
 ਜਹ ਤਹ ਕਰਨ ਕੁਕਰਮ ਪ੍ਰਜਾ ਰਾਜਾ ਨਰ ਨਾਰੀ ।  
 ਧਰਮ ਪੰਖ ਕਰ ਉਡਾ ਪਾਪ ਕੀ ਕ੍ਰਿਆ ਬਿਥਾਰੀ । ੧੩੫ ।

#### Kundaria Chhand

naie naie marag chalai. jug mo badha adharam.  
 raja parja sabhi lagai jeh jeh karan kukaram.  
 jeh the karan kukaram parja raja nar nari.  
 dharam pankh kar uda paap ki kiria birthari. (135)

Different forms of social practices and various dresses are in vogue. Different types of sermons and different customary armour are in use. Various forms of customs and their practical value is quite different. The Kings are also of different type and their law-giving (decisions) authority to equally different. (130)

### **Abher Chhand**

The mendicants (Sadhus) and kings are engaged in extreme violations, being involved in doing immoral functions. They have imbibed sinful behaviour in their hearts, and are down grading the religious actions. (131)

People are characterless and extremely merciless, and are very hard hearted and extreme Sinners. They are always restless (without rest for a while even) and are always engrossed in immoral functions. (132)

People are great Sinners and fools even, and are always speaking against religious beliefs. They do not have faith in any godly sermons (Jantars or Mantars) or religious utterances and do not repeat any sermon loving God. (133)

Everywhere irreligious actions have increased and religion has taken to wings due to their whims and fancies. Everyday new forms of actions take place, as all the people are engrossed in evil designs (immoral functions) in their hearts. (134)

### **Kundaria Chhand**

New forms of religious paths have come into existence, as the irreligious practices have increased immensely. The King and the populace, both are involved in immoral acts (of behaviour) everywhere. Everywhere the Rajs (King) and country men (populace) are engrossed in immoral behaviour, both men and women. The religion (moral value) has vanished by taking to wings, and sinful actions are a common behaviour all over the world. (135)

ਧਰਮ ਲੋਪ ਜਗ ਤੇ ਭਏ ਪਾਪ ਪ੍ਰਗਟ ਬਪੁ ਕੀਨ ।  
 ਉਜ ਨੀਚ ਰਾਜਾ ਪ੍ਰਜਾ ਕ੍ਰਿਆ ਅਧਰਮ ਕੀ ਲੀਨ ।  
 ਕ੍ਰਿਆ ਪਾਪ ਕੀ ਲੀਨ ਨਾਰਿ ਨਰ ਰੰਕ ਅਰੁ ਰਾਜਾ ।  
 ਪਾਪ ਪ੍ਰਚੁਰ ਬਪੁ ਕੀਨ ਧਰਮ ਧਰਿ ਪੰਖਨ ਭਾਜਾ । ੧੩੬ ।  
 dharam lop jug te bhaie paap pargat bap keen.  
 uch neech raja parja kiria adharam ki leen.  
 kiria paap ki leen nari nar runk or raja.  
 paap parchar bap keen dharam dhar pankhan bhaja. (136)

ਪਾਪਾਕ੍ਰੰਤ ਧਰਾ ਭਈ ਪਲ ਨ ਸਕਤਿ ਠਹਰਾਇ ।  
 ਕਾਲ ਪੁਰਖ ਕੋ ਧਿਆਨ ਧਰਿ ਰੋਵਤ ਭਈ ਬਨਾਇ ।  
 ਰੋਵਤ ਭਈ ਬਨਾਇ ਪਾਪ ਭਾਰਨ ਭਰਿ ਧਰਣੀ ।  
 ਮਹਾ ਪੁਰਖ ਕੇ ਤੀਰ ਬਹੁਤੁ ਬਿਧਿ ਜਾਤ ਨ ਬਰਣੀ । ੧੩੭ ।  
 paapakarant dhara bhaiee pal na sakat thehraie.  
 kaal purkh ko dhian dhar rovat bhaiee banaie.  
 rovat bhaiee banaie paap bharan bhar dharni.  
 maha purkh ke teer bahut bidh jaat na barni. (137)

#### ਸੋਰਠਾ

ਕਰ ਕੈ ਪ੍ਰਿਥਮ ਸਮੋਧ ਬਹੁਰ ਬਿਦਾ ਪ੍ਰਿਥਵੀ ਕਰੀ ।  
 ਮਹਾ ਪੁਰਖ ਬਿਨੁ ਰੋਗ ਭਾਰ ਹਰਣ ਬਸੁਧਾ ਨਿਮਿਤ । ੧੩੮ ।

#### Sortha

kar kai pritham samodh bahur bida prithvi kari.  
 maha purkh bin rog bhar haran basudha namit. (138)

#### ਕੁੰਡਰੀਆ ਛੰਦ

ਦੀਨਨ ਕੀ ਰਛਾ ਨਿਮਿਤ ਕਰ ਹੈ ਆਪ ਉਪਾਇ ।  
 ਪਰਮ ਪੁਰਖ ਪਾਵਨ ਸਦਾ ਆਪ ਪ੍ਰਗਟ ਹੈ ਆਇ ।  
 ਆਪ ਪ੍ਰਗਟ ਹੈ ਆਇ ਦੀਨ ਰਛਾ ਕੇ ਕਾਰਣ ।  
 ਅਵਤਾਰੀ ਅਵਤਾਰ ਧਰਾ ਕੇ ਪਾਪ ਉਤਾਰਣ । ੧੩੯ ।

#### Kundria Chhand

deenan ki rachha nimit kar hai aap upaie.  
 param purkh pavan sada aap pargat hai aie.  
 aap pargat hai aie deen rachha ke karan.  
 avtari avtar dhara ke paap utaran. (139)

The religion has totally disappeared from the world, as sinful behaviour has spread fully. The high and low, the king and the countrymen are all engaged in irreligious practices. The Raja and pauper, the men and women, all are engrossed in sinful behaviour as the sins have spread (its wings) their effects everywhere, while religion has disappeared fully (having taken to wings). (136)

The Earth has become sick of sinful activities and does not feel stabilised even for a moment. In fact, it is crying (in pain) looking upto the Lord (for help). It is due to the heavy load (weight) of sins that it is crying. It has approached some highly placed religious men (religious teachers) for help, which cannot be described in words. (137)

#### **Sortha Chhand**

At first the Earth (world) has been sent back by explaining various reasons for its position (condition). The (great) pious men have tried first to lessen its load and then have taken birth in the world for taking so much pain for this situation. (138)

#### **Kundaria Chhand**

The Lord Himself makes arrangements to lessen the burden of down-trodden, and afflicted persons and protect them. The Lord Himself appears on the scene always (in such cases). The Lord Himself takes birth to keep a check on the troubles of the down-trodden and to lessen the burden of the Earth. (139)

ਕਲਿਜੁਗ ਕੇ ਅੰਤਹ ਸਮੈ ਸਤਿਜੁਗ ਲਾਗਤ ਆਦਿ ।  
 ਦੀਨਨ ਕੀ ਰਛਾ ਲੀਏ ਧਰਿ ਹੈ ਰੂਪ ਅਨਾਦਿ ।  
 ਪਰ ਹੈ ਰੂਪ ਅਨਾਦਿ ਕਲਹਿ ਕਵਤੁਕ ਕਾਂਰ ਭਾਰੀ ।  
 ਸਤ੍ਰਨ ਕੇ ਨਾਸਾਰਥ ਨਮਿਤ ਅਵਤਾਰ ਅਵਤਲਰੀ । ੧੪੦ ।  
 Kaljug ke anteh samai satjug lagat aad.  
 deenan ki rachha leelai dhar hai roop anad.  
 dhar hai roop anad kaleh kavtuk kar bhari.  
 Satran ke nasarak namita avtar avtari. (140)

### ਸਵੈਯਾ ਛੰਦ

ਪਾਪ ਸੰਬੂਹ ਬਿਨਾਸਨ ਕਉ ਕਲਿਕੀ ਅਵਤਾਰ ਕਹਾਵਹਿਗੇ ।  
 ਤੁਰਕਛਿ ਤੁਰੰਗ ਸਪਛ ਬਡੇ ਕਰਿ ਕਾਡਿ ਕ੍ਰਿਪਾਨ ਕੰਪਾਵਹਿਗੇ ।  
 ਨਿਕਸੇ ਜਿਮ ਕੇਹਰਿ ਪਰਬਤ ਤੇ ਤਸ ਸੋਭ ਦਿਵਾਲਯ ਪਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੧ ।

### Swaiyya Chhand

paap sambuh binasan kou kalki avtar kagvehgai.  
 turkachh turang sapachh bado kar kadh kirpan kampavehgai.  
 niksai jim kehar parbat te tas sobh divalek pavehgai.  
 bhal bhag bheya eh sambhal ke har ju har mandir avehgai. (141)

ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਮਹਾ ਲਖਿ ਦੇਵ ਅਦੇਵ ਲਜਾਵਹਿਗੇ ।  
 ਅਰਿ ਮਾਰਿ ਸੁਧਾਰ ਕੇ ਟਾਰਿ ਘਣੇ ਬਹੁਰੇ ਕਲਿ ਧਰਮ ਚਲਾਵਹਿਗੇ ।  
 ਸਭ ਸਾਧ ਉਬਾਰ ਲਹੈ ਕਰ ਦੈ ਦੁਖ ਅਚਾਨ ਲਾਗਨ ਪਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੨ ।  
 roop anup sarup maha lakh dev adev lagavehgai.  
 ar maar sudhar ke taar ghanai bahrou kal dharam chalahvegai.  
 Sabh sadh ubar laike kar dai dukh anch na lagan pavehgai.  
 bhal bhag bhiya ek sambhal ke har ju har mandir avehgai. (142)

ਦਾਨਵ ਮਾਰਿ ਅਪਾਰ ਬਡੇ ਰਣਿ ਜੀਤਿ ਨਿਸਾਨ ਬਜਾਵਹਿਗੇ ।  
 ਖਲ ਟਾਰਿ ਹਜਾਰ ਕਰੋਰ ਕਿਤੇ ਕਲਕੀ ਕਲਿ ਕ੍ਰਿਤਿ ਬਢਾਵਹਿਗੇ ।  
 ਪ੍ਰਗਟਿ ਹੈ ਜਿਤਹੀ ਤਿਤ ਧਰਮ ਦਿਸਾ ਲਖਿ ਪਾਪਨ ਪੁੰਜ ਪਰਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੩ ।  
 danav maar apar badai runn jeet nisan bajavehgai.  
 khal taar hajar karor kitai Kalki kal kirat badhavehgai.  
 pargat hai jithi tit dharam disa lakh papan punj paravehgai.  
 bhal bhaag bhaya eh sambhal kai har ju har mandir avahgai. (143)

At the End of the age of Kal-Yug, the Sat-Yug will begin and well-meaning persons will take birth to help the poor and down-trodden people. For the protection of poor and afflicted persons in Kal-Yug they would perform miracles, and Lord Himself will take birth to destroy the enemies of society. (140)

### **Swaiyya Chhand**

God will be known by the name of Kalki (avtar) Incarnation, when He is born to destroy all Sinners and Sins. He will be seen riding astride a huge winged horse from Turkistan, while wielding a Sword in hand. He will be seen (honoured) coming out of the temple like a lion coming out of the mountain. It is a great honour for the city (town) that the Lord would visit Har Mandir (Dia-Wale). (141)

The Lord will have a great noble personality. Even gods and demons would feel ashamed (feel little) on perceiving the grand personality. He will rectify the ills of the (world) Earth by destroying the enemies. By eliminating a sinful life in the age of Kal-Yuga, He would start afresh a life of (moral values) his own religion. By giving a protection to saintly persons, He would save them and no harm would be caused to them, without any touch of troubles. It would be like a great honour for the town that the Lord would come to this Har-Mandir. (142)

He would kill innumerable demons of high structure he will sound the victory bugle (drum of Victory). The Kalki Incarnation, after destroying many thousands or crores of demons. He will glorify His position, and everywhere religious life will prevail ; seeing all this the sins would disappear in a cluster. It would be a great honour for the town that the Lord would land here personally. (143)

ਛੀਨ ਮਹਾ ਦਿਜ ਦੀਨ ਦਸਾ ਲਖਿ ਦੀਨ ਦਿਆਲ ਰਿਸਾਵਹਿਗੇ ।  
 ਖਗ ਕਾਦਿ ਅਭੰਗ ਨਿਸੰਗ ਹਠੀ ਰਣ ਰੰਗਿ ਤੁਰੰਗ ਨਚਾਵਹਿਗੇ ।  
 ਰਿਪੁ ਜੀਤਿ ਅਜੀਤ ਅਭੀਤ ਬਡੇ ਅਵਨੀ ਪੈ ਸਬੈ ਜਸੁ ਗਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੪ ।  
 Cheen maha dij deen dasa lakh deen dayal risavehgai.  
 khag kadh abhung nisung hathi runn rung turang nachavehgai.  
 rip jeet ajeet abheet badaai avni pai sabai jas gavehgai.  
 bhal bhag bhaya eh sambhal kai har ju har mandir avehgai. (144)

ਸੇਸ ਸੁਰੇਸ ਮਹੇਸ ਗਨੇਸ ਨਿਸੇਸ ਭਲੇ ਜਸੁ ਗਾਵਹਿਗੇ ।  
 ਗਣ ਭੂਤ ਪਰੇਤ ਪਿਸਾਚ ਪਰੀ ਜਯ ਸਦ ਨਿਨਦ ਸੁਨਾਵਹਿਗੇ ।  
 ਨਰ ਨਾਰਦ ਤੁੰਬਰ ਕਿੰਨਰ ਜਛ ਸੁ ਬੀਨ ਪ੍ਰਬੀਨ ਬਜਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੫ ।  
 sais sures mahes ganes nises bhalai jas gavehgai.  
 gann bhoot preast pisach pari jeu sud ninad sunavehgai.  
 nar narad tumbar kinar jachh so been parbeen bajavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (145)

ਤਾਲ ਮ੍ਰਿਦੰਗ ਸੁਚੰਗ ਉਪੰਗ ਸੁਰੰਗ ਸੇ ਨਾਦ ਸੁਨਾਵਹਿਗੇ ।  
 ਡਫ ਬਾਰ ਤਰੰਗ ਰਬਾਬ ਤੁਰੀ ਰਣਿ ਸੰਖ ਅਸੰਖ ਬਜਾਵਹਿਗੇ ।  
 ਗਣ ਦੁੰਦਤਿ ਢੋਲਤ ਘੋਰ ਘਨੀ ਸੁਨਿ ਸਤ੍ਰ ਸਬੈ ਮੁਰਛਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੬ ।  
 taal mirdang muchang upang surang se naad sunavehgai.  
 daph bar tarung rabab turi runn sunkh asunkh bajavehgai.  
 gunn dundabh dholan ghor ghani sunn satar sabai murchhavgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (146)

ਤੀਰ ਤੁਫੰਗ ਕਮਾਨ ਸੁਰੰਗ ਦੁਰੰਗ ਨਿਖੰਗ ਸੁਹਾਵਹਿਗੇ ।  
 ਬਰਛੀ ਅਰੁ ਬੈਰਖ ਬਾਨ ਧੁਜਾ ਪਟ ਬਾਤ ਲਗੇ ਫਹਰਾਵਹਿਗੇ ।  
 ਗੁਣ ਜੱਛ ਭੁਜੰਗ ਸੁ ਕਿੰਨਰ ਸਿਧੋ ਪ੍ਰਸਿਧ ਸਬੈ ਜਸੁ ਗਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੭ ।  
 teer turang kaman surang durang nikhang suhavehgai.  
 barchhi or bairakh baan dhuja pat baat lagai phehravegai.  
 gunn jachh bhujang so kinar sidh parsidh sabai jas gavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (147)



By seeing the pitiable condition of Brahmins, the Kalki-Incarnation would be annoyed and by unwielding the unbreakable sword the irresistible Kalki Incarnation would mount on a dancing horse and proceed to the battle ground. He will conquer many fearless and insurmountable enemies. All the people on Earth would be singing His praises. Thus it would be a great honour for the town of Harmandir, where the Lord Himself would come in person. (144)

Sheshnag, Indra, Shiva, Ganesh and the Moon would sing His praises in great style. The demons, devils, Pisach and mermaids would sing. His praises in a loud voice, glorifying Him. Men, gods, Kinar and Pisach or those allured by Veena (flute) and ghosts all will tune their music in a happy mood. It was a great honour for the town of Har-Mandir. that Lord will visit in person. (145)

Many types of musical instruments like cymbals, hurdang, Sarangi and Upang would be used. Also douf, jal-trung, Rabab (rebeck) Battle Music will all be played the enemy, on hearing the noise of drums, with their heavy music, will become unconscious (almost dead). It was a great honour for the town of Har-Mandir that the Lord will visit it personally. (146)

The arrows, guns, bows, with double-coloured stack will be embellishing the scene. The javelins, alongwith their jhandis, the arrows shields, due to the winds, will be fluttering around. All the gods, demons, snakes and kinner or renowned (figures) people, will be singing his praises. It was a great honour that the Lord will be visiting local town in person. (147)

ਕਉਚ ਕ੍ਰਿਪਾਨ ਕਟਾਰਿ ਕਮਾਨ ਸੁਪੰਗ ਨਿਖੰਗ ਛਕਾਵਹਿਗੇ ।  
 ਬਰਛੀ ਅਰੁ ਢਾਲ ਗਦਾ ਪਰਸੋ ਕਰਿ ਸੂਲ ਤ੍ਰਿਸੂਲ ਭ੍ਰਮਾਵਹਿਗੇ ।  
 ਅਤਿ ਕ੍ਰਧਤ ਹੁ ਰਣ ਮੁਖਧਨ ਮੋ ਸਰ ਓਘ ਪ੍ਰਓਘ ਚਲਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੮ ।  
 kauch kirpan katar kaman surang nikhang chhakavehgai.  
 barchhi or dhal gada parsav kar sul trisul bharmavehgai.  
 at karodat hovai runn murdhan mein sar oagh paroagh chalavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (148)

ਤੇਜ ਪ੍ਰਚੰਡ ਅਖੰਡ ਮਹਾ ਛਬਿ ਦੁਜਨ ਦੇਖਿ ਪਰਾਵਹਿਗੇ ।  
 ਜਿਮ ਪਉਨ ਪ੍ਰਚੰਡ ਬਹੈ ਪਤੂਆ ਸਬ ਆਪਨ ਹੀ ਉਡਿ ਜਾਵਹਿਗੇ ।  
 ਬਦਿ ਹੈ ਜਿਤ ਹੀ ਤਿਤ ਧਰਮ ਦਸਾ ਕਹੂੰ ਪਾਪ ਨ ਦੂਢਤ ਪਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੪੯ ।  
 tej parchand akhand maha chhab diyan dekh pravehgai.  
 jim paun parchand bahai patva sabh apan hi ud javehgai.  
 badh hai jit hi tit dharam dasa kahun paap na dhundat pavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (149)

ਛੂਟਤ ਬਾਨ ਕਮਾਨਿਨ ਕੇ ਰਣ ਛਾਡਿ ਭਟਵਾ ਭਹਰਾਵਹਿਗੇ ।  
 ਗਣ ਬੀਰ ਬਿਤਾਲ ਕਰਾਲ ਪੈਭਾ ਰਣ ਮੂਰਧਨ ਮਧਿ ਸੁਹਾਵਹਿਗੇ ।  
 ਗਣ ਸਿਧੋ ਪ੍ਰਸਿਧੋ ਸਮਿਧੋ ਸਨੈ ਕਰ ਉਚਾਇ ਕੈ ਕ੍ਰਿਤ ਸੁਨਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੦ ।  
 chhutat baan kamanan ke runn chhad bhatva bhehravegai.  
 gunn beer bital karal prabha runn murdhan madh suhavehgai.  
 gunn sidh parsidh samridh sanai kar uchaie kai kirat sunavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (150)

ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਮਹਾ ਅੰਗ ਦੇਖਿ ਅਨੰਗ ਲਜਾਵਹਿਗੇ ।  
 ਭਵ ਭੂਤ ਭਵਿਖ ਭਵਾਨ ਸਦਾ ਸਬ ਠਉਰ ਸਭੈ ਠਹਰਾਵਹਿਗੇ ।  
 ਭਵ ਭਾਰ ਅਪਾਰ ਨਿਵਾਰਨ ਕੋ ਕਲਿਕੀ ਅਵਤਾਰ ਕਹਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੧ ।  
 roop anup sarup maha ang dekh anang lajavehgai.  
 bhav bhoot bhavikh bhavan sada sab thehravaigai.  
 bhav bhar apar nivaran ko kalki avtar kahavaigai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (151)

**The Kirpan, sword, Katar (Double-edged), bow and multi-coloured quiver, will be shown as worn by Him, while carrying shield, javelin, axe, Trisul etc. in his hands. In the battle field, he would be enraged fully and would be using arrows in abundance facing the enemy. But it is a great honour that (Kalki avtar) the Lord would be coming to the town.** (148)

**The enemy, on seeing the great and mighty personality of the Incarnation, would run away from the Battle field, just as a strong gust of wind blows away the fallen leaves of the trees. Everywhere the religious practices would become prominent, and sins would not be found anywhere even on trying to locate it. It is a great honour that the God will visit the town of Harmandir.** (149)

**As soon as the arrows are struck from the bow, the brave soldiers would run away. Highly horrible type of men, brave soldiers and betal will be seen facing each other in the battle field. Pious men, Sidhas and men blessed with occult powers, would sing sermons in his praise by raising their hands. So it is fortunate that the Lord will visit Harmander town Himself.** (150)

**Even the god (of love) Kamdev would feel ashamed of on seeing the beautiful and mighty personality of the Incarnation. There will be peaceful atmosphere in all the ages like past, present and future. To offset the burden of the Earth (world) the Lord would be called as Kalki Incarnation. So it would be great honour that the Lord would come to the town of Harmandir.** (151)

ਭੂਮ ਕੋ ਭਾਗ ਉਤਾਰ ਬਡੇ ਬਡਾਛ ਬਡੀ ਛਬਿ ਪਾਵਹਿਗੇ ।  
 ਖਲ ਟਾਰਿ ਜੁਝਾਰ ਬਰਿਆਰ ਹਠੀ ਘਨ ਘੋਖਨ ਜਿਉ ਘਹਾਰਾਵਹਿਗੇ ।  
 ਕਲ ਨਾਰਦ ਭੂਤ ਪਿਸਾਚ ਪਰੀ ਜੈਪਤ੍ਰ ਧਰਤ੍ਰ ਸੁਨਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੨ ।  
 bhoom ko bhar utar badai badachh badi chhab pavehgai.  
 khal taar jujhar bariar hathi ghan ghokhan jiou ghehravehgai.  
 Kal narad bhoot pisach pari jaipatar dharatar sunavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (152)

ਝਾਰਿ ਕ੍ਰਿਪਾਨ ਜੁਝਾਰ ਬਡੇ ਰਣ ਮਧ ਮਹਾ ਛਬਿ ਪਾਵਹਿਗੇ ।  
 ਧਰਿ ਲੁਥ ਪਲੁਥ ਬਿਖਾਰ ਘਣੀ ਘਨ ਕੀ ਘਟ ਜਿਉ ਘਹਾਰਾਵਹਿਗੇ ।  
 ਚਤੁਰਾਨਨ ਰੁਦ੍ਰ ਚਰਾਚਰ ਜੇ ਜਯ ਸਦ ਨਿਨਦ ਸੁਨਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੩ ।  
 jhar kirpan jujhar badai runn madh maha chhab pavehgai.  
 dhar lub palub bikhar ghani ghan ki ghat jiou ghehravehgai.  
 chaturanun rudar charachar ju jai sud ninad sunavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (153)

ਤਾਰ ਪ੍ਰਮਾਨ ਉਚਾਨ ਧੁਜਾ ਲਖਿ ਦੇਵ ਅਦੇਵ ਤ੍ਰਸਾਵਹਿਗੇ ।  
 ਕਲਗੀ ਗਜਗਾਹ ਗਦਾ ਬਰਛੀ ਗਹਿ ਪਾਣਿ ਕ੍ਰਿਪਾਨ ਭਮਾਵਹਿਗੇ ।  
 ਜਗ ਪਾਪ ਮੰਬੂਹ ਬਿਨਾਸਨ ਕਉ ਕਲਕੀ ਕਲਿ ਧਰਮ ਚਲਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੪ ।  
 taar parman uchan dhuja lakh dev adev tarsavehgai.  
 Kalgi gajgah gada barchhi geh paan kirpan bharmavehgai.  
 jug paap sambhuh binasan kou kalki kal dharam chalavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (154)

ਪਾਨਿ ਕ੍ਰਿਪਾਨ ਅਜਾਨੁ ਭੁਜਾ ਰਣਿ ਰੂਪ ਮਹਾਨ ਦਿਖਾਵਹਿਗੇ ।  
 ਪ੍ਰਤਿਮਾਨ ਸੁਜਾਨ ਅਪ੍ਰਮਾਨ ਪ੍ਰਭਾ ਲਖਿ ਬਿਓਮ ਬਿਵਾਨ ਲਜਾਵਹਿਗੇ ।  
 ਗਣਿ ਭੂਤ ਪਿਸਾਚ ਪਰੇਤ ਪਰੀ ਮਿਲਿ ਜੀਤ ਕੇ ਗੀਤ ਗਵਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੫ ।  
 paan kirpan ajan bhuja runn roop mahan dikhavehgai.  
 pratiman sujan aparman prabha lakh bioum bivan lajavehgai.  
 gann bhoot pisach prait pari mil jeet ke geet gavavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (155)

After removing the burden of the Earth, the persons with high ideals (eyes) will be honoured by all. Having killed the fools, and having defeated (overpowered) the strong brave men, the Kalki Incarnation would roar like the cloud-burst. All the Kal, Narad, demons, Posach and fairies will sing praises of victory on the Earth. (land) It would be a great honour for us that Kalki-Incarnation would arrive at the Harmandir.

(152)

After beating a great many fighters with the Sword, the Kalki Avtar will be honoured in the battle-field. There will be dead bodies strewn everywhere, lying on one another, as enacted by Kalki Avtar, will roar like the cloud-burst. Brahma, Shiva and all other living bodies will sing the song of Victory loudly. So it will be a great honour for us that the Kalki Incarnation would visit the Harmandir personally.

(153)

The gods and demons would be afraid of the high flag of the Kalki-Avtar. He would be wielding the Sword, after using (fixing) the plume, and carrying the javelin. For popularising his own religion in the world, the Kalki Avtar would try to destroy all the sins in the age of Kal-Yuga. But it would be a great honour for us as Kalki-Incarnation would be visiting Harmandir township.

(154)

Carrying a sword in hand, with arms having length upto the knees, he would appear beautiful in the battle-ground. On perceiving the grandeur of the great personality (of Kalki Avtar), the gods in their chariots will feel ashamed in the heavens. The demons, gods, Pisach devils, and fairies will sing praises of victory on seeing the on going battle. So it would be a great honour, that Kalki Incarnation would visit the town of Harmandir.

(155)

ਬਾਜਤ ਡੰਕ ਅਤੰਕ ਸਮੈ ਰਣ ਰੰਗਿ ਤੁਰੰਗ ਨਚਾਵਹਿਗੇ ।  
 ਕਸਿ ਬਾਨ ਕਮਾਨ ਗਦਾ ਬਰਛੀ ਕਰਿ ਸੂਲ ਤ੍ਰਿਸੂਲ ਭ੍ਰਮਾਵਹਿਗੇ ।  
 ਗਣ ਦੇਵ ਅਦੇਵ ਪਿਸਾਚ ਪਰੀ ਰਣ ਦੇਖਿ ਸਬੈ ਰਹਸਾਵਹਿਗੇ ।  
 ਭਲੁ ਭਾਗ ਭਯਾ ਇਹ ਸੰਭਲ ਕੇ ਹਰਿ ਜੂ ਹਰਿ ਮੰਦਰਿ ਆਵਹਿਗੇ । ੧੫੬ ।  
 bajat dank atank samai runn rungturang nachavehgai.  
 kas baan kaman gada barchhi kar sool trisul bharmavehgai.  
 gunn dev adev pisach pari gunn dekh sabai rehsavehgai.  
 bhal bhag bhaya eh sambhal ke har ju har mandir avehgai. (156)

#### ਕੁਲਕ ਛੰਦ

ਸਰਸਿਜ ਰੁਪੰ । ਸਬ ਭਟ ਭੂਪੰ ।  
 ਅਤਿ ਛਬਿ ਸੋਭੰ । ਮੁਨਿ ਗਨ ਲੋਭੰ । ੧੫੭ ।  
**Kulak Chhand**  
 Sarsij rupung. sab bhat bhupung.  
 at chhab sobhung. mun gunn lobhung. (157)

ਕਰ ਅਰਿ ਧਰਮੰ । ਪਰਹਰਿ ਕਰਮੰ ।  
 ਘਰਿ ਘਰਿ ਵੀਰੰ । ਪਰਹਰਿ ਧੀਰੰ । ੧੫੮ ।  
 kar or dharmung. parhar karmung.  
 ghar ghar veerung. parhar dheerung. (158)

ਜਲ ਥਲ ਪਾਪੰ । ਹਰ ਹਰਿ ਜਾਪੰ ।  
 ਜਹ ਤਹ ਦੇਖਾ । ਤਹ ਤਹ ਪੇਖਾ । ੧੫੯ ।  
 jal thal paapung. har har japung.  
 jeh the dekha. the the pekha. (159)

ਘਰਿ ਘਰਿ ਪੇਖੇ । ਦਰ ਦਰ ਲੇਖੇ ।  
 ਕਹੂੰ ਨ ਅਰਚਾ । ਕਹੂੰ ਨ ਚਰਚਾ । ੧੬੦ ।  
 ghar ghar pekhai. dar dar lekhai.  
 kahun na archa. kahun na charcha. (160)

#### ਮਧੁਭਾਰ ਛੰਦ

ਸਬ ਦੇਸ ਢਾਲ । ਜਹ ਤਹ ਕੁਚਾਲ ।  
 ਜਹ ਤਹ ਅਨਰਥ । ਨਹੀ ਹੋਤ ਅਰਥ । ੧੬੧ ।  
**Madhbar Chhand**  
 sab des dhaai. jeh the kuchal.  
 jeh the anarth. nahi hote arth. (161)

The doomsday and death bell would be sounded, while the horses would be jumping around the battle field. The arrows will be shot by taking the bow in hand, while the javelin, trisul, etc. will be struck, held in hand. All the gods, demons and fairies will feel elated on seeing the battle, and it would be an honour for his visit to Harmandir.

(156)

### **Kulak Chhand**

The beauty of Kalki resembles the beauty of lotus flowers, in fact he is the King of all beauty-aids (for the eyes), and is exhibiting a beauty par-excellence. To perceive a brief view (visions) of him, all the munis (learned men) are anxiously waiting in a (queue) line.

(157)

He always engages himself in a battle (like an enemy) and avoids all sorts of other actions. The brave persons have got rid of their patience in each and every house.

(158)

Everyone, in oceans and lands, sinful actions would prevail, having cast away the recitations of Lord's Name. This would be the picture everywhere as you look around.

(159)

If you were to look around each and every house by keeping an account of each house, you will not see worship of God being performed or Lord's True Name being recited.

(160)

### **Madhubhar Chhand**

This will be the type of functioning in various lands (countries), wherever there would be degradation of moral values. Everywhere people would be involved in futile efforts, and no where noble deeds would be preferred.

(161)

ਸਬ ਦੇਸ ਰਾਜ । ਨਿਤਪ੍ਰਤਿ ਕੁਕਾਜ ।  
ਨਹੀ ਹੋਤ ਨਿਆਇ । ਜਹ ਤਹ ਅਨਯਾਇ । ੧੬੨ ।  
sab des raj. nitprat kukaj.  
nahi hot niaie. jeh the anyeaie. (162)

ਛਿਤ ਭਈ ਸੁਦ । ਕ੍ਰਿਤ ਕਰਤ ਛੁਦ ।  
ਤਹ ਬਿਪ੍ਰ ਏਕ । ਜਿਹ ਗੁਨ ਅਨੇਕ । ੧੬੩ ।  
chhit bhaie sudar. kiratkarat chhadar.  
the bipar ek. jeh gunn anak. (163)

#### ਪਾਧਰੀ ਛੰਦ

ਨਿਤ ਜਪਤ ਬਿਪ੍ਰ ਦੇਬੀ ਪ੍ਰਚੰਡ । ਜਿਹ ਕੀਨ ਧੂਮ੍ਰ ਲੋਚਨ ਦੁਖੰਡ ।  
ਜਿਹ ਕੀਨ ਦੇਵ ਦੇਵਿਸ ਸਹਾਇ । ਜਿਹ ਲੀਨ ਰੁਦ੍ਰ ਕਰਿ ਬਚਾਇ । ੧੬੪ ।

#### Padhri Chhand

nit japat bipar debi parchand. jeh keen dhumar lochan dakhand.  
jeh keen dev devis sahaie. jeh leen rudar kar bachaie. (164)

ਜਿਹ ਹਤੇ ਸੁੰਭ ਨੈਸੁੰਭ ਬੀਰ । ਜਿਨ ਜੀਤ ਇੰਦ੍ਰ ਕੀਨੋ ਫਕੀਰ ।  
ਤਿਨਿ ਗਹੀ ਸਰਨ ਜਗਮਾਤ ਜਾਇ । ਤਿਹਿ ਕੀਅਸ ਚੰਡਿਕਾ ਦੇਵਰਾਇ । ੧੬੫ ।  
jeh hatai Sumbh naisumbh beer. a jin jeet Inder keeno faqir.  
tin gehi saran jagmaat jaie. the keeas Chandika devraie. (165)

ਤਿਹਿ ਜਪਤ ਰੈਣ ਦਿਨਿ ਦਿਜ ਉਦਾਰ । ਜਿਹਿ ਹਟਿਓ ਰੋਸਿ ਰਣਿ ਬਾਸਵਾਰ ।  
ਗ੍ਰਿਹ ਹੁਤੀ ਤਾਸੁ ਇਸਤ੍ਰੀ ਕੁਚਾਰ । ਤਿਹ ਗਹਿਓ ਨਾਹ ਦਿਨ ਇਕ ਨਿਹਾਰਿ । ੧੬੬ ।  
teh japat raen din dij udar. jeh harniou ross runn baasvar.  
greh hutib taas istri kuchar. the gehou nah din ik nihar. (166)

#### ਤ੍ਰੀਯੋ ਬਾਚ ਪਤਿ ਸੋ

ਕਿਹ ਕਾਜ ਮੂੜ ਸੇਵੰਤ ਦੇਵਿ । ਕਿਹ ਹੇਤ ਤਾਸੁ ਬੁਲਤ ਅਭੇਵਿ ।  
ਇਹ ਕਾਰਣ ਵਾਹਿ ਪਗਿਆਨ ਪਰੰਤ । ਕਿਮ ਜਾਨ ਬੂਝ ਦੋਜਖਿ ਗਿਰੰਤ । ੧੬੭ ।

#### Triou baach pati Siun

keh kaaj moorr sevant dev. keh hote taas balat abhav.  
ek karan vahai pagian parant. kim jaan boojh dojakh girant. (167)

ਕਿਹ ਕਾਜ ਮੂਰਖ ਤਿਹ ਜਪਤ ਜਾਪ । ਨਹੀ ਡਰਤ ਤਉਨ ਕੋ ਬਪਤ ਥਾਪ ।  
ਕੈਹੋ ਪੁਕਾਰ ਰਾਜਾ ਸਮੀਪ । ਏ ਹੈ ਨਿਕਾਰ ਤੁਹਿ ਬਾਧਿ ਦੀਪ । ੧੬੮ ।  
keh kaaj moorakh the japat jaap. nahi darat toun ko khapat thap  
kaiho pukar raja sameep. dai hai nikar tohai badh deep. (168)



All the Kings of various lands will be engrossed in immoral functions. No where there would be justice as everywhere lawlessness will prevail. (162)

The Earth will be filled with an attitude of low-Castes (low human values), as people would be involved in performing degraded actions. Then a Brahmin would appear on the scene, who will have innumerable good qualities. (163)

### **Padhari Chhand**

That Brahmin would be worshipping the powerful goddess, who had cut Dhrumlochan into two pieces and had helped the gods and prime god Indra also given a helping hand to Shiva to save him. (164)

(The goddess) who had killed Sumbh and Nisumbh two brave men (demons) who had made Indra god a pauper having won him over (in battle). Then Indra had sought refuge at the feet of that goddess. The goddess Chandika had made that goddess as the queen (raja) of all other gods. (165)

That noble brahmin was praying to that goddess day and night, who had got enraged and killed the enemy of Indra (Mehkhasur) in a battle, but that brahmin had a low character (immoral) woman in his house. So one day she caught hold of her husband while worshipping the goddess. (166)

The woman (wife) told her husband : O fool ! Why are you worshipping the goddess ? (What for ?) Why do you call her above all doubts/secrets ? What for are you falling at her feet ? Why do you want to go to hell knowing all this ? (167)

O fool ! What for are you reciting her sermons ? Are you not afraid of establishing her statue ? I will complain to the Raja (King) to-morrow. He will throw you out of the country, after brandishing you as Unwanted. (168)

ਨਹੀ ਲਖਾ ਤਾਹਿ ਬ੍ਰਹਮਾ ਕੁਨਾਰਿ । ਧਰਮਾਰਥ ਆਨਿ ਲਿਨੋ ਵਤਾਰ ।  
 ਸੁਦ੍ਰਿ ਸਮਸਤ ਨਾਸਾਰਥ ਹੇਤੁ । ਕਲਕੀ ਵਤਾਰ ਕਰਬੇ ਸਚੇਤ । ੧੬੯ ।  
 nahi lakha tahai brahma kunar. dharmarth aan lino vatar.  
 Sundar samast nasarath hote. Kalki vatar karbai sachet. (169)

ਹਿਤ ਜਾਨਿ ਤਾਸੁ ਹਟਕਿਓ ਕੁਨਾਰਿ । ਨਹੀ ਲੋਕ ਤ੍ਰਾਸ ਬੁਲੇ ਭਤਾਰ ।  
 ਤਬ ਕੁੜੀ ਨਾਰਿ ਚਿਤ ਰੋਸ ਠਾਨਿ । ਸੰਭਲ ਨਰੇਸ ਤਨ ਕਹੀ ਆਨਿ । ੧੭੦ ।  
 hit jaan taas hatkiou kunar. nahi lok tras bulai bhatar.  
 tab kudhi naar chit ross thaani. sambhal nares tan kehi aan. (170)

ਪੂਜੰਤ ਦੇਵ ਦੀਨੋ ਦਿਖਾਇ । ਤਿਹ ਗਾਹਾ ਕੋਪ ਕਰਿ ਸੁਦ੍ਰ ਰਾਇ ।  
 ਗਹਿ ਤਾਹਿ ਅਧਿਕ ਦੀਨੀ ਸਜਾਇ । ਕੈ ਹਨਤ ਤੋਹਿ ਕੈ ਜਪ ਨ ਮਾਇ । ੧੭੧ ।  
 pujant dev deeno dikhaie. the gaha kop kar sudar raie.  
 geh tahai adhik deenai sajaie. kai hanat tahai kai jap na maie. (171)

#### ਰਾਜਾ ਸੁਦ੍ਰ ਬਾਚ

ਨਹੀ ਹਨਤ ਤੋਹ ਦਿਜ ਕਹੀ ਆਜ । ਨਹੀ ਬੋਰ ਬਾਰ ਮੋ ਪੂਜ ਸਾਜ ।  
 ਕੈ ਤਜਹੁ ਸੇਵ ਦੇਵੀ ਪ੍ਰਚੰਡ । ਨਹੀ ਕਰਤ ਆਜ ਤੋ ਕੋ ਦੁਖੰਡ । ੧੭੨ ।  
**Raja Sudar baach**  
 nahi hanat toh dij kehi aaj. Nahi bor baarmo pooj saaj.  
 kai tajoh save devi parchand. Nahi karat aaj te ko dukhand. (172)

#### ਬਿਪ੍ਰ ਬਾਚ ਰਾਜਾ ਸੋ

ਕੀਜੈ ਦੁਖੰਡ ਨਹਿ ਤਜੇ ਸੇਵ । ਸੁਨਿ ਲੇਹੁ ਸਾਚ ਤੁਹਿ ਕਹੋ ਦੇਵ ।  
 ਕਿਉ ਨ ਹੋਹਿ ਟੂਕ ਤਨ ਕੇ ਹਜਾਰ । ਨਹੀ ਤਜੇ ਪਾਇ ਦੇਵੀ ਉਦਾਰ । ੧੭੩ ।  
**Bipar baach Raja se**  
 keejai dukhand neh tajo save. sunn leho saach tohai kaho dev.  
 kiou na hohai took tan ke hajar. nehi tajo paie devi udar. (173)

ਸੁਨ ਭਯੋ ਬੈਨ ਸੁਦਰ ਸੁ ਕੁਧ । ਜਣ ਜਟਯੋ ਅਣਿ ਮਕਰਾਛ ਜੁਧ ।  
 ਦੋਉ ਦ੍ਰਿਗ ਸਕੁਧ ਸੋਣਤ ਚੁਚਾਨ । ਜਨ ਕਾਲਿ ਤਾਹਿ ਦੀਨੀ ਨਿਸਾਨ । ੧੭੪ ।  
 sunn bheyo bain sudar so karodh. jann janou aan makrachh judh.  
 douoo drig sakarudh saronat chuchan. jan kal tahai deenie nisan. (174)

ਅਤਿ ਗਰਬ ਮੂੜ ਭ੍ਰਿਤਨ ਬੁਲਾਇ । ਉਚਰੇ ਬੈਨ ਇਹ ਹਟੋ ਜਾਇ ।  
 ਲੈ ਗਏ ਤਾਸੁ ਦ੍ਰੋਹੀ ਦੁਰੰਤ । ਜਹ ਸੰਭ ਸੁਭ ਦੇਵਲ ਸੁਭੰਤ । ੧੭੫ ।  
 at garab moorr bhritan bulaie. uchrai bain eh hano jaie.  
 lai gaie tasu drohi turant. jeh sambhar sabh deval subhant. (175)

That immoral woman did not realize the power (authority) of the brahmin. The Lord had taken birth for saving and spreading religion. The Kalki-Incarnation has taken place for destroying all the low-caste (Shudras) fellows, and liberating people and making them aware of their status. (169)

The brahmin tried to stop the immoral woman in her own interest, but due to the social restrictions of public, the husband did not utter a word. Then she was enraged in her heart (mind) and was upset in the mind. , and in the end she explained everything to the Raja (King) of Sambhal. (170)

She made the Raja see her husband while worshipping the goddess. The low-Caste Raja (Shudra) then got enraged and caught hold of the brahmin. after catching hold of him he punished him heavily saying either I will kill you or you have to give up the worship of the goddess. (171)

“ O Brahmin ! Either I shall kill you or throw you alongwith all the items of worship, into the sea. Either you leave the worship of the powerful goddess or I will cut you into two pieces to-day itself. (172)

The Brahmin then told the Raja :-

“ You may cut me into two pieces without any delay but I shall not stop worship of the goddess. O Raja ! You should listen to me, I am telling you the truth, even though my body is broken into thousand pieces, I shall never desert the feet of the great goddess.” (173)

On hearing this, the low-Caste (Shudra) Raja got so enraged, as if the demon Makrachh had come and engaged him in a battle. His both the eyes were filled with blood due to rage. It seemed as if his death-knell (death-bell) had been sounded. (174)

The foolish Raja then sent for his menials (servants) by showing in great egoistic tone and told them to take him away and kill him. The horrible looking hagsmen then took him to a place, where the Sambhal (devala) king was staying with honour. (175)

ਤਿਹ ਬਾਧ ਆਖ ਮੁਸਕੈ ਚੜਾਇ । ਕਰਿ ਲੀਨ ਕਾਦਿ ਅਸਿ ਕੋ ਨਚਾਇ ।  
 ਜਬ ਲਗੇ ਦੇਨ ਤਿਹ ਤੇਗ ਤਾਨ । ਤਬ ਕੀਓ ਕਾਲ ਕੋ ਬਿਪ੍ਰ ਧਿਆਨ । ੧੭੬ ।  
 the baadh akh muskai charraie. kar been kadh us ko nachaie.  
 jab lagai dain the teg taan. tab kiou kaal ko bipar dhian. (176)

ਜਬ ਕੀਯੋ ਚਿਤ ਮੋ ਬਿਪ੍ਰ ਧਿਆਨ । ਤਿਹ ਦੀਨ ਦਰਸ ਤਬ ਕਾਲ ਆਨਿ ।  
 ਨਹੀ ਕਰੋ ਚਿੰਤ ਚਿਤ ਮਾਝਿ ਏਕ । ਤਵ ਹੇਤੁ ਸਤ੍ਰੁ ਹਨਿ ਹੈ ਅਨੇਕ । ੧੭੭ ।  
 jab kiou chit mo bipar dhian. the deen daras tab kaal aan.  
 nahi karo chint chit majh ek. tav hait satar heen hai anek. (177)

ਤਬ ਪਰੀ ਸ਼ੁੰਕ ਭੋਹਰ ਮਝਾਰ । ਉਪਜਿਓ ਆਨਿ ਕਲਕੀ ਵਤਾਰ ।  
 ਤਾਤ ਪ੍ਰਮਾਨ ਕਰਿ ਅਸਿ ਉਤੰਗ । ਤੁਰਕਛ ਸੁਵਛ ਤਾਜੀ ਸੁਰੰਗ । ੧੭੮ ।  
 tab pari soonak bhojar majhar. upjiou aan kalki vatar.  
 taar parman kar us outang. turkachh suvachh taji surang. (78)

### ਸਿਰਖੰਡੀ ਛੰਦ

ਵਜੇ ਨਾਦ ਸੁਰੰਗੀ ਧਗਾ ਘੋਰੀਆ । ਨਚੇ ਜਾਣ ਫਿਰੰਗੀ ਵਜੇ ਘੁੰਘਰੂ ।  
 ਗਦਾ ਤ੍ਰਿਸੁਲ ਨਿਖੰਗੀ ਝੁਲਨ ਬੈਰਖਾ । ਸਾਵਨ ਜਾਣ ਉਮੰਗੀ ਘਟਾ ਡਰਾਵਣੀ । ੧੭੯ ।

### Sirkhandi Chhand

Vajai naad surangi dhaga ghoria. nachai nann farangi vajai ghunghru.  
 gada trisul nikhanghi jhulan bairkha. Savan jaan oumangi ghata dravani. (179)

ਬਾਣੇ ਅੰਗ ਭੁਜੰਗੀ ਸਾਵਲ ਸੋਹਣੇ । ਤ੍ਰੈ ਸੈ ਹਥ ਉਤੰਗੀ ਖੰਡਾ ਧੁਹਿਆ ।  
 ਤਾਜੀ ਭਉਰ ਪਿਲੰਗੀ ਛਾਲਾ ਪਾਈਆ । ਭੰਗੀ ਜਾਣ ਭਿੜੰਗੀ ਨਚੇ ਦਾਇਰੀ । ੧੮੦ ।  
 banai ang bhujangi saval sohanai. trai sai hath aoutangi khanda dhuhia.  
 taji bhour pilangi chhala paieea. bhanghi jaan bhirrangi nachai diaree. (180)

ਬਜੇ ਨਾਦ ਸੁਰੰਗੀ ਅਣੀਆ ਜੁਟੀਆ । ਪੈਰੇ ਧਾਰ ਪਵੰਗੀ ਫਉਜਾ ਚੀਰ ਕੈ ।  
 ਉਠੈ ਛੈਲ ਛਲੰਗੀ ਛਾਲਾ ਪਾਈਆ । ਝਾੜ ਝੜਾਕ ਝੜੰਗੀ ਤੇਗਾ ਵਜੀਆ । ੧੮੧ ।  
 bajai naad surangi ania jutia. pairai dhaar pavangi faujan cheer kai.  
 uthai chhail chhalangi chhala paieea. jharr jharrak jharrang tegan vajias. (181)

### ਸਮਾਨਕਾ ਛੰਦ

ਜੁ ਦੇਖ ਦੇਖ ਕੈ ਸਬੈ । ਸੁ ਭਾਜਿ ਭਾਜਿ ਗੇ ਤਬੈ ।  
 ਕਹਿਓ ਸੁ ਸੋਭ ਸੋਭ ਹੀ । ਬਿਲੋਕਿ ਲੋਕ ਲੋਭ ਹੀ । ੧੮੨ ।

### Samanka Chhand

jo dekh dekh kai sabai. so bhaaj bhaaj gai tabai.  
 kehio so sobh sobh hi. bilok lok lobh hi. (182)

His eyes were then bandaged and tied him from all sides. Then pulling the sword with the hands they wielded the sword with hand. When they were going to strike with the sword the brahmin remembered the Lord in his heart. (176)

When the brahmin remembered God, the Lord appeared in person before the brahmin and told him. O Brahmin ! Do not have the least worry in your mind, as I will kill many enemies for your protection. (177)

Then in the dingy area of the divala (building), a sound was heard, and the Kalki Incarnation appeared. He carried a sword, lengthy like a Tar-Tree, and he was riding a beautiful and lovable horse from Turkistan. (178)

### **Sirkhandi Chhand**

Beautiful musical sounds were heard, with the beat of drums, as if in a battle the foreigners were dancing , with the dancing bells (ghunghrus) in attendance. The flags of Trisul, double edged sword, quivers and javelins were being hoisted, as if the dreadful clouds of the month of Sawan (July/Aug) had appeared. (179)

The bodies were covered with black coloured dresses like the black snakes. Kalika (Incarnation) was carrying a double edged sword about 150 feet long. The horse was jumping around like a lion making broad strides, or one could say that warriors having taken bhang ( hard drinks) were dancing in a circle. (180)

Beautiful drums were sounded and the front lines of the two armies had (engaged) started fighting with each other. The horse riders (warriors), piercing the lines of troops, had crossed into the enemy rank. The warriors, who could jump around smartly, had made various advances in jumping around. The body piercing swords were striking against one another (in the battle). (181)

### **Samanka Chhand**

On seeing him, the whole lot of warriors had taken to heels. As has been stated, they are positioned in the same order, while people are keenly interested in watching them. (182)

ਪ੍ਰਚੰਡ ਰੂਪ ਰਾਜਈ । ਬਿਲੋਕਿ ਭਾਨ ਲਾਜਈ ।  
 ਸੁ ਚੰਡ ਤੇਜ਼ ਇਉਂ ਲਸੈ । ਪ੍ਰਚੰਡ ਜੋਤਿ ਕੋ ਹਸੈ । ੧੮੩ ।  
 parchand roop rajeiee. bilok bhaan lajeiee.  
 so chand tej eao lasai. parchand jote ko hasai. (183)

ਸੁ ਕੋਪਿ ਕੋਪ ਕੈ ਹਠੀ । ਚਪੈ ਚਿਰਾਇ ਜਿਉ ਭਠੀ ।  
 ਪ੍ਰਚੰਡ ਮੰਡਲੀ ਲਸੈ । ਕਿ ਮਾਰਤੰਡ ਕੋ ਹਸੈ । ੧੮੪ ।  
 so kop kop kai hathi. chapai chiraie jiou bhathi.  
 parchand mandli lassai. ke martand ko hasai. (184)

ਸੁ ਕੋਪ ਓਪ ਦੈ ਬਲੀ । ਕਿ ਰਾਜ ਮੰਡਲੀ ਚਲੀ ।  
 ਸੁ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਪਾਨਿ ਲੈ । ਬਿਸੇਖ ਬੀਰ ਮਾਨ ਕੈ । ੧੮੫ ।  
 so kop aoup dai bali. ke raaj mandli chali.  
 so astar sastar paan lai. bisekh beer maan lai. (185)

#### ਤੋਮਰ ਛੰਦ

ਭਟ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਨਚਾਇ । ਚਿਤ ਕੋਪ ਓਪ ਬਚਾਇ ।  
 ਤੁਰਿਕਛ ਅਛ ਤੁਰੰਗ । ਰਣ ਰੰਗਿ ਚਾਰ ਉਤੰਗ । ੧੮੬ ।

#### Tomar Chhand

bhat sastar astar nachaie. Chit kope aoup badhaie.  
 turkachh achh turang. runn rung chaar utang. (186)

ਕਰਿ ਕੋਧ ਪੀਸਤ ਦਾਤ । ਕਹਿ ਆਪੁ ਆਪਨ ਬਾਤ ।  
 ਭਟ ਭੈਰਹਵ ਹੈ ਧੀਰ । ਕਰਿ ਕੋਪ ਛਾਡਤ ਤੀਰ । ੧੮੭ ।  
 kar karodh peesat daat. keh aap apan baat.  
 bhat bhairhav hai dheer. kar kope chhadat teer. (187)

ਕਰ ਕੋਪ ਕਲਿ ਅਵਤਾਰ । ਗਹਿ ਪਾਨਿ ਅਜਾਨ ਕੁਠਾਰ ।  
 ਤਨਕੇਕ ਕੀਨ ਪ੍ਰਹਾਰ । ਭਟ ਜੂਝ ਗਯੋ ਸੈ ਚਾਰ । ੧੮੮ ।  
 kar kope kal avtar. geh paan ajan kuthar.  
 tunkek keen parhar. bhat jujh geyo sai chaar. (188)

#### ਭਰਥੁਆ ਛੰਦ

ਚਚਕੰਤ ਚੋਲੀ । ਬਬਕੰਤ ਬੋਲੀ ।  
 ਓਛਕੰਤ ਤਾਜੀ । ਗਜਕੰਤ ਗਾਜੀ । ੧੮੯ ।

#### Bharrthua Chhand

dhadhkant dolang. babkant bulang.  
 uchhkant taaji. gajkant gaji. (189)

He is prominent in that beautiful form, but seeing whom even the Sun was feeling small (ashamed). His personality was shining so much as if a great noble soul had appeared on the scene. (183)

The brave warriors were burning with rage, as if they were coming out of a kiln. The assembly of warriors, with a great illumined (halo) surrounding appeared, as if they were laughing at the sun's power of illumination. (184)

By getting enraged, the warriors were moving ahead as if a royal party was in motion. Carrying their arms and guns in their hands, the warriors were advancing with great pride. (185)

#### **Tomar Chhand**

The warriors with their arms jumping (dancing) up and down, with the mind fully enraged, and riding on large Turkistan horses, they were making their tall horses jump around the battle ground. (186)

By mincing their teeth with rage in the mind, and speaking out their feelings, the silent (patient) warriors were shouting aloud, and would strike their arrows fully enraged. (187)

The Kalki Incarnation (Avtar), with greatly enraged mind, having arms long enough touching his knees, and holding an axe struck with such a force on the enemy, that four hundred (400) soldiers were killed. (188)

#### **Bharthua Chhand**

The beating of drums produces a sound and the warriors make various high-pitched remarks. The warriors are jumping around and the warriors are roaring aloud. (189)

ਛੁਟਕੰਤ ਤੀਰੀ । ਬਬਕੰਤ ਬੀਰੀ ।  
 ਦਲਕੰਤ ਦਾਲੀ । ਉਠਕੰਤ ਤਾਲੀ । ੧੯੦ ।  
 chhutkant teerung. babkant bulang.  
 dhulkant dhalung. Uthkant talung. (190)

ਖਿਮਕੰਤ ਖਰੀ । ਧਧਕੰਤ ਧਰੀ ।  
 ਛੁਟਕੰਤ ਨਾਲੀ । ਉਠਕੰਤ ਜ਼ਾਲੀ । ੧੯੧ ।  
 jhimkant khagung. dhadhkant dhagung.  
 chhutkant nalung. Uthkant jualung. (191)

ਬਹਤੰਤ ਘਾਯੀ । ਝਲਕੰਤ ਚਾਯੀ ।  
 ਡਿਗਤੰਤ ਬੀਰੀ । ਭਿਗਤੰਤ ਭੀਰੀ । ੧੯੨ ।  
 behtant ghayung. Jhalkant chaiyung.  
 digtant beerung. bhigtant bheerung. (192)

ਟੁਟੰਤ ਖੋਲੀ । ਦਮਕੰਤ ਦੋਲੀ ।  
 ਟੁਟਕੰਤ ਤਾਲੀ । ਨਚੰਤੰਤ ਬਾਲੀ । ੧੯੩ ।  
 tutungtant khulang. bhumungkant dholung.  
 tatungkant kholung. nachunt tant balung. (193)

ਗਿਰੰਤੰਤ ਅੰਗੀ । ਕਟੰਤੰਤ ਜੰਗੀ ।  
 ਚਲੰਤੰਤ ਤੀਰੀ । ਭਟਕੰਤ ਭੀਰੀ । ੧੯੪ ।  
 girungtant angung. katungtant jungung.  
 chalungtant teerung. bhatungkant bheerung. (194)

ਜੁਝੰਤੰਤ ਵੀਰੀ । ਭਜੰਤੰਤ ਭੀਰੀ ।  
 ਕਰੰਤੰਤ ਕੋਹੀ । ਭਰੰਤੰਤ ਰੋਹੀ । ੧੯੫ ।  
 jujhant tant beerung. bhajungtant bheerung.  
 karungtant karodhung. bharungtant rohung. (195)

ਤਜੰਤੰਤ ਤੀਰੀ । ਭਜੰਤੰਤ ਭੀਰੀ ।  
 ਬਹੰਤੰਤ ਘਾਯੀ । ਝਲੰਤੰਤ ਜਾਯੀ । ੧੯੬ ।  
 tajantant teerung. bhajungtat bheerung.  
 bhahungtant ghaijung jhalungtant jaiyung. (196)

ਤਤਕੰਤ ਅੰਗੀ । ਜੁਟਕੰਤ ਜੰਗੀ ।  
 ਉਲਥਥ ਲੁਥੀ । ਪਲਥਥ ਜੁਥੀ । ੧੯੭ ।  
 tatkant angung. jutkant jungung.  
 ulthath luthung. palthath juthung. (197)



The arrows are struck and the warriors are shouting and challenging. The shields are striking against each other, thus (producing) emitting a brilliant light. (190)

The swords are shining while drums are sounding high notes, and the guns are fired, producing flames of fire balls. (191)

The blood is oozing out of wounds. The keenness of the warriors is shining forth from their faces. Some warriors have fallen down, while the weaklings are trembling (or get drenched with perspiration). (192)

The helmets have broken into pieces, while the drums produce loud noises. The clashing of arms (swords) are separated apart. The (devalish)fairies are dancing around. (193)

The limbs of warriors are falling apart and the limbs are being cut away in the battle field. The arrows are being shot ; while the weaklings are hiding around. (194)

The warriors are engaging in battle, while the cowards are running around. The brave warriors are getting enraged ; and are full of anger. (195)

The arrows are struck, and the cowards are running away, and blood is oozing out of wounds ; so that the place gets illumined. (196)

The broken limbs are fluttering around. The warriors are engaged in battle (fighting). The Corpses are piling up on one another. While groups of soldiers are clustered in fighting. (197)

ਦਲਕੰਤ ਦਾਲੰ । ਪੁਅੰਤੰਤ ਮਾਲੰ ।  
 ਨਚੰਤੰਤ ਈਸੰ । ਕਟੰਤੰਤ ਸੀਸੰ । ੧੯੮ ।  
 dhalungkant dhalung. puangtant malung.  
 naachungtant easung. katungtant seesung. (198)

ਉਛਕੰਤ ਤਾਜੀ । ਬਹਤੰਤ ਗਾਜੀ ।  
 ਲੁਟੰਤੰਤ ਲੁਖੰ । ਕਟੰਤੰਤ ਮੁਖੰ । ੧੯੯ ।  
 uchhangkant taaji. bahungtant gaji.  
 tutungtant luthung. katungtant mukhang. (199)

ਤਪੰਤੰਤ ਤੇਰੰ । ਚਮਕੰਤ ਬੇਰੰ ।  
 ਨਚੇ ਮੁੰਡ ਮਾਲੀ । ਹਸੇਤਤ ਕਾਲੀ । ੨੦੦ ।  
 tapungtant tegung. chamuntant begung.  
 nchai mund mali. hasaitat kali. (200)

ਜੁਟੰਤੰਤ ਵੀਰੰ । ਛੁਟੰਤੰਤ ਤੀਰੰ ।  
 ਬਰੰਤੰਤ ਬਾਲੰ । ਦਲੰਤੰਤ ਦਾਲੰ । ੨੦੧ ।  
 jutungtant veerung. chhutungtant teerung.  
 barungtant baalung. dhalungtant dhalung. (201)

ਸੁਮਤੰਤ ਮਦੰ । ਉਠੈ ਸਦ ਗਦੰ ।  
 ਕਟੰਤੰਤ ਅੰਗੰ । ਗਿਰੰਤੰਤ ਜੰਗੰ । ੨੦੨ ।  
 Suntant madung. Uthai-sad gadung.  
 katungtant angung. girungtant jungung. (202)

ਚਲੰਤੰਤ ਚਾਯੰ । ਜੁਝੰਤੰਤ ਜਾਯੰ ।  
 ਰਣਕੰਤ ਨਾਦੰ । ਬਜੰਤੰਤ ਬਾਦੰ । ੨੦੩ ।  
 Chaltant chaiyung. jujhungtant jaiyung.  
 runnungtant nadung. bajungtant baadung. (203)

ਪੁਅੰਤੰਤ ਪਤ੍ਰੀ । ਲਗੰਤੰਤ ਅਤ੍ਰੀ ।  
 ਬਜਤੰਤ੍ਰ ਅਤ੍ਰੰ । ਜੁਝਤੰਤ ਛਤ੍ਰੰ । ੨੦੪ ।  
 puairant patri. lugungtant atri.  
 bajtautar atrung. jujhtant chhatrung. (204)

ਗਿਰੰਤੰਤ ਭੂਮੀ । ਉਠੰਤੰਤ ਝੂਮੀ ।  
 ਰਣਤੰਤ੍ਰ ਪਾਨੰ । ਜੁਝੰਤੰਤ ਜੁਆਨੰ । ੨੦੫ ।  
 girungtant bhumi. Uthangtant jhumi.  
 ratungtant paanung. jujhungkant juanung. (205)

The Shiva's followers are making necklace of the skeletons. By making a mala (necklace) of the skeletons Shiva is dancing around. (198)

The horses are jumping around, while blood is oozing out of the wounds of the brave warriors. The corpses are rolling around ; while the heads are being cut (removed in fighting). (199)

The swords are getting heated up with the hot blood, and are shining with great speed. The Shiva (collecting Skeletons) is dancing, while the goddess of death is laughing around. (200)

The warriors are engaged in fighting in the battle. The arrows are being shot. The devilish fairies are collecting the bodies of the slain warriors. The shields are making noise. (201)

The warriors are fully engrossed in fighting while sounds of heavy armour clashing and body limbs are being cut and are being thrown around in the battle ground. (202)

The warriors are moving with keenness, and then get engaged in fighting in the battle field. The music is heard, as the music of death is being produced. (203)

The arrows with wings were being shot, which strike the armed warriors. The arrows strike and the Kashatriyas engage in fighting. (204)

The soldiers fall on the ground, then get up with a swarling head and ask for water. The warriors are thus engaged in fighting. (205)

ਚਲੰਤੰਤ ਬਾਣੰ । ਰੁਕੰਤੰਤ ਦਿਸਾਣੰ ।  
ਗਿਰੰਤੰਤ ਬੀਰੰ । ਭਜੰਤੰਤ ਭੀਰੰ । ੨੦੬ ।  
chalungtant banung. rukungkant disanung.  
girungtant beerung. bhajungtant bheerung. (206)

ਨਚੰਤੰਤ ਈਸੰ । ਪੁਅੰਤੰਤ ਸੀਸੰ ।  
ਬਜੰਤੰਤ ਡਉਰੁ । ਭ੍ਰਮੰਤੰਤ ਭਉਰੁ । ੨੦੭ ।  
nachungtant easung. puangtant seesung.  
bajumng bhouru. bharmungtant bhouro. (207)

ਨਚੰਤੰਤ ਬਾਲੰ । ਤੁਟੰਤੰਤ ਤਾਲੰ ।  
ਮਚੰਤੰਤ ਵੀਰੰ । ਭਜੰਤੰਤ ਭੀਰੰ । ੨੦੮ ।  
nachungtant balung. tutangtant talung.  
machungtant veerung. bhajungtant teerung. (208)

ਲਗੰਤੰਤ ਬਾਣੰ । ਢਹੰਤੰਤ ਜੁਆਣੰ ।  
ਕਟੰਤੰਤ ਅਧੰ । ਭਟੰਤੰਤ ਬਧੰ । ੨੦੯ ।  
lagungtant banung. dhahungtant juanung.  
katungtant adhung. bhatungtant badhung. (209)

ਖਹੰਤੰਤ ਖੂਨੀ । ਚੜੈ ਚਉਪ ਦੂਨੀ ।  
ਬਹੰਤੰਤ ਅਤ੍ਰੰ । ਕਟੰਤੰਤ ਛਤ੍ਰੰ । ੨੧੦ ।  
kahuntant khuni. charrai choup duni.  
bahungtant atrung. katungtant chhatrung. (210)

ਬਹੰਤੰਤ ਪਤ੍ਰੀ । ਜੁਝੰਤੰਤ ਅਤ੍ਰੀ ।  
ਹਿਣਕੰਤ ਤਾਜੀ । ਕਟੰਤੰਤ ਗਾਜੀ । ੨੧੧ ।  
bahungtant patri. jajhantant atri.  
hitangtant taji. katungtant barnung. (211)

ਤੁਟੰਤੰਤ ਚਰਮੰ । ਕਟੰਤੰਤ ਬਰਮੰ ।  
ਗਿਰੰਤੰਤ ਭੂਮੀ । ਉਠੰਤੰਤ ਘੂਮੀ । ੨੧੨ ।  
tatungtant charmung. katungtant barmung.  
girangtant bhumi. uthantant ghumi. (212)

ਰਟੰਤੰਤ ਪਾਨੰ । ਕਟੰਤੰਤ ਜੁਆਨੰ ।  
ਉਡੰਤੰਤ ਏਕੰ । ਗਡੰਤੰਤ ਨੇਕੰ । ੨੧੩ ।  
ratungtant paanung. katungtant juanung.  
udangtant ekang. gadungtant nekung. (213)

The arrows are struck. All the directions are filled with arrows. The warriors are falling while the cowards are running away. (206)

Shiva is dancing ; and is knitting skulls into a thread . He is beating his drum, and is moving around in a horrible-looking form. (207)

The fairies (devilish) are dancing ; and their musical tunes are being disrupted. The warriors are keenly jumping around in joy ; while the cowards are running away. (208)

The arrows are being struck, while the warriors are falling down ; and they are being cut into two pieces (from the middle) while the warriors are being killed. (209)

The ferocious soldiers are engrossed in great fight and their minds are over-joyed with the idea of battle fighting. The arms and arrows are being used, while the canopies are being torn apart. (210)

The arrows with wings are being struck, while the armed warriors are engrossed in fighting. The horses are braying and the warriors are roaring aloud. (211)

The shields are breaking down while the (protective) coats of mail are being cut into pieces. The fighting warriors are falling down on the ground, and are getting up with a swirling head. (212)

They are asking for water time and again, while the warriors are being killed (cut), and get stuck into the bodies of other fallen men. (213)

### ਅਨੂਪ ਨਰਾਜ ਛੰਦ

ਅਨੂਪ ਰੂਪ ਦਿਖ ਕੈ ਸੁ ਕੁਧ ਜੋਧਣੈ ਬਰੀ ।  
ਸਨਧ ਬਧ ਉਦਿਤੈ ਸੋ ਕੋਪ ਓਪ ਦੇ ਨਰੀ ।  
ਚਹੀਤ ਜੈਤ ਪਤ੍ਰਣੈ ਕਰੀਤ ਘਾਵ ਦੁਧਰੀ ।  
ਤੁਟੈਤ ਅਸਤ੍ਰ ਸਸਤ੍ਰਣੈ ਲਸੀਤ ਉਜਲੋ ਫਲੀ । ੨੧੪ ।

### Anup Niraj Chhand

anup roop dikh kai so karudh judhanung barung.  
samadh badh uditung so kop up de narung.  
Chahant jait patrung karant ghav dudharug.  
tutant astar Sastarung lasant ujalo phalung. (214)

ਉਠੈਤ ਭਉਰ ਭੂਰਣੈ ਕਟੈਤ ਭੈਕਰੀ ਸੁਰੀ ।  
ਭਜੈਤ ਭੀਰ ਭੈਕਰੀ ਬਜੈਤ ਬੀਰ ਸੁਪ੍ਰਭੀ ।  
ਤੁਟੈਤ ਤਾਲ ਤਥਿਯੈ ਨਚੈਤ ਏਸ਼੍ਵਰੀ ਰਣੀ ।  
ਖਹੈਤ ਖਤ੍ਰਿਣੈ ਖਰੀ ਨਿਨਦਿ ਗਦਿ ਘੁੰਘਰੀ । ੨੧੫ ।

Uthant bhour bhouranai kadhant bhaikari surang.  
bhajant bheer bhaikarung bajant beer suprabhang.  
tutant taalatabieung nachanat easarno runnung.  
khahant khatrano kharung ninad gad ghugharung. (215)

ਭਜੈਤ ਆਸੁਰੀ ਸੁਤੈ ਉਠੈਤ ਭੈਕਰੀ ਧੁਣੀ ।  
ਚਲੈਤ ਤੀਛਣੈ ਸਰੀ ਸਿਲੋਣ ਉਜਲੀ ਕ੍ਰਿਤੀ ।  
ਨਚੈਤ ਰੀਂਗ ਜੋਗਣੈ ਚਚਕਿ ਚਉਦਣੈ ਦਿਸੀ ।  
ਕਪੈਤ ਕੁੰਦਣੈ ਗਿਰੀ ਤ੍ਰਸੈਤ ਸਰਬਤੋ ਦਿਸੀ । ੨੧੬ ।

bhajant asuri sutang uthant bhaikari dhunung.  
chalant teechhano sarung milain ujli kirtung.  
nachant rung joganung chachak chandano disung.  
kapant kundano girung tarsant sarbato disung. (216)

ਨਚੈਤ ਬੀਰ ਬਾਵਰੀ ਖਹੈਤ ਬਾਹਣੀ ਧੁਜੀ ।  
ਬਰੈਤ ਅਛਣੈ ਭਟੈ ਪ੍ਰਬੀਨ ਚੀਨ ਸੁਪ੍ਰਭੀ ।  
ਬਕੈਤ ਡਉਰ ਡਾਮਰੀ ਅਨੈਤ ਤੰਤ੍ਰਣੈ ਰਿਸੀ ।  
ਹਸੈਤ ਜਛ ਗੰਧਰਬੀ ਪਿਸਾਚ ਭੂਤ ਪ੍ਰੇਤਨੀ । ੨੧੭ ।

nachant beer bavrung khahant bahani dhujung.  
barant achharano bhatung parbeen cheen suprabhang  
bakant dour damri anant tantarno risung.  
hasant jacah gandharbung pisach bhoot praitungung. (217)

## **Anup Niraj Chhand**

The warriors, who appear to be smart and beautiful, are getting enraged and being armed with weapons are showing off their rage (anger). They want letters of victory and are striking great wounds on the enemy. The arms and shields are breaking into two while the while handle of arrows are shining. (214)

The horrible looking demons (ghosts) and evil spirits are rising up and produce horrible sounds. The Cowards are running away with fear while impressive warriors are roaming aloud. The musical tunes are being disrupted with fighting, while Shiva is dancing in the battle ground. The swords of Kashatriyas are striking against each other and the small bells around the ankles are producing musical sounds. (215)

Due to the terrible sound produced, the sons of demons were running away. Very sharp arrows are being struck, and their whitened handles are shining. The devilish fairies are dancing in the battle field and on all fourteen sides their shining acts are being seen. All the sides are getting frightened and the Sumer mountain is also being shaken up. (trembling). (216)

The fifty-two warriors are dancing around, and various flags of different armies are striking. The fairies are picking up brave and smart warriors, as they are falling. The hags (beldame) and devilish women, getting enraged are reading out various magical notes while the demons, Pisach and devils are laughing around. (217)

ਭਰੰਤ ਚੁਚ ਚਾਵਡੀ ਭਛੰਤ ਫਿਕ੍ਕਣੀ ਤਨੰ ।  
 ਡਕੰਤ ਡਾਕਣੀ ਡੁਲੰ ਭਰੰਤ ਪਤ੍ਰ ਸੋਣਤੰ ।  
 ਪਿੰਤ ਯਾਸਵੰ ਸੁਭੰ ਹਸੰਤ ਮਾਰਜਨੀ ਮ੍ਰਿਤੰ ।  
 ਅਟੁਟ ਹਾਸਣੋ ਹਸੰ ਖਿਮੰਤ ਉਜਲੋ ਅਸੰ । ੨੧੮ ।

bharant chuch chavadi bhavant vikarm tanung.  
 dakant dakni dalung bharant pattar saronatung.  
 pipant yasvang subhung hasant marjani mir rrung.  
 atut hasano hasung khimant ujlo asung. (218)

#### ਅਕਵਾ ਛੰਦ

ਜੁਟੇ ਵੀਰੰ । ਛੁਟੇ ਤੀਰੰ । ਜੁਝੇ ਤਾਜੀ । ਡਿਗੇ ਗਾਜੀ । ੨੧੯ ।

#### Akva Chhand

Jutai veerung. chhutai teerung. jujhai taaji. digai gaji. (219)

ਬਾਜੇ ਜੁਆਣੰ । ਬਾਹੇ ਬਾਣੰ । ਰੁਝੇ ਜੀਰੰ । ਜੁਝੇ ਅੰਗੀ । ੨੨੦ ।  
 bajai juarrung. bahai baanung. rujhai juhngung. jujhai angung. (220)

ਤੁਟੇ ਤੀਰੰ । ਛੁਟੇ ਅੰਗੀ । ਸਾਜੇ ਸੁਰੰ । ਘੁਮੀ ਹੁਰੰ । ੨੨੧ ।  
 tutai tungung . Bhutai angung. sajai Surang. ghumi hurang. (221)

ਜੁਝੇ ਹਾਥੀ । ਰੁਝੇ ਸਾਥੀ । ਉਝੇ ਉਸਟੰ । ਸੁਝੇ ਪੁਸਟੰ । ੨੨੨ ।  
 jujhai haathi. ruthai saathi. a ubhai ustung. Subhai pustang. (222)

ਛੁਟੇ ਬੀਰੰ । ਛੁਟੇ ਤੀਰੰ । ਡਿਗੇ ਭੂਮੰ । ਉਠੇ ਘੁਮੰ । ੨੨੩ ।  
 bhutai beerung. chhutai teerung. digai bhoomung. Uthai ghumung. (223)

ਬਕੈ ਮਾਰੰ । ਚਕੈ ਚਾਰੰ । ਸਾਜੈ ਸਸਤ੍ਰੰ । ਬਾਜੈ ਅਸਤ੍ਰੰ । ੨੨੪ ।  
 bakai marung. chakai charung. sajai sastarung. bajai astrang. (224)

#### ਚਾਚਰੀ ਛੰਦ

ਜੁਝਾਰੇ । ਅਪਾਰੇ । ਨਿਹਾਰੇ । ਬਿਚਾਰੇ । ੨੨੫ ।

#### Chachari Chhand

jujharai. aparai. niharai. bicharai. (225)

ਹਕਾਰੈ ਪਚਾਰੈ । ਬਿਚਾਰੈ । ਪ੍ਰਚਾਰੈ । ੨੨੬ ।  
 hakarai. pacharai. bicharai. parharai. (226)

ਸੁ ਤਾਜੀ । ਸਿਰਾਜੀ । ਸਲਾਜੀ । ਬਿਰਾਜੀ । ੨੨੭ ।  
 so taji. Siraji. Salaji. biraji. (227)



The devolish females are filling up their arms with human flesh while the jackals are eating away their dead bodies. The fairies (devilish) are filling up their stomachs and are moving around in a joyous mood, and are filling the bowls with blood. The goddess of death and Kalika are drinking this blood as a wine from the bowls. They are all laughing around in the battle field in high pitched sounds as a routine while white swords are shining in clashes. (218)

### **Akva Chhand**

The warriors are engaged in fighting, and the arrows are being shot (struck). The horses are involved in fighting (battle) while the warriors are falling down. (219)

The young soldiers are engaged in battle, and the arrows are being struck, while the fighting continues, and their limbs are fully entangled with each other. (220)

The horses saddles, with their stirrups are breking down while the limbs are torn up, and the warriors are smartly around. The fairies are moving around. (221)

The elephants are engrossed in fighting against their fellow beings, while those with higher built-up bodies are getting up, and those with mighty bodies were looking grand in the battle field. (222)

The warriors are getting wounded. The arrows are being struck, and the warriors are fallingdown on the ground, and are trying to get up with a whirling headache. (223)

They are talking in low tones, and all thefour sides are bewildered, with the armour striking on all sides. The arms are looking bright on all sides. (224)

### **Chachri Chhand**

Many wafrior are watching the scene and are thinking about it. (225)

They are shouting at each other, and are challenging each other and are then striking at each other. (226)

The proud warriors are riding their beautiful and mighty horses. (227)

ਉਠਾਵੈ । ਦਿਖਾਵੈ । ਭ੍ਰਮਾਵੈ । ਚਖਾਵੈ । ੨੨੮ ।  
Uthavai. dikhavai. bharmavai. chakhavai. (228)

ਕ੍ਰਿਪਾਨ ਕ੍ਰਿਤ ਛੰਦ  
ਜਹਾ ਤੀਰ ਛੁਟਤ । ਰਣੀਧੀਰ ਜੁਟਤ ।  
ਬਰੰਬੀਰ ਉਠਤ । ਤਨੰ ਤ੍ਰਾਨ ਫੁਟਤ । ੨੨੯ ।  
**Kirpan Kirat Chhand**  
jaha teer chhulat. runnungdheer jutat.  
barungbeer uthat. tanung tran phutat. (229)

ਰਣੰ ਬੀਰ ਗਿਰਤ । ਭਵੰ ਸਿੰਧੁ ਤਰਤ ।  
ਨਭੰ ਹੂਰ ਫਿਰਤ । ਬਰੰ ਬੀਰ ਬਰਤ । ੨੩੦ ।  
runnung beer girat. bhavang sindh tarat.  
nabhung hoor phirat. barung beer barat. (230)

ਰਣ ਨਾਦ ਬਜਤ । ਸੁਣਿ ਭੀਰ ਭਜਤ ।  
ਰਣਿ ਭੂਮਿ ਤਜਤ । ਮਨ ਮਾਝ ਲਜਤ । ੨੩੧ ।  
runn naad bajat. Sunn bheer bhajat.  
run bhoom tajat. man majh lajat. (231)

ਫਿਰਿ ਫੇਰਿ ਲਰਤ । ਰਣ ਜੂਝਿ ਮਰਤ ।  
ਨਹਿ ਪਾਵ ਟਰਤ । ਭਵ ਸਿੰਧੁ ਤਰਤ । ੨੩੨ ।  
phir pher larat. runn jujh marat.  
neh paav tarat. bhav sindh tarat. (232)

ਰਣ ਰੰਗਿ ਮਚਤ । ਚਤੁਰੰਗ ਫੁਟਤ ।  
ਸਰਬੰਗ ਲਟਤ । ਮਨਿ ਮਾਨ ਘਟਤ । ੨੩੩ ।  
runn rung machat. chaturang phatat.  
Sarbung latat. man maan ghatat. (233)

ਬਰ ਬੀਰ ਭਿਰਤ । ਨਹੀ ਨੈਕ ਫਿਰਤ ।  
ਜਬ ਚਿਤ ਚਿਰਤ । ਉਠਿ ਸੈਨ ਘਿਰਤ । ੨੩੪ ।  
bar beer bhirat. nahi naik phirat.  
jab chit chirat. uth sain ghirat. (234)

ਗਿਰ ਭੂਮਿ ਪਰਤ । ਸੁਰ ਨਾਰਿ ਬਰਤ ।  
ਨਹੀ ਪਾਵ ਟਰਤ । ਮਨਿ ਕੋਪ ਭਰਤ । ੨੩੫ ।  
gir bhoom Barat. Sur naar barat.  
nahi paav tarat. man kop bharat. (235)

The warriors hold their swords in their hands and show them up and then strike at the enemy with joy and revenge. (228)

### **Kirpan Kirat Chhand**

Whenever the arrows are being shot, the warriors there get engrossed in fighting. The brave warriors are up against the enemy, while the coat of mail are opening up. (229)

The warriors are falling down in the battle-field. They have crossed the ocean of life successfully. The fairies are seen in the sky, and are getting married to mighty warriors. (the fairies are picking up the dead men as their spouses. (For eating up the corpses). (230)

The music of Maru Rag is being sung in the battle field. On hearing this music, the Cowards are running away and are leaving the battle field. They are feeling ashamed of themselves. (231)

They come back and engage in fighting in the battle field without withdrawing their steps in the field, thus they cross the ocean of life successfully. (232)

The warriors are all engrossed fully in the fighting at the battle field, while the multi coloured army is getting mauled (wounded in the battle, and is withdrawing on all sides being overpowered. The pride in the mind has now (lessened) gone downward. (233)

The brave warriors are fighting it out, and do not withdraw even an inch backwards when their mind gets upset, they get up and surround the enemy's army. (234)

The warriors are falling on the ground, the demon womens are collecting their bodies (getting married to them) and do not fall back even an inch. They get enraged in their hearts. (235)

ਕਰ ਕੋਪ ਮੰਡਤ । ਪਗ ਦੈ ਨ ਭਜਤ ।  
ਕਰਿ ਰੋਸ ਲਰਤ । ਗਿਰ ਭੂਮਿ ਪਰਤ । ੨੩੬ ।  
Kar kope mandat. pug davai na bhajai.  
kar ros larat. gir bhoom parat. (236)

ਰਣ ਨਾਦ ਬਜਤ । ਸੁਣਿ ਮੇਘ ਲਜਤ ।  
ਸਭ ਸਾਜ ਸਜਤ । ਪਗ ਦੈ ਨ ਭਜਤ । ੨੩੭ ।  
runn naad bajat. sunn megh lajat.  
Sabh saaj sajat. pug davai na bhajat. (237)

ਰਣਿ ਚਕ੍ਰ ਚਲਤ । ਦੁਤਿ ਮਾਨ ਦਲਤ ।  
ਗਿਰਿ ਮੇਰੁ ਹਲਤ । ਭਟ ਸੈਣ ਪਲਤ । ੨੩੮ ।  
runn chakar chalat. dut maan dalat.  
gir mer halat. bhat sarain palat. (238)

ਰਣ ਰੰਗਿ ਮਚਤ । ਬਰ ਬੰਬ ਬਜਤ ।  
ਰਣ ਖੰਡ ਗਡਤਿ । ਅਸਿਵਾਰ ਮੰਡਤ । ੨੩੯ ।  
runn rung machat. bar bumb bajat.  
runn khundh gadit. asirvar mandit. (239)

ਕ੍ਰਿਪਾਨ ਕਿਰਤ । ਕਰਿ ਕੋਪ ਭਿਰਤ ।  
ਨਹੀ ਫਿਰੈ ਫਿਰਤ । ਅਤਿ ਚਿਤ ਚਿਰਤ । ੨੪੦ ।  
Kirpan kirat. Kar kop phirat.  
naho phirai phirat. at chit chirat. (240)

#### ਚਾਚਰੀ ਛੰਦ

ਹਕਾਰੈ । ਪ੍ਰਚਾਰੈ । ਪ੍ਰਹਾਰੈ । ਕਰਵਾਰੈ । ੨੪੧ ।  
**Chachari Chhand**  
hakārai. parcharai. parharai. karvarai. (241)

ਉਠਾਵੈ । ਦਿਖਾਵੈ । ਭ੍ਰਮਾਵੈ । ਚਲਾਵੈ । ੨੪੨ ।  
Uthavai. dikhavai. bharmavai. chalavai. (242)

ਸੁ ਧਾਵੈ । ਰਿਸਾਵੈ । ਉਠਾਵੈ । ਚਖਾਵੈ । ੨੪੩ ।  
So dhavai. risavai. Uthavai. chakhavai. (243)

ਝੁਝਾਰੈ । ਅਪਾਰੈ । ਹਜਾਰੈ । ਅਰਿਆਰੈ । ੨੪੪ ।  
jujharai. aparai. hajarai. ariarai. (244)

ਸੁ ਝੁਕੇ । ਕਿ ਝੁਕੇ । ਭਝੁਕੇ । ਕਿ ਝੁਕੇ । ੨੪੫ ।  
So dhukai. ke kukai. bhabhukai. ke jhukai. (245)

They start fighting in the battle field, being enraged, and do not withdraw their steps even a bit. They go on fighting, being enraged, and finally on being killed, they fall down on the ground. (236)

The music is being sounded on the battle field, on hearing this sound, even the clouds feel belittled. The warriors are fully dressed up with arms, and looking smart and do not withdraw even an inch. (two steps). (237)

In the battle field the armour in a circle is fired, whose brightness is even superior to that of the sunshine. Even the Sumer mountain is shaking up, and the warriors are drenched in blood. (238)

The battle was in full swing, as the great warriors are engaged in fighting. The warriors are being planted like posts in the battle. The armed men with swords are giving their best performance in the battle-field. (239)

The soldiers holding Swords are performing various functions, and are fighting being fully enraged. They would not relent from fighting even when we tried. They are frustrated in mind. (240)

### **Chachri Chhand**

The warriors are shouting and challenging one another, and attack with the sword. (241)

They raise their swords (arms) showing them (to the crowd), while wielding the sword, and then strike (attack) with them. (242)

They rush towards the battle-field, getting enraged. Then they raise their weapons, and give a befitting reply to the enemy. (by attacking them). (243)

There are unaccounted number of warriors, and thousands of them are obstinate and stubborn warriors. (244)

They come closer to each other and challenge one another. With rage they become balls of fire, as if firewood is being thrown in the kiln. (245)

ਸੁ ਬਾਣੰ । ਸੁਧਾਣੰ । ਅਚਾਣੰ । ਜੁਆਣੰ । ੨੪੬ ।  
so banung. sudhanung. achanung. juanung. (246)

ਧਮਕੈ । ਹਮਕੈ । ਝੜਕੈ । ਛਟਕੈ । ੨੪੭ ।  
dhamkai. hamtai. jharrkai. chhatkai. (247)

ਸਗਾਜੈ । ਸਸਾਜੈ । ਨ ਭਾਜੈ । ਬਿਰਾਜੈ । ੨੪੮ ।  
Sagajai. Sasajai. na bhajai. birajai. (248)

ਨਿਖੰਗੀ । ਖਤੰਗੀ । ਸੁਰੰਗੀ । ਭਿੜੰਗੀ । ੨੪੯ ।  
nikhangi khatungi. Surangi. bhirrungi. (249)

ਤਮਕੈ । ਪਲਕੈ । ਹਸਕੈ । ਪ੍ਰਧਕੈ । ੨੫੦ ।  
tamkai. palkai. hasskai. pradhkai. (250)

ਸੁ ਬੀਰੰ । ਸੁ ਧੀਰੰ । ਪ੍ਰਹੀਰੰ । ਤਤੀਰੰ । ੨੫੧ ।  
So beerung. so dheerung. parheerung. tateerung. (251)

ਪਲਟੈ । ਬਿਲਟੈ । ਨ ਛੁਟੈ । ਉਪਟੈ । ੨੫੨ ।  
paltai. biltai. na chhutai. uptai. (252)

ਬਬਕੈ । ਨ ਥਕੈ । ਧਸਕੈ । ਝਝਕੈ । ੨੫੩ ।  
babkai. na thakai. dhaskai. jhajhkai. (253)

ਸਖਗੰ । ਅਦਗੰ । ਅਜਗੰ । ਅਭਗੰ । ੨੫੪ ।  
sakhgung. adgung. ajugung. abhangung. (254)

ਝਮਕੈ । ਖਿਮਕੈ । ਬਬਕੈ । ਉਥਕੈ । ੨੫੫ ।  
ajhamkai. khimkai. babkai. Uthkai. (255)

#### ਭਗਉਤੀ ਛੰਦ

ਕਿ ਜੁਟੈਤ ਬੀਰੰ । ਕਿ ਛੁਟੈਤ ਤੀਰੰ ।  
ਕਿ ਛੁਟੈਤ ਅੰਗੀ । ਕਿ ਜੁਟੈਤ ਜੰਗੀ । ੨੫੬ ।

#### Bhagouti Chhanda

ke jutait beerung. ke chhutant teerung.a  
ke phutait angung. ke jatait jungung (256)

ਕਿ ਮਚੈਤ ਸੁਰੰ । ਕਿ ਘੁਮੈਤ ਹੁਰੰ ।  
ਕਿ ਬਜੈਤ ਖਰੰ । ਕਿ ਉਠੈਤ ਅਰੰ । ੨੫੭ ।  
ke machait soorang. ke ghumait hurang.  
ke bajait khagung. ke uthait agung. (257)

Then they aim with their arrows and strike at the warriors, killing them on the spot.  
(246)

In the battle field, soldiers are being pushed around and they shout at each other (or get disturbed) and the weapons are struck at each other, and the arrows are shot.  
(247)

The warriors roar at the pitch of their voice and are embellished with their weapons, without running away from the field, and face each other boldly.  
(248)

These warriors were having quivers with arrows and wearing beautiful robes, and were keen to engage in fighting.  
(249)

They were getting enraged, were jumping around, and laughing and push the enemy backwards.  
(250)

They are great warriors, and were having great patience, and are shooting out very pointed arrows.  
(251)

They are capable of throwing away the enemy and also can with-stand a back-ward thrust. They are pulling out those arrows which fail to pierce the body.  
(252)

They do not get tired and are roaring loudly and penetrate the enemy lines and shake up the enemy badly.  
(253)

They carry beautiful swords, and cannot be mistrusted. They possess very smart personality and never run away from the battle field.  
(254)

They are making their arms shine forth (brightening the weapons) and brighten them like lightening. They challenge the enemy and then kill him by (jumping) pouncing on him.  
(255)

### **Bhagouti Chhand**

At places, the warriors are engrossed in fighting and are shooting arrows, which pierce the human bodies, and are continuing fighting all the time.  
(256)

At other places, the warriors are getting enraged greatly, while the devilish fairies are flying around in the skies. The swords are striking each other and sparks of fire are produced.  
(257)

ਕਿ ਫੁਟੈਤਿ ਅੰਗੀ । ਕਿ ਰੁਝੈਤਿ ਜੰਗੀ ।  
 ਕਿ ਨਚੈਤਿ ਤਾਜੀ । ਕਿ ਗਜੈਤਿ ਗਾਜੀ । ੨੫੮  
 ke phhutait angung. ke rujhait jungung.  
 ke nachait taji. ke gajait gaji. (258)

ਕਿ ਘਲੈਤਿ ਘਾਯੀ । ਕਿ ਝਲੈਤਿ ਚਾਯੀ ।  
 ਕਿ ਡਗੈਤਿ ਧੁਮੀ । ਕਿ ਝੁਮੈਤਿ ਝੁਮੀ । ੨੫੯ ।  
 ke ghalait ghaieung. ke jhulant chaiyung.  
 ke digait dhumi. ke jhumait jhumi. (259)

ਕਿ ਛਡੈਤਿ ਹੁਰੀ । ਕਿ ਸੁਭਤਿ ਰਯੁਰੀ ।  
 ਕਿ ਡਗੈਤਿ ਚੇਤੀ । ਕਿ ਨਚੈਤਿ ਪ੍ਰੇਤੀ । ੨੬੦ ।  
 ke chhadout huhung. ke subhait hayuhung.  
 ke digati chetung. ke nachait praitung. (260)

ਕਿ ਬੁਠੈਤਿ ਬਾਣੀ । ਕਿ ਜੁਝੈਤਿ ਜੁਆਣੀ ।  
 ਕਿ ਮਥੈਤਿ ਨੂਰੀ । ਕਿ ਤਕੈਤਿ ਹੂਰੀ । ੨੬੧ ।  
 ke buthait baanung. ke jhujhait juanung.  
 ke makhaite nurung. ke takait hurang. (261)

ਕਿ ਜੁਜੈਤਿ ਹਾਥੀ । ਕਿ ਸਿਝੈਤਿ ਸਾਥੀ ।  
 ਕਿ ਭਗੈਤਿ ਵੀਰੀ । ਕਿ ਲਗੈਤਿ ਤੀਰੀ । ੨੬੨ ।  
 ke jujait haathi. ke sujhait saathi.  
 ke bhagait veerung. ke lagait rerung. (262)

ਕਿ ਰਜੈਤਿ ਰੋਸੀ । ਕਿ ਤਜੈਤਿ ਹੋਸੀ ।  
 ਕਿ ਖੁਲੈਤਿ ਕੇਸੀ । ਕਿ ਡੁਲੈਤਿ ਭੇਸੀ । ੨੬੩ ।  
 ke rujait rosung. ke tajait hosung.  
 ke khulait kesung. ke dūlait bhaisung. (263)

ਕਿ ਜੁਝੈਤਿ ਹਾਥੀ । ਕਿ ਲੁਝੈਤਿ ਸਾਥੀ ।  
 ਕਿ ਛੁਟੈਤਿ ਤਾਜੀ । ਕਿ ਗਜੈਤਿ ਗਾਜੀ । ੨੬੪ ।  
 ke jujhait hathi. ke lujhait saathi.  
 ke chhutait taji. ke gajoat gaji. (264)

ਕਿ ਘੁਮੀਤਿ ਹੂਰੀ । ਕਿ ਭੁਮੀਤਿ ਪੂਰੀ ।  
 ਕਿ ਜੁਝੈਤਿ ਬੀਰੀ । ਕਿ ਲਗੈਤਿ ਤੀਰੀ । ੨੬੫ ।  
 ke ghumeet hurung. ke bhumeet purung.  
 ke jujhait veerung. le lagait teerung. (265)



At places, limbs are flying around, as the warriors are engaged in fighting. The horses are jumping and dancing around, while the brave warriors are roaring loudly. (258)

Somewhere wounds are being inflicted, and then watch carefully the wounds of the enemy when they fall down with a thud, and then being wounded they whirl around and bend in humility. (259)

Somewhere the wounded soldiers cough loudly, and being surrounded in a circle, appear dignified. The fallen soldiers are trying to grasp courage, while the demons (ghosts) and evil spirits are dancing around. (260)

At places, the arrows are raining highly (being shot continuously) and the warriors are fighting. Their foreheads are shining and the fairies are watching to grab their bodies. (to marry them). (261)

At some places, warriors are mounted on elephants and fighting the enemy while some of their companions have been killed. Some warriors, hit by the arrows have run away from the field. (262)

Somewhere warriors are fully enraged, having lost their senses and with their hair dishevelled and are roaming around in bad shape. (263)

At other places, they are fighting by riding on elephants, while their companions have died fighting in the battle, while their horses are let loose. The warriors are challenging by shouting at others. (264)

At some places the fairies (nymphs) are hovering around, and the whole area is covered by them. The warriors, struck by the arrows, are being killed. (265)

ਕਿ ਚਲੈਤਿ ਬਾਣੈ । ਕਿ ਰੁਕੀ ਦਿਸਾਣੈ ।  
 ਕਿ ਝਮਕੈਤਿ ਤੇਰੀ । ਕਿ ਨਭਿ ਜਾਨ ਬੇਰੀ । ੨੬੬ ।  
 ke chalaith baanung. ke ruki disanung.  
 ke chamkait tegung. ke nabh jaan begung. (266)

ਕਿ ਛੁਟੈਤਿ ਗੋਰੀ । ਕਿ ਬੁਠੈਤਿ ਓਰੀ ।  
 ਕਿ ਗਜੈਤਿ ਗਾਜੀ । ਕਿ ਪਲੈਤਿ ਤਾਜੀ । ੨੬੭ ।  
 ke cchhutait gorung. ke buthait aourung.  
 ke gajait gaji. ke pelait taaj. (267)

ਕਿ ਕਟੈਤਿ ਅੰਗੀ । ਕਿ ਡਿਗੈਤਿ ਜੰਗੀ ।  
 ਕਿ ਮਤੈਤਿ ਮਾਣੈ । ਕਿ ਲੁਝੈਤਿ ਜੁਆਣੈ । ੨੬੮ ।  
 ke kataith angung. ke dagait jungung.  
 ke mataith manung. ke lujhait juanung. (268)

ਕਿ ਬਕੈਤਿ ਮਾਰੀ । ਕਿ ਚਕੈਤਿ ਚਾਰੀ ।  
 ਕਿ ਦੁਕੈਤਿ ਦੀਠੀ । ਨ ਦੇਵੈਤਿ ਪੀਠੀ । ੨੬੯ ।  
 ke bakait marung. ke chakait charung.  
 ke dhukait dheethung. na devait beethung. (269)

ਕਿ ਘਲੈਤਿ ਸਾਗੀ । ਕਿ ਬੁਕੈਤਿ ਬਾਗੀ ।  
 ਕਿ ਮੁਛੈਤਿ ਬੰਕੀ । ਕਿ ਹਠੈਤਿ ਹੰਕੀ । ੨੭੦ ।  
 ke ghalot sangung. ke bukait bangung.  
 ke muchhait banki. ke hathait hanki. (270)

ਕਿ ਬਜੈਤਿ ਢੋਲੀ । ਕਿ ਬਕੈਤਿ ਬੋਲੀ ।  
 ਕਿ ਬਜੇ ਨਗਾਰੇ । ਕਿ ਜੁਟੇ ਹਠਿਆਰੇ । ੨੭੧ ।  
 ke bajait dholung. ke bakait bolung.  
 ke bajai nagarai. ke jutai hathiarai. (271)

ਉਛਕੈਤਿ ਤਾਜੀ । ਹਮਕੈਤਿ ਗਾਜੀ ।  
 ਛੁਟਕੈਤਿ ਤੀਰੀ । ਭਟਕੈਤਿ ਭੀਰੀ । ੨੭੨ ।  
 uchhkait taaji. humkait gaji.  
 Chhutgait teerung. bhatkait bheerung. (272)

#### ਭਵਾਨੀ ਛੰਦ

ਜਹਾ ਬੀਰ ਜੁਟੈ । ਸਬੈ ਠਾਟ ਠਟੈ ।  
 ਕਿ ਨੇਜੇ ਪਲਟੈ । ਚਮਤਕਾਰ ਛੁਟੈ । ੨੭੩ ।

#### Bhavani Chhand

jaha beer chhutai. sabhai thaata dhatai.  
 ke nejai paltai. chamatkaar chhutai. (273)

The arrows are being shot somewhere else, so that all the four directions are filled with them to capacity. The swords are also shining (with strikes) and it appears as if lightning is flashing in the skies. (266)

At other places, gun shots are heard as if hail storm is in progress. The warriors are roaring aloud, while prodding their horses to move ahead. (267)

At places, limbs are being dismembered (cut) and lying on the ground, and are filled with glory. The warriors are entangled in battle (with others). (268)

Somewhere people are shouting to kill the enemy mercilessly. The whole area (four corners of the Earth) are wonder struck. The obstinate ones are involved in fighting, without(withdrawing) showing their back in the field. (269)

At places lances are being struck. The goats are making noise. They are having lateral moustaches, and are obstinate and egoistic in behaviour. (270)

At places, drums are beating, and the he-goats are making noise, and the big-drum is beating aloud ; while the drums are beating loudly and the warriors are engrossed in fighting. (271)

At places, the horses are jumping around. The warriors are engaged in fighting, and the arrows are being struck (shot), while the weaklings are fraught with fear, and moving in great stress. (272)

### **Bhawani Chhand**

Where the warriors are entangled in fighting, there they are using all sorts of tactics. With the help of lances, they upset their enemy, there are sparks seen coming out of their lances. (273)

ਜਹਾ ਸਾਰ ਬਜੈ । ਤਹਾ ਬੀਰ ਗਜੈ ।  
ਮਿਲੈ ਸੰਜ ਸਜੈ । ਨ ਦੈ ਪੈਗ ਭਜੈ । ੨੭੪ ।  
jaha saar bajai. taha beer gaja.  
milai sanj sajai. na davai paig bhajai. (274)

ਕਹੂੰ ਭੂਰ ਭਾਜੈ । ਕਹੂੰ ਵੀਰ ਗਾਜੈ ।  
ਕਹੂੰ ਜੋਧ ਜੁਟੈ । ਕਹੂੰ ਟੋਪ ਟੁਟੈ । ੨੭੫ ।  
kahun bhur bhasjai. kahun veer gajai.  
kahun jodh jutai. kahun tope tutai. (275)

ਜਹਾ ਜੋਧ ਜੁਟੈ । ਤਹਾ ਅਸਤ੍ਰ ਛੁਟੈ ।  
ਨਿਭੈ ਸਸਤ੍ਰ ਕਟੈ । ਕਹੂੰ ਬੀਰ ਲੁਟੈ । ੨੭੬ ।  
jaha jodh jutai. taha astar chhutai.  
nirbhai sastar katai. kahun beer lutai. (276)

ਕਹੂੰ ਮਾਰ ਬਕੈ । ਕਿਤੇ ਬਾਜ ਉਥਕੈ ।  
ਕਿਤੇ ਸੈਣ ਹਕੈ । ਕਿਤੇ ਦਾਵ ਤਕੈ । ੨੭੭ ।  
kahun maar thakai. kitai baaj uthakai.  
kitai sain hakai. kitai daar takai. (277)

ਕਿਤੇ ਘਾਇ ਮੇਲੈ । ਕਿਤੇ ਸੈਣ ਪੇਲੈ ।  
ਕਿਤੇ ਭੂਮਿ ਡਿਗੇ । ਤਨੈ ਸੋਣ ਡਿਗੇ । ੨੭੮ ।  
kitai ghaie melai. kitai sain pelai.  
kitai bhoom digai. tanung saron bhigai. (278)

#### ਦੋਹਰਾ

ਇਹ ਬਿਧਿ ਮਚਾ ਪ੍ਰਚੰਡ ਰਣ ਅਰਧ ਮਹੂਰਤ ਉਦੰਡ ।  
ਬੀਸ ਅਯੁਤ ਦਸ ਸਤ ਸੁਭਟ ਜੁਝਤ ਭਏ ਅਡੰਡ । ੨੭੯ ।

#### Dohra

eh bidh maha parchand runn aedh makurat uchand.  
bees ayut das sat subhat jujhat bhaie adund. (279)

#### ਰਸਾਵਲ ਛੰਦ

ਸੁਣਯੋ ਸੰਭਰੇਸੰ । ਭਯੋ ਅਪ ਭੇਸੰ ।  
ਉਡੀ ਬੰਬ ਰੈਣੰ । ਛੁਹੀ ਸੀਸ ਗੈਣੰ । ੨੮੦ ।

#### Rasavaal Chhand

Sunniyo sumbhresung. bhiou ap bhesung.  
udi bumb rainung. chhuhi sees gainung. (280)

When the weapons strike each other, (iron strikes iron) the warriors are roaring loudly. With arms fully intact, they are engrossed in fighting, and do not withdraw even an inch. (274)

Somewhere, the cowards are running away from the battle field, while at places, the warriors are roaring loudly, and are involved in fighting. The steel helmets are broken down and lying around. (275)

When the warriors are engrossed in fighting, there the weapons and arrows etc. are being used. The fearless soldiers are being cut into pieces by the enemy arms while somewhere the warriors are falling down (being hit). (276)

Somewhere the warriors are shouting to kill (the enemy) them and elsewhere the horses are being made to dance (jump). Some where else the troops are advancing forward while some where they are waiting for a chance to outsmart the enemy (to kill the enemy). (277)

Somewhere wounds are being inflicted, and elsewhere the army is being pushed ahead. At places, the warriors are falling down on the ground and their bodies are completely (soaked) drenched in blood. (278)

#### **Dohra**

Thus the battle was raging vigorously at the half time of the auspicious moments so that two lakh and one thousand brave warriors and some other weaklings were killed in battle. (279)

#### **Rasaval Chhand**

The king of Sambhal had (heard) got the news of the death of so many warriors, and was furious with rage. With the beat of drums and the movement of troops, the dust rose to the skies. (280)

ਛਕੇ ਟੋਪ ਸੀਸੀ । ਘਣੈ ਭਾਨੁ ਦੀਸੀ ।  
ਸਸੀ ਨਾਹ ਦੇਹੀ । ਕਥੀ ਉਕਤਿ ਕੇਹੀ । ੨੮੧ ।  
chhakai tope seesung. ghanung bhaan deesung.  
sasung nah dehi. kathung ukat kehi. (281)

ਮਨੋ ਸਿਧ ਸੁਧੀ । ਸੁਭੀ ਜਾਲ ਉਧੀ ।  
ਕਸੇ ਸਸਤ੍ਰੁ ਕੋਟੈ । ਗੁਰੂ ਜਾਣੁ ਦੋਟੈ । ੨੮੨ ।  
mano sidh sudhung. subhi jaul udhung.  
kasai Sastar trainung. gury jaan daronung. (282)

ਮਹਾ ਦੀਠ ਢੁਕੇ । ਮੁਖ ਮਾਰ ਕੂਕੇ ।  
ਕਰੈ ਸਸਤ੍ਰੁ ਪਾਤੈ । ਉਠੈ ਅਸਤ੍ਰੁ ਘਾਤੈ । ੨੮੩ ।  
maha teeth dhukai. mukhung maar kukai.  
karai Sastar patung. Uthai astar ghatung. (283)

ਖਗੀ ਖਗ ਬਜੈ । ਨਦੀ ਮਛ ਲਜੈ ।  
ਉਠੈ ਛਿਛ ਇਛੈ । ਬਹੈ ਬਾਣ ਤਿਛੈ । ੨੮੪ ।  
Khangubg khag bajai. nadung machh lajai.  
Uthai chhichh ichhang. behai baan tishhung. (284)

ਗਿਰੇ ਬੀਰ ਧੀਰੀ । ਧਰੇ ਬੀਰ ਚੀਰੀ ।  
ਮੁਖ ਮੁਛ ਬੀਕੀ । ਮਚੇ ਬੀਰ ਹੀਕੀ । ੨੮੫ ।  
girai beer beerung. dharai beer cheerung.  
mukhang muchh banki. machai beer hanki. (285)

ਛੁਟੈ ਬਾਣ ਧਾਰੀ । ਧਰੇ ਖਗ ਸਾਰੀ ।  
ਗਿਰੇ ਅੰਗ ਭੰਗੀ । ਚਲੇ ਜਾਇ ਜੀਰੀ । ੨੮੬ ।  
ahhutai baan dharung. dharai khag sarung.  
girai ang bhungung. chalai jaie jungung. (286)

ਨਚੇ ਮਾਸਹਾਰੀ । ਹਸੈ ਬਿਓਮ ਚਾਰੀ ।  
ਪੁਐ ਈਸ ਸੀਸੀ । ਛਲੀ ਬਾਰੁਣੀਸੀ । ੨੮੭ ।  
nachai masharung. hasai bioum charung.  
puai eas seesung. chhah barunisung. (287)

ਛੁਟੈ ਸਸਤ੍ਰੁ ਧਾਰੀ । ਕਟੈ ਅਸਤ੍ਰੁ ਝਾਰੀ ।  
ਗਿਰੇ ਰਤ ਖੇਤੀ । ਕਟੇ ਬੀਰ ਅਚੇਤੀ । ੨੮੮ ।  
Chhutai sastar dharung. katai astar jharung.  
girai rut khetung. katai beer achetung. (288)

The warriors were looking graceful with the iron (steel) helmets, and they appeared as many suns shining. The body of the King was like the master of the moon (Shiva) which is rather difficult to describe. (281)

It appeared as if some miracle of great beauty was enacted, or it was a huge flash of fire (had erupted). He had arranged to load his quiver with arms (arrows), as if he were the great Dronacharya. (282)

Mostly the obstinate warriors had gathered and were shouting, "Kill them, Kill them." (to kill the enemy). They are attacking with their weapons, and some wounds are inflicted with arms. (283)

The swords are clashing against one another, and the river's crocodiles even feel ashamed before these flashes. The blood splashes are rising so high as if strong arrows were being struck (shot). (284)

The warriors with patience were falling on the ground, who were dressed up like the great soldiers. The warriors were having curled moustaches on their face and are red faced with egoism. (285)

The arrows are being shot like a shower, the steel lances are being carried out by them. The broken limbs are falling down, and the whole drama is going on in the battle field. (286)

The meat-eaters are dancing around. The birds flying in the skies (ghosts or demons) like kites etc. are feeling elated. Shiva is preparing a necklace of the (skeleton) skulls, as if Vishnu is being deceived by him. (287)

The sharp-edged weapons are being struck all over, whereas the shields are trying to stop their onslaught. The blood of the warriors is being strewn around (falling on the ground) in the battle field, while the warriors are fainting being cut into pieces. (288)



ਉਠੈ ਕੁਧ ਧਾਰੀ । ਮਚੇ ਸਸਤ੍ਰ ਝਾਰੀ ।  
 ਖਹੇ ਖਗ ਖੁਨੀ । ਚੜੈ ਚਉਪ ਦੁਨੀ । ੨੮੯ ।  
 Uthai karodh dharung. machai sastar jharung.  
 khahai khag khuni. charrai shoup duni. (289)

ਪਿਪੈ ਸੋਣ ਦੇਵੀ । ਹਸੈ ਅੰਸੁ ਭੇਵੀ ।  
 ਅਟਾ ਅਟ ਹਾਸੀ । ਸੁ ਜੋਤੈ ਪ੍ਰਕਾਸੀ । ੨੯੦ ।  
 pipung saron devi. hassai ans bhevi.  
 ata at hasung. so jotung parkasung. (290)

ਦੁਕੇ ਦੀਠ ਦਾਲੀ । ਨਚੇ ਮੁੰਡ ਮਾਲੀ ।  
 ਕਰੈ ਸਸਤ੍ਰ ਪਾਤੀ । ਉਠੈ ਅਸਤ੍ਰ ਘਾਤੀ । ੨੯੧ ।  
 dhukai dheeth dhalung. nachai mund maalung.  
 karai Sastar patung. Uthai astar ghatung. (291)

ਰੁਪੇ ਵੀਰ ਧੀਰੀ । ਤਜੈ ਤਾਣ ਤੀਰੀ ।  
 ਝਮੈ ਬਿਜੁ ਬੇਗੀ । ਲਸੈ ਏਮ ਤੇਗੀ । ੨੯੨ ।  
 rupai veer dheerung. tajai taan teerung.  
 jhamai bij begung. lassai aim tegung. (292)

ਖਹੇ ਖਗ ਖੁਨੀ । ਚੜੈ ਚੌਪ ਦੁਨੀ ।  
 ਕਰੈ ਚਿਤ੍ਰ ਚਾਰੀ । ਬਕੈ ਮਾਰੁ ਮਾਰੀ । ੨੯੩ ।  
 khehai khag khuni. charrai choup duni.  
 karai chitar charung. bahai maar marrung. (293)

ਅਪੋ ਆਪ ਦਾਬੈ । ਰਣੈ ਬੀਰ ਫਾਬੈ ।  
 ਘਣੈ ਘਾਇ ਪੇਲੈ । ਮਹਾ ਵੀਰ ਝੇਲੈ । ੨੯੪ ।  
 apai aap dabai. runnung beer dhabai.  
 ghanung ghaie pelang. maha veer jhelai. (294)

ਮੰਡੇ ਵੀਰ ਸੁਧੀ । ਕਰੈ ਮਲ ਜੁਧੀ ।  
 ਅਪੋ ਆਪ ਬਾਹੈ । ਉਭੈ ਜੀਤ ਚਾਹੈ । ੨੯੫ ।  
 mandai veer sudhung. karai mal judhung.  
 apai aap bahai. Ubhai jeet chahhi. (295)

ਰਣੈ ਰੰਗ ਰਤੇ । ਚੜੇ ਤੇਜ ਤਤੇ ।  
 ਖੁਲੈ ਖਗ ਖੁਨੀ । ਚੜੇ ਚਉਪ ਦੁਨੀ । ੨੯੬ ।  
 runnung rung ratai. charai tej tatai.  
 Khulai khag khuni. charrai choup duni. (296)



The rage is rising in strength, while there are many attacks by the weapons and the blood-thirsty swords are striking one another. The brave soldiers are getting doubly encouraged. (289)

The goddess is sipping (drinking) the blood, as if the lightning is laughing at it. The goddess is laughing loudly, while its light is illuminating the skies. (290)

The obstinate warriors are getting closer to one another, carrying their shields. Shiva, with the necklace of skulls, is dancing around. The warriors are attacking with their weapons, and sudden attack with arms are also carried out. (291)

Some enduring warriors are engrossed in fighting, and are shooting (striking) their arrows with great force. The swords are shining like the flash of lightning. (292)

The blood-thirsty sword is again striking at the enemy. In their hearts, the joy of fighting is almost doubled. Many beautiful skills are being displayed, while they are shouting to kill the enemy with their tongues. (293)

Everyone is trying to shout aloud about his power (superior), while the warriors are looking grand in the battle field, while wounding many soldiers. The truly brave warriors are bearing the brunt of onslaughts. (294)

The warriors are engrossed in the skill of warfare (with a mindset of fighting). The wrestlers are engaged in bouts, everyone is using his own tactics in trying to (win) overpower the enemy. (295)

Those, who are engrossed in fighting in the battle, are very much anxious and keen to get involved. The blood-thirsty swords are removed from the sheaths, and all are doubly ardent with enthusiasm (for fighting). (296)

ਨਭੰ ਹੂਰ ਪੂਰੰ । ਭਏ ਵੀਰ ਚੁਰੰ ।  
ਬਜੈ ਤੂਰ ਤਾਲੀ । ਨਚੇ ਮੁੰਡ ਮਾਲੀ । ੨੯੭ ।  
nabhung hur poorung. bhaie veer churung.  
bajai tura tali. nachai mund mali. (297)

ਰਣੰ ਰੂਹ ਉਠੈ । ਸਰੰ ਧਾਰ ਬੁਠੈ ।  
ਗਜੈ ਵੀਰ ਗਾਜੀ । ਤੁਰੇ ਤੁੰਦ ਤਾਜੀ । ੨੯੮ ।  
runnung rook uthai. Sarung dhar buthai.  
gajai veer gaaji. turai tund taaji. (298)

### ਚੌਪਈ

ਭਇਓ ਘੋਰ ਆਹਵ ਬਿਕਰਾਰਾ । ਨਾਚੇ ਭੂਤ ਪ੍ਰੇਤ ਬੈਤਾਰਾ ।  
ਬੈਰਕ ਬਾਣ ਗਗਨ ਗਇਓ ਛਾਇ ਜਾਨੁਕ ਰੈਨ ਦਿਨਹਿ ਹੁਇ ਆਈ । ੨੯੯ ।

### Choupaiee

bhiou ghore ahav bikrara. nachai bhoot prait baitara.  
bairak baan gagan geiou chhaiee. janak raen dineh hoie aiee. (299)

ਕਹੂੰ ਪਿਸਾਚ ਪ੍ਰੇਤ ਨਾਚੈ ਰਣਿ । ਜੂਝ ਜੂਝ ਕਹੂੰ ਗਿਰੇ ਸੁਭਟ ਗਣ ।  
ਭਈਰਵ ਕਰਤ ਕਹੂੰ ਭਭਕਾਰਾ । ਉਡਤ ਕਾਕ ਕੰਕੈ ਬਿਕਰਾਰਾ । ੩੦੦ ।  
kahun pisach prait nachai runn. jujh jujh kahun girai subhat gunn.  
bhaieerav karat kahun bhabhkara. udat kaak kankai bikrrara. (300)

ਬਾਜੜ ਢੋਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰਾ । ਤਾਲ ਉਪੰਗ ਬੋਣ ਬੰਕਾਰਾ ।  
ਮੁਰਲੀ ਨਾਦ ਨਫੀਰੀ ਬਾਜੈ । ਭੀਰ ਭਯਾਨਕ ਹੁਐ ਤੰਜਿ ਭਾਜੈ । ੩੦੧ ।  
bajat dhol mirdung nagara. taal upang bain bankara.  
murli nad nafiri bajai. bheer bhiyanank huai taj bhajai. (301)

ਮਹਾ ਸੁਭਟ ਜੂਝੇ ਤਿਹ ਠਾਮਾ । ਖਰਭਰ ਪਰੀ ਇੰਦ੍ਰ ਕੇ ਧਾਮਾ ।  
ਬੈਰਕ ਬਾਣ ਗਗਨ ਗਇਓ ਛਾਈ । ਉਠੈ ਘਟਾ ਸਾਵਣ ਜਨੁ ਆਈ । ੩੦੨ ।  
maha subhat jujh the thama. kharbhar pari Inder ke dhama.  
bairak baan gagan gaieou chhaiee. uthai ghata Savan jan aiee. (302)

### ਤੋਮਰ ਛੰਦ

ਬਹ ਭਾਤਿ ਕੋਪੇ ਸਬੀਰ । ਧਨੁ ਤਾਨਿ ਤਿਆਗਤ ਤੀਰ ।  
ਸਰ ਅੰਗਿ ਜਾਸੁ ਲਗੀਤ । ਭਟ ਸੁਰੰਗਿ ਬਾਸ ਕਰੀਤ । ੩੦੩

### Tomar Chhand

boh bhant kopai sabir. dham taan tiagat teer.  
sar ang jaas lagant. bhat surangi bas karant. (303)

The sky is filled with nymphs. The warriors engaged in the battle are being cut into pieces, while the cymbals and tuned music is being played. Shiva is dancing with the skulls sewn in necklace. (297)

There is too much noise in the battle field and the arrows are being struck continuously like a shower. The brave warriors are roaring loudly and the horses are running around with speed. (298)

### **Choupaiee**

A horrible and awful battle was going on while the ghosts and evil spirits were dancing around. The sky was littered with the flags and lances. It appeared as if during daytime itself might had fallen down. (299)

Now somewhere ghosts or evil spirits were dancing around. Somewhere groups of the warriors are engrossed in fighting and some of them are falling down fighting. At places the deity Bhairon was getting agitated while horrible looking kites or crows were flying around. (300)

The drums, mirdang, and drum sticks were being played. Cymbals, Upang and Veena were also giving musical notes. Then Flutes, couch and files were also giving music. The cowards and weaklings were running away from the battle field being terrified with fear. (301)

On that place great warriors were engaged in fighting. In the house of Indra there is great upheaval. Flags and lances were spread out in the sky, as if clouds of Savan had come. (302)

### **Tomar Chhand**

The warriors are getting enraged in many ways, and are shooting their arrows by pulling their bows with great strength. Whosoever gets struck by these arrows surely the warrior goes to the next world. (faces death). (303)

ਕਹੂੰ ਅੰਗ ਭੰਗ ਉਤੰਗ । ਕਹੂੰ ਤੀਰ ਤੇਗ ਸੁਰੰਗ ।  
 ਕਹੂੰ ਚਉਰ ਚੀਰ ਸੁਬਾਹ । ਕਹੂੰ ਸੁਧ ਸੇਲ ਸਨਾਹ । ੩੦੪ ।  
 kahun ang bhang utang. kahun teer teg surang.  
 kahun chour cheer subah. kahun Sudh sail sanah. (304)

ਰਣਿ ਅੰਗ ਰੰਗਤ ਐਸ । ਜਨੁ ਫੁਲ ਕਿੰਸਕ ਜੈਸ ।  
 ਇਕ ਐਸ ਜੂਝ ਮਰੀਤ । ਜਨੁ ਖੇਲਿ ਫਾਗੁ ਬਸੀਤ । ੩੦੫ ।  
 runn ang rangat ais. jan phool kisank jais.  
 ik ais jujh marant. jan khel phaag basant. (305)

ਇਕ ਧਾਇ ਆਇ ਪਰੀਤ । ਪਗ ਦੈ ਨ ਭਾਗਿ ਚਲੀਤ ।  
 ਤਜਿ ਤ੍ਰਾਮ ਕਰਤ ਪ੍ਰਹਾਰ । ਜਨੁ ਖੇਲ ਫਾਗਿ ਧਮਾਰ । ੩੦੬ ।  
 ik dhaie aie prant. pug dawai na bhaag chalant.  
 taj tras karat parhar. Jan khel phaag dhamar. (306)

#### ਤਾਰਕ ਛੰਦ

ਕਲਕੀ ਅਵਤਾਰ ਰਿਸਾਵਹਿਗੇ । ਭਟ ਓਘ ਪ੍ਰਓਘ ਗਿਰਾਵਹਿਗੇ ।  
 ਬਹੁ ਭਾਤਨ ਸਸਤ੍ਰ ਪ੍ਰਹਾਰਹਿਗੇ । ਅਰਿ ਓਘ ਪ੍ਰਓਘ ਸੰਘਾਰਹਿਗੇ । ੩੦੭ ।

#### Tarak Chhand

Kalki avtar risavehgai. bhat oagh paroagh grivehgai.  
 boh bhatan satar parharehgai. ar oagh paroagh Sangharehgai. (307)

ਸਰ ਸੇਲ ਸਨਾਹਰਿ ਛੁਟਹਿਗੇ । ਰਣ ਰੰਗਿ ਸੁਰਾਸੁਰ ਜੂਟਹਿਗੇ ।  
 ਸਰ ਸੇਲ ਸਨਾਹਰਿ ਝਾਰਹਿਗੇ । ਮੁਖ ਮਾਰ ਪਚਾਰ ਪ੍ਰਹਾਰਹਿਗੇ । ੩੦੮ ।  
 Sar sail sanahar chhutehgai. runn rung surasur jutehgai.  
 sar sail sanahar jharehgai. mukh maar pachar parharehgai. (308)

ਜਮਡਢ ਕ੍ਰਿਪਾਣ ਨਿਕਾਰਹਿਗੇ । ਕਰਿ ਕੋਪ ਸੁਰਾਸੁਰ ਝਾਰਹਿਗੇ ।  
 ਰਣਿ ਲੁਥ ਪੈ ਲੁਥ ਗਿਰਾਵਹਿਗੇ । ਲਖਿ ਪ੍ਰੇਤ ਪਰੀ ਰਹਸਾਵਹਿਗੇ । ੩੦੯ ।  
 jamdadh kirpan nikarehgai. kar kope surasur jhareh gai.  
 runn luth pai luth grivehgai. lakh prait pari rehsavehgai. (309)

ਰਣਿ ਗੂੜ ਅਗੂੜਣਿ ਗਜਹਿਗੇ । ਲਖਿ ਭੀਰ ਭਯਾਹਵ ਭਹਹਿਗੇ ।  
 ਸਰ ਭਿੰਦ ਪ੍ਰਬਿੰਦ ਪ੍ਰਹਾਰਹਿਗੇ । ਰਣਰੰਗਿ ਅਭੀਤ ਬਿਹਾਰਹਿਗੇ । ੩੧੦ ।  
 runn goorr agurran gajehgai. lakh bheer bhiyahai bhajehgai.  
 Sar bind parbind parharehgai. runnrung abheet biharehgai. (310)

ਖਗ ਉਧ ਅਧੋ ਅਦਹ ਬਜਹਿਗੇ । ਲਖਿ ਜੋਧ ਮਹਾ ਜੁਧ ਗਜਹਿਗੇ ।  
 ਅਣਿਣੇਸ ਦੁਹੂੰ ਦਿਸ ਚੁਕਹਿਗੇ । ਮੁਖ ਮਾਰ ਮਹਾ ਸੁਰ ਚੁਕਹਿਗੇ । ੩੧੧ ।  
 Khag udh adho adh bajehgai. lakh jodh maha judh gajehgai.  
 annes dahun dis dhukaigai. mukh maar maha sur kukehgai. (311)

At some places, the limbs of tall persons are lying broken on the ground, while at other places the beautiful coloured arrows or swords are to be seen. At some places the robes and fly whisks of the warriors are lying fallen on the ground while elsewhere broken lances and coat of arms are lying around. (304)

The limbs of the warriors are lying around in the battle field as if the flowers are scattered around. Some warriors after fighting in the battle are lying dead as if they are lying tired after playing a game of phag (holi). (305)

Some warriors come attacking the enemy, and do not withdraw even a step from their position. Casting away any fear element they attack the enemy as if they are playing holi festival. (306)

### **Tarak Chhand**

Kalki Incarnation will get greatly enraged, and would kill hordes of enemy warriors, and would befall them on the ground. He would be using many types of weapons and kill many clusters (hordes) of enemy warriors. (307)

The arrows, which will pierce the coat of mail, apart from the same category of (lances) spears. The gods and demons both will be engaged in the battle field. The arrows and spears will be in use against the coat of arms. They will be shouting to kill the enemy with the mouth and strike with various weapons. (308)

They will take out their swords and destructive weapons. Getting enraged both the gods and demons will attack each other. (one another) and will pile up corpses over corpses by their killings in the battle field. The nymphs and evil spirits will enjoy viewing them in the field. (309)

In the battle field the warriors, known and unseen (hidden), will be thundering. By seeing such a horrible battle, the cowards would try to run away. The warriors will be shooting (striking) their arrows in abundance with great speed and will roam around the battle field fearlessly. (310)

The swords will be clashing, being raised half-way through and the warriors will be roaring seeing the great battle. Both the army Commanders would be facing each other without any hesitation, and would be shouting to kill the enemy in a raised voice. (311)

ਗਣ ਗੰਧਵ ਦੇਵ ਨਿਹਾਰਹਿਗੇ । ਜੈ ਸਦ ਨਿਨਦ ਪੁਕਾਰਹਿਗੇ ।  
ਜਮਦਾੜਿ ਕ੍ਰਿਪਾਣਿ ਬਾਹਹਿਗੇ । ਅਧਾਯ ਅਧੋਅਧ ਲਾਹਹਿਗੇ । ੩੧੨ ।  
gunn gandharav dev niharehgai. jai sad ninad pukarehgai.  
jamdarr kirpanan bahehgai. adhang adhoadh laheihgai. (312)

ਰਣਰੰਗਿ ਤੁਰੰਗ ਬਾਜਹਿਗੇ । ਡਫ ਝੰਝ ਨਫੀਰੀ ਗਾਜਹਿਗੇ ।  
ਅਣਿਣੇਸ ਦੁਹੂੰ ਦਿਸ ਧਾਵਹਿਗੇ । ਕਰਿ ਕਾਢਿ ਕ੍ਰਿਪਾਣ ਕੰਪਾਵਹਿਗੇ । ੩੧੩ ।  
runnrung turangai bajehgai. daph jhanjh naphiri gajehgai.  
anines dohun dis dhavehgai. kar kadh kirpan kampaiehgai. (13)

ਰਣਿ ਕੁੰਜਰ ਪੁੰਜ ਗਰਜਹਿਗੇ । ਲਖਿ ਮੇਘ ਮਹਾ ਦੁਤਿ ਲਜਹਿਗੇ ।  
ਰਿਸ ਮੰਡਿ ਮਹਾ ਰਣ ਜੂਟਹਿਗੇ । ਛੁਟਿ ਛੜ੍ਹ ਛਟਾਛਟ ਛੂਟਹਿਗੇ । ੩੧੪ ।  
runn kunjar punj garjehgai. lakh megh maha dut lajehgai.  
ris mund maha runn jutehgai. chhut chhatar chhatachhat chhutehgai. (314)

ਰਣਣਕ ਨਿਸਾਣ ਦਿਸਾਣ ਘੁਰੇ । ਗੜਗਜ ਹਠੀ ਰਣ ਰੰਗਿ ਫਿਰੇ ।  
ਕਰਿ ਕੋਪ ਕ੍ਰਿਪਾਣ ਪ੍ਰਹਾਰਹਿਗੇ । ਭਟ ਘਾਇ ਝਟਾਝਟ ਝਾਰਹਿਗੇ । ੩੧੫ ।  
runnrunk nisan disan ghurai. garrgaj hathi runn rung phirai.  
kae kope kirpan parharehgai. bhat ghaie jhatajhat jharehgai. (315)

ਕਰਿ ਕਾਢਿ ਕ੍ਰਿਪਾਣ ਕੰਪਾਵਹਿਗੇ । ਕਲਿਕੀ ਕਲਿ ਕ੍ਰਿਤ ਬਢਾਵਹਿਗੇ ।  
ਰਨਿ ਲੁਥ ਪਲੁਥ ਬਿਥਾਰਹਿਗੇ । ਤਕਿ ਤੀਰ ਸੁ ਬੀਰਨ ਮਾਰਹਿਗੇ । ੩੧੬ ।  
kar kadh kirpan kampavehgai. Kalki kal kirat badhavehgai.  
runn lakh paluth bitharehgai. tak teer so beeran marehgai. (੩੧੬)

ਘਣ ਘੁੰਘਰ ਘੋਰ ਘਮਕਹਿਗੇ । ਰਣ ਮੋ ਰਣਧੀਰ ਪਲਕਹਿਗੇ ।  
ਗਹਿ ਤੇਗਾ ਝੜਾਝੜ ਝਾੜਹਿਗੇ । ਤਕਿ ਤੀਰ ਤੜਾਤੜ ਤਾੜਹਿਗੇ । ੩੧੭ ।  
ghann ghunghar ghor ghamkehgai. runn mo rangheer palkehgai.  
gheh teg jharrajharr jharrehgai. tak teer tarratarr tarrehgai. (317)

ਗਜ ਬਾਜ ਰਥੀ ਰਥ ਕੂਟਹਿਗੇ । ਗਹਿ ਕੋਸਨ ਏਕਿਨ ਝੂਟਹਿਗੇ ।  
ਲਖ ਲਾਤਨ ਮੁਸਟ ਪ੍ਰਹਾਰਹਿਗੇ । ਰਣਿ ਦਾਤਨ ਕੋਸਨੁ ਪਾਰਹਿਗੇ । ੩੧੮ ।  
gaj baaj rathi rath kutehgai. geh kosan ekath jhutahgai.  
lakh latan musat parharehgai. runi datan kesar parehgai. (318)

ਅਵਣੇਸ ਅਣੀਣਿ ਸੁਧਾਰਹਿਗੇ । ਕਰਿ ਬਾਣ ਕ੍ਰਿਪਾਣ ਸੰਭਾਰਹਿਗੇ ।  
ਕਰਿ ਰੋਸ ਦੁਹੂੰ ਦਿਸਿ ਧਾਵਹਿਗੇ । ਰਣਿਦਾਤਨ ਕੋਸਨੁ ਪਾਰਹਿਗੇ । ੩੧੯ ।  
avnes aneen sudhahreagai. kar baan kirpan sambharehgai.  
kar ross duhun dis dhavehgai. run seejh divaley pavehgai. (319)

All the gods and other good and evil spirits will be hailing the cry of battle in raised voice by seeing the fighting using their Sword, and axes and remove the already broken limbs of the warriors by breaking them further into halves (parts). (312)

In the battle field trumpets would be sounding. Many other musical instruments, like duff, jhanjh and Nafiri, will be played. Both the army commanders would try to attack each other by wielding their Swords in the hands. (313)

Groups of elephants will be seen roaring in the battle field, seeing which even the clouds will feel sky (belittled) as to their majestic scene. The warriors will get engrossed in that battle by getting enraged. The canopies will crumble down with great speed in the fight. (314)

The drums will be resounding in the battle field in all directions, and the obstinate and fearless warriors will be roaming around in the battle field. They will be wielding their swords being fully enraged. The warriors will inflict wounds on the enemy by clearing their weapons of dust etc. in no time. (315)

They will unsheath their swords and swirl (wield) it in their hands. Kalki Incarnation (Avtar) will thus get greatly honoured in the age of Kal-Yug. They will kill the enemy and pile up corpses, one upon another. They will strike their arrows by pointing them on to enemy soldiers. (316)

The ankle bells will create musical notes in a terrible manner. The warriors will hurl their arrows in the battle. They will soon strike their swords on the enemy heads. They will aim their arrows on the enemy by pointing on targets. (317)

They will strike at the elephants, horses, chariots and charriteers, and will shake up some of the warriors by pulling them by their hair. They will strike the enemy soldiers with their legs and fists. In the battle field they will break open the teeth and hair of some of the warriors. (318)

They will try to re-organise the kings and the armies (soldiers). They will hold their Sword and arrows in the hands. Being sorrowful, they will run amunk on both sides. Having won the war in the battle field, they will gain access to the heaven. (319)



ਛਣਟੀਕਿ ਕ੍ਰਿਪਾਣ ਛਣਕਹਿਗੇ । ਝਣਟੀਕਿ ਸੰਜੋਐ ਝਣਕਹਿਗੇ ।  
 ਕਣਟੀਛਿ ਕੰਧਾਰਿ ਕਣਛਹਿਗੇ । ਰਣਟੀਗਿ ਸੁ ਚਾਚਰ ਮਚਹਿਗੇ । ੩੨੦ ।  
 Chhannak kirpan chhankehgai. jhananke sanjoa jhankehgai.K  
 Kananunchh kandhar kanchhehgai. runnrung so chachar machehgai. (320)

ਦੁਹੂੰ ਓਰ ਤੇ ਸੰਗ ਅਨਚਹਿਗੀ । ਜਟਿ ਧੂਰਿ ਧਰਾਰੀਗਿ ਰਚਹਿਗੀ ।  
 ਕਰਵਾਰਿ ਕਟਾਰੀਆ ਬਜਹਿਗੀ । ਘਟ ਸਾਵਣਿ ਜਾਣੁ ਸੁ ਗਜਹਿਗੀ । ੩੨੧ ।  
 dohun aour te song anchehgi. jat dhur dhararung rachehgi.  
 karvar kataria bajehgi. ghat Savan jaan so gajehgi. (321)

ਭਟ ਦਾਤਨ ਪੀਸ ਰਿਸਾਵਹਿਗੇ । ਦੁਹੂੰ ਓਰਿ ਤੁਰੰਗ ਨਚਾਵਹਿਗੇ ।  
 ਰਣਿ ਬਾਣ ਕਮਾਣਿ ਛੋਰਹਿਗੇ । ਹਯ ਤ੍ਰਾਣ ਸਨਾਹਿਨ ਫੋਰਹਿਗੇ । ੩੨੨ ।  
 bhat datan pees risavehgo. dohun aour turang nachavehgai.  
 har baan kamanan chhohreaige. hey tran sanahin pherhgai. (322)

ਘਟਿ ਜਿਉ ਘਟਿ ਕੀ ਘੁਰਿ ਦੁਕਹਿਗੇ । ਮੁਖ ਮਾਰ ਦਸੇ ਦਿਸ ਕੁਕਹਿਗੇ ।  
 ਮੁਖ ਮਾਰ ਮਹਾ ਸੁਰ ਬੋਲਹਿਗੇ । ਗਿਰਿ ਕੰਚਨ ਜੋਮਿ ਨ ਡੋਲਹਿਗੇ । ੩੨੩ ।  
 ghat jiou ghat ki ghurdhukaige. mukh maar dasoh dis kukehgai.  
 mukh maar maha sur bolehgai. gir kanchan jame na dolehgi. (323)

ਹਯ ਕੋਟਿ ਗਜੀ ਗਜ ਜੁਝਹਿਗੇ । ਕਵਿ ਕੋਟਿ ਕਹਾ ਲਗ ਬੁਝਹਿਗੇ ।  
 ਗਣ ਦੇਵ ਅਦੇਵ ਨਿਹਾਰਹਿਗੇ । ਜੈ ਸਦ ਨਿਨਦ ਪੁਕਾਰਹਿਗੇ । ੩੨੪ ।  
 hey kot.gaji gaj jujhehgai. kav kot kaha lag bujhehgai.  
 gunn dev adev niharehgai. Jai sad ninad pukarehgai. (324)

ਲਖ ਬੈਰਖ ਬਾਨ ਸੁਹਾਵਹਿਗੇ । ਰਣ ਰੰਗ ਸਮੇ ਫਹਰਾਵਹਿਗੇ ।  
 ਬਰ ਢਾਲ ਢਲਾ ਢਲ ਦੁਕਹਿਗੇ । ਮੁਖ ਮਾਰ ਦਸੇ ਦਿਸਿ ਕੁਕਹਿਗੇ । ੩੨੫ ।  
 lakh bairakh baan suhavehgai. runn rung samai phehravehgai.  
 bur dhaal dhala dhal dhukehgai. mukh maar daso dis kukehgai. (325)

ਤਣ ਤ੍ਰਾਣ ਪੁਰਜਨ ਉਡਹਿਗੇ । ਗਡਵਾਰ ਗਾਡਾਗਡ ਗੁਡਹਿਗੇ ।  
 ਰਣਿ ਬੈਰਖ ਬਾਨ ਝਮਕਹਿਗੇ । ਭਟ ਭੂਤ ਪਰੇਤ ਭਭਕਹਿਗੇ । ੩੨੬ ।  
 tan tran purjan udehgai. gadvaar gadagad udheygai.  
 runn bairakh baan jhamkehgai. bhat bhoot prait bhabhkehgai. (326)

ਬਰ ਬੈਰਖ ਬਾਨ ਕ੍ਰਿਪਾਣ ਕਹੂੰ । ਰਣਿ ਬੋਲਤ ਆਜ ਲਗੇ ਅਜਹੂੰ ।  
 ਗਹਿ ਕੇਸਨ ਤੇ ਭ੍ਰਮਾਵਹਿਗੇ । ਦਸ ਹੂੰ ਦਿਸਿ ਤਾਕਿ ਚਲਾਵਹਿਗੇ । ੩੨੭ ।  
 bar bairakh baan kirpan kahun. runn bolat aaj lagai ajhun.  
 geh kesan tai bharmavehgai. das hun dis take chalavehgai. (327)



The sword, with a bang, will produce musical sound (noise) and the coats of mail will fall down with a noise (jargan) like a bell. The horses from Kandhar will bray accordingly. It will be like playing holi in the battle field. (320)

The spears will be raised from both sides, Shiva will become blurred with the rising dust. The swords and daggers were striking one another with a thud as if the dense clouds of the month of Savan were roaring aloud. (321)

The warriors will crush their teeth being anraged, and they will make their horses dence (jump) on both the sides. They will strike their arrows with the bows in the battlefield. This will break as under the iron coats of mail and saddle-clothes of the horses. (322)

Both the armies will come closer to each other roaring like the dark clouds from all the directions while the warriors would be shouting to kill the enemy. They will be shouting with their tongues, "Kill them, Kill them" in a loud tone. They will not waver like the Sumer mountain. (323)

There will be crores of (millions of) horses, elephants, with their riders engaged in the fighting. How far anyone could keep an account of the number involved. The humans, gods and demons would be watching the drama and would welcome them with loud praises being showered on them. (324)

Lakhs of arrows and flags would be seen around being honoured. In the battle field the flags would be fluttering. Many good shields would be striking against one another. The warriors will in all Ten directions, be shouting to kill the enemy. (325)

The pieces of coat of arms would be flying apart. The warriors would be shooting great arrows with heavy thuds all over. In the battle ground arrows and flags would be seen fluttering around. The warriors, demons and evil spirits would be raising various noises. (326)

In the battle field somewhere beautiful arrows, swords and flags would be held by the warriors who would be saying that such a battle has never been fought before. Some warriors would be held by their hair and turned around. They would be looking around in all the ten directions while using their armours. (327)

ਅਰੁਣੈ ਬਰਣੈ ਭਟ ਪੇਖੀਅਹਿਗੇ । ਤਰਣ ਕਿਰਣ ਸਰ ਲੇਖੀਅਹਿਗੇ ।  
 ਬਹੁ ਭਾਤਿ ਪ੍ਰਭਾ ਭਟ ਪਾਵਹਿਗੇ । ਰੰਗ ਕੀਸੁਕ ਦੇਖਿ ਲਜਾਵਹਿਗੇ । ੩੨੮  
 aranung baranung bhat pekhiehgai. tarnung kiranung sar lekhiehgai.  
 boh bhant prabha bhat pavehgai. rung kinsuk dekh lajavehgai. (328)

ਗਜ ਬਾਜ ਰਥੀ ਰਥ ਜੁਝਹਿਗੇ । ਕਵਿ ਲੋਗ ਕਹਾ ਲਗਿ ਬੁਝਹਿਗੇ ।  
 ਜਸੁ ਜੀਤ ਕੈ ਗੀਤ ਬਨਾਵਹਿਗੇ । ਜਗੁ ਚਾਰ ਲਗੈ ਜਸੁ ਗਾਵਹਿਗੇ । ੩੨੯ ।  
 gaj baaj rathi rath jujhehgai. Kav log kaha lag bujhehgai.  
 jas jeet kai geet banavehgai. jug chaar lagai jas gavehgai. (329)

ਅਚਲੇਸ ਦੁਹੂੰ ਦਿਸਿ ਧਾਵਹਿਗੇ । ਮੁਖਿ ਮਾਰੁ ਸੁ ਮਾਰੁ ਓਘਾਵਹਿਗੇ ।  
 ਹਥਿਯਾਰ ਦੁਹੂੰ ਦਿਸਿ ਛੂਟਹਿਗੇ । ਸਰ ਓਘ ਰਣੈ ਧਨੁ ਟੂਟਹਿਗੇ । ੩੩੦ ।  
 achles dahun dis dhavehgai. mukh maar so maar ughavehgai.  
 hathiyar dohun dis chhutaigai. Sabh oagh runnung dhan tutehgai. (331)

ਹਰਿ ਬੋਲ ਮਨਾ ਛੰਦ  
 ਭਟ ਗਾਜਹਿਗੇ । ਘਨ ਲਾਜਹਿਗੇ ।  
 ਦਲ ਜੂਟਹਿਗੇ । ਸਰ ਛੂਟਹਿਗੇ । ੩੩੧ ।  
**Har bole mana Chhand**  
 bhat gajehgai. ghat lajehgai.  
 dul jutehgai. sar chhutehgai. (331)

ਸਰ ਬਰਖਹਿਗੇ । ਧਨੁ ਕਰਖਹਿਗੇ ।  
 ਅਸਿ ਬਾਜਹਿਗੇ । ਰਣਿ ਸਾਜਹਿਗੇ । ੩੩੨ ।  
 Sar barkhehgai. dhan karkhehgai.  
 as baajehgai. runn sajehgai. (332)

ਭੂਅ ਡਿਗਹਿਗੇ । ਭਯ ਭਿਗਹਿਗੇ ।  
 ਉਠ ਭਾਜਹਿਗੇ । ਨਹੀ ਲਾਜਹਿਗੇ । ੩੩੩ ।  
 bhua digehgai. bhey bhigehgai.  
 uth bhajehgai. nahi lajehgai. (333)

ਗਣ ਦੇਖਹਿਗੇ । ਜਯ ਲੇਖਹਿਗੇ ।  
 ਜਸੁ ਗਾਵਹਿਗੇ । ਮੁਸਕਯਾਵਹਿਗੇ । ੩੩੪ ।  
 gunn dekhehgai. jhey lekhehgai.  
 jas gavehgai. muskayavehgai. (334)

ਪ੍ਰਣ ਪੁਰਹਿਗੇ । ਰਜਿ ਰੂਰਹਿਗੇ ।  
 ਰਣਿ ਰਾਜਹਿਗੇ । ਗਣ ਲਾਜਹਿਗੇ । ੩੩੫  
 pran purehgai. raj rurehgai.  
 runn rajehgai. gunn lajehgai. (335)

All the warriors would be seen in red colour while the arrows would appear like the rays of the Sun. The warriors would be honoured in many ways. On perceiving their beautiful colour even the kisunk (flowers) would feel belittled. (328)

The elephants, horses, charioteers, and the chariots will be engaged in fighting in the battle field. How far the poets would realize their importance. They would be busy in writing songs of victory. They would be singing their praises throughout the ages. (329)

The hilly rajas, from both sides, would be running around in the battle field, while shouting to kill the enemy, and the armour would be used from both the sides. In the battle field many arrows and bows would be blown into pieces. (330)

### **Har bole mana Chhand**

The warriors would be roaring loudly, on hearing their sound even the clouds would feel (ashamed) belittled. Both the armies are getting engrossed in fighting. The arrows will be shot from both the sides. (331)

The arrows will be shot like a shower. The warriors will tighten their archers, and the swords would be crossing on striking. The battle field would be dressed up nicely. (332)

The warriors would be falling on the ground. The cowards would be wet with perspiration and will run away out of fear. They will not feel ashamed. The warriors will be falling on the ground. (333)

The Shiva's musicians will watch the battle scene, and would be writing victory letters, while singing their praises, and would be smiling (seeing all this). (334)

They would fulfil their promise. They would be mingled with the dust, while sticking to their positions in the battle. Seeing them the Shiva's musicians will feel ashamed. (belittled). (335)

ਰਿਸ ਮੰਡਹਿਗੇ । ਸਰ ਛੰਡਹਿਗੇ ।  
ਰਣ ਜੂਟਹਿਗੇ । ਅਸਿ ਟੂਟਹਿਗੇ । ੩੩੬ ।  
ris mandehgai. sar chhandehgai.  
runn jutaigai. us tutaigai. (336)

ਗਲ ਗਾਜਹਿਗੇ । ਨਹੀ ਭਾਜਹਿਗੇ ।  
ਅਸਿ ਝਾਰਹਿਗੇ । ਅਰਿ ਮਾਰਹਿਗੇ । ੩੩੭ ।  
gal gajehgai. nahi bhajehgai.  
us jharehgai. ar marehgai. (337)

ਗਜ ਜੂਝਹਿਗੇ । ਹਯ ਲੂਝਹਿਗੇ ।  
ਭਟ ਮਾਰੀਅਹਿਗੇ । ਭਵ ਤਾਰੀਹਿਗੇ । ੩੩੮ ।  
gaj jujhehgai. hey lujhehgai.  
bhat mariahgai. bhav tariahgai. (338)

ਦਿਵ ਦੇਖਹਿਗੇ । ਜਯ ਲੇਖਹਿਗੇ ।  
ਧਨਿ ਭਾਖਹਿਗੇ । ਚਿਤਿ ਰਾਖਹਿਗੇ । ੩੩੯ ।  
div dekhaigai. jey lekhaigai.  
dhan bhakhehgai. chit rakhehgai. (339)

ਜਯ ਕਾਰਣ ਹੈ' । ਅਰਿ ਹਾਰਣ ਹੈ' ।  
ਖਲ ਖੰਡਨੁ ਹੈ' । ਮਹਿ ਮੰਡਨੁ ਹੈ' । ੩੪੦ ।  
jey karan hain. ar haran hai.  
khal khandan hai. meh mandan hai. (340)

ਅਰਿ ਦੁਖਨ ਹੈ' । ਭਵ ਭੂਖਨ ਹੈ' ।  
ਮਹਿ ਮੰਡਨੁ ਹੈ' । ਅਰਿ ਡੰਡਨੁ ਹੈ' । ੩੪੧ ।  
ar dukhan hai. bhav bhukhan hai.  
meh mandan hai. ar dandan hai. (341)

ਦਲ ਗਾਹਨ ਹੈ' । ਅਸਿ ਬਾਹਨ ਹੈ' ।  
ਜਗ ਕਾਰਨ ਹੈ' । ਅਯ ਧਾਰਨ ਹੈ' । ੩੪੨ ।  
dal gahan hain. as bahan hai.  
jan karan hai. aye dharan hai. (342)

ਮਨ ਮੋਹਨ ਹੈ' । ਸੁਭ ਸੋਹਨ ਹੈ' ।  
ਅਰਿ ਤਾਪਨ ਹੈ' । ਜਗ ਜਾਪਨ ਹੈ' । ੩੪੩ ।  
man mohan hai. sub sohan hai.  
ar tapan hain. jug japan hai. (343)

**They will get enraged with wrathfulness, and will be shooting the arrows. They will get engrossed in the battle, while the swords will crack and break-up. (336)**

**The warriors will roar through their throats, but will not run away from the battle field. They will strike with their swords, thus killing their enemy. (337)**

**The elephants will get involved in fighting, and the horses will engage in fighting. The warriors will get killed, and will cross the ocean of life. (face death). (338)**

**The gods will watch all this and will know the winning side and will honour them. They will have the (praise of Kalki) in the mind. (339)**

**That Kalki was the cause of this success, who is responsible for defeating the enemy, and thus finishing the existence of the enemy. Thus hailing him as the (pride) honour (ornamentor postion) of the Earth. (340)**

**They are responsible for torturing the enemy, and are the irnaments of beautifying the world. They are the cause of honour for the Earth, (world) who can punish the enemy. (341)**

**They were capable of completely destroying the enemy and are adept in wielding the sword. They are in fact the cause of worldly life, and are always armed with weapons. (342)**

**They could enamour (attract) one's heart, and are worthy of their beauty. They could (cause) torture to the enemy and are worthy of praise by the world. (343)**

ਪ੍ਰਨ ਪੂਰਣ ਹੈ । ਅਤਿ ਚੁਰਣ ਹੈ ।  
 ਸਰ ਬਰਖਨ ਹੈ । ਪਨੁ ਕਰਖਨ ਹੈ । ੩੪੪ ।  
 pran puran hain. ar churan hain.  
 sar barkhan hain. dhan karkhan hai. (344)

ਤੀਅ ਮੋਹਨ ਹੈ । ਛਬਿ ਸੋਹਨ ਹੈ ।  
 ਮਨ ਭਾਵਨ ਹੈ । ਘਨ ਸਾਵਨ ਹੈ । ੩੪੫ ।  
 tia mohan hai. chhab sohan hai.  
 man bhavan hai. ghan savan hai. (345)

ਭਵ ਭੂਖਨ ਹੈ । ਭ੍ਰਿਤ ਪੂਖਨ ਹੈ ।  
 ਸਸਿ ਅਨਨ ਹੈ । ਸਮ ਭਾਨਨ ਹੈ । ੩੪੬ ।  
 bhav bhukhan hain. bhrith bhukhan hai.  
 sas anan hai. Sum bhanan hai. (346)

ਅਰਿ ਘਾਵਨ ਹੈ । ਸੁਖ ਦਾਵਨ ਹੈ ।  
 ਘਨ ਘੋਰਨ ਹੈ । ਸਮ ਮੋਹਨ ਹੈ । ੩੪੭ ।  
 ar ghavan hai. Sukh davan hai.  
 ghan ghoran hai. Sum moran hai. (347)

ਜਗਤੋਸਰ ਹੈ । ਕਰੁਨਾਕਰ ਹੈ ।  
 ਭਵ ਭੂਖਨ ਹੈ । ਅਰਿ ਦੂਖਨ ਹੈ । ੩੪੮ ।  
 Jagtesvar hai. karunakar hain.  
 bhav bhukhan hain. ar dukhan hain. (348)

ਛਬਿ ਸੋਭਿਤ ਹੈ । ਤ੍ਰੀਅ ਲੋਭਿਤ ਹੈ ।  
 ਦ੍ਰਿਗ ਛਾਜਤ ਹੈ । ਮ੍ਰਿਗ ਲਾਜਤ ਹੈ । ੩੪੯ ।  
 chhabh sobhat hain. tria lobhat hai.  
 drig chhajath hain. mrig lajat hai. (349)

ਹਰਨੀ ਪਤਿ ਸੇ । ਨਲਣੀ ਧਰ ਸੇ ।  
 ਕਰੁਨਾਬੁਦ ਹੈ । ਸੁ ਪ੍ਰਭਾ ਧਰ ਹੈ । ੩੫੦ ।  
 harni pat se. nalini dhar se.  
 karunabud hain. so prabha dhar hain. (350)

ਕਲਿ ਕਾਰਣ ਹੈ । ਭਵ ਉਧਾਰਣ ਹੈ ।  
 ਛਬਿ ਛਾਜਤ ਹੈ । ਸੁਰ ਲਾਜਤ ਹੈ । ੩੫੧ ।  
 kal karan hai. bhav udharan hain.  
 chhab chhajath hain. sur lajat hai. (351)

They always stick to their word, and could crush the enemy. They could shoot arrows in a continuous manner like the rain shower, and are capable of pulling their bows (strongly). (344)

They could win over the hearts of women, and are having a beautiful personality. They could appeal to the mind as worthy of respect. They resemble the clouds of Savan. (345)

They are sinesour of the world, and are always looking after their workers (manials). Their face resemble the beauty of moon, while their brightness matches, the sun's beauty. (346)

They could kill the enemy. They are capable of giving helping hand to others. They could roar like the clouds. They could dance like the peacock on hearing the cloud-burst. (347)

They are the masters of the world, and are the source of all power. (in the world). They are the ornaments of the worldly beauty. They are capable of punishing the enemy. (348)

They deserve the honour for their beautiful personality. The women get enamoured by their beauty. Their eyes are charming, on seeing which even the deer feel belittled (ashamed). (349)

They are as beautiful as the spouse of the she-deer. They are as serene as the pond murturing the lotus flower. They are like the ocean of all creativity. They are capable of presenting a beautiful posture. (350)

They are responsible for the bringing of Kal Yug, and are capable of deciding the future of the world, in a postive manner. (redeeming the world). They present a good and wonderful appearance. Even the gods feel ashamed (of their selves) on seeing their beauty. (351)

ਅਸਯੁਪਾਸਕ ਹੈ । ਅੰਰਿ ਨਾਸਕ ਹੈ ।  
ਅਰਿ ਘਾਇਕ ਹੈ । ਸੁਖਦਾਇਕ ਹੈ । ੩੫੨ ।  
asyopasak hain. ar nasak hain.  
ar ghaiek hain. sukhdaiek hain. (352)

ਜਲਜੇਛਣ ਹੈ । ਪ੍ਰਣ ਪੇਛਣ ਹੈ ।  
ਅਰਿ ਮਰਦਨ ਹੈ । ਮ੍ਰਿਤ ਕਰਦਨ ਹੈ । ੩੫੩ ।  
jaljechhar hain. pran pochhan hain.  
ar mardan hain. mirat hardan hai. (353)

ਧਰਣੀਧਰ ਹੈ । ਕਰਣੀਕਰ ਹੈ ।  
ਪਨੁ ਕਰਖਨ ਹੈ । ਸਰ ਬਖਣ ਹੈ । ੩੫੪ ।  
dharnidhar hain. karnikar hai.  
dhan karkhan hain. sar bakhan hai. (354)

ਛਟਿ ਛੈਲ ਪ੍ਰਭਾ । ਲਖਿ ਚੰਦ ਲਭਾ ।  
ਛਬਿ ਸੋਹਤ ਹੈ । ਤ੍ਰੀਯ ਮਹਿਤ ਹੈ । ੩੫੫ ।  
chhat chhail prabha. lakh chand labha.  
chhab Sohata hain. triya mohat hai. (355)

ਅਰਣੰ ਬਰਣੰ । ਧਰਣੰ ਧਰਣੰ ।  
ਹਰਿ ਸੀ ਕਰਿ ਭਾ । ਸੁ ਸੁਭੰਤ ਪ੍ਰਭਾ । ੩੫੬ ।  
arnung baranung. dharanung dharanung.  
har so kar bha. so subhant prabha. (356)

ਸਰਣਾਲਯ ਹੈ । ਅਰਿ ਘਾਲਯ ਹੈ ।  
ਛਟਿ ਛੈਲ ਘਨੇ । ਅਤਿ ਰੂਪ-ਸਨੇ । ੩੫੭ ।  
sarnaley hain. ar ghaley hai.  
chhat chhail ghanai. at roop sanai. (357)

ਮਨ ਮੋਹਤ ਹੈ । ਛਬਿ ਸੋਹਤ ਹੈ ।  
ਕਲ ਕਾਰਨ ਹੈ । ਕਰਣਾਧਰ ਹੈ । ੩੫੮ ।  
man mohat hai. chhab sohata hai.  
kal karnadhar hai. karnadhar hai. (358)

ਅਤਿ ਰੂਪ ਸਨੇ । ਜਨੁ ਮੈਨੁ ਬਨੇ ।  
ਅਤਿ ਕਾਤਿ ਧਰੇ । ਸਸਿ ਸੋਭ ਹਰੇ । ੩੫੯ ।  
at roop sanai. jan mein banai.  
at karant dhanai. sas sobh harai. (359)



**They are worshippers of the sword, and are destroyers of the enemy, and are capable of causing injury to the enemy. They could give comforts to the other colleagues.**  
(352)

**They possess eyes like the lotus flower, and always keep their promises fulfilled. They could crush the enemy, and make him dead-like. (cause his death)**  
(353)

**They can adapt themselves to the surrounding areas (Earth) and always carry out their functions. They could stretch their bows fully, and are capable of shooting arrows like a shower.**  
(354)

**The beauty of Kalki Avtar's youthful body was shining fully, as if millions of moons had been located. His beautiful personality was enamouring the women immensely.**  
(355)

**He was showing off brilliance of red colour, which could assume the colour of the land (Earth) and having the mighty warmth of the Sun. Thus his form was conspicuous with his presence.**  
(356)

**He is the supporter of the helpless persons, and could destroy the enemies. He seems to be a great warrior and presents a unique beautiful personality.**  
(357)

**He at once appeals to the heart, and is presenting a beautiful personality. Infact, he is the creator of Kal-Yug, and is capable of doing all functions.**  
(358)

**He is showing off a grand beautiful body, and appears to be a copy of the god of love, Kamdev. He presents true beauty, Infact, he is over-shadowing the beauty of moon even.**  
(359)

ਅਸਯ ਉਪਾਸਿਕ ਹੈ । ਅਰਿ ਨਾਸਿਕ ਹੈ ।  
 ਬਰ ਦਾਇਕ ਹੈ । ਪ੍ਰਭ ਪਾਇਕ ਹੈ । ੩੬੦ ।  
 asya upasik hain. ar nasik hain.  
 bar daiek hain. prabh paiek hain. (360)

### ਸੰਗੀਤ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਬਾਗੜਦੀ ਬੀਰੀ ਜਾਗੜਦੀ ਜੁਟੇ । ਤਾਗੜਦੀ ਤੀਰੀ । ਛਾਗੜਦੀ ਛੁਟੇ ।  
 ਸਾਗੜਦੀ ਸੁਆਰੀ ਜਾਗੜਦੀ ਜੁਝੇ । ਕਾਗੜਦੀ ਕੋਪੇ ਰਾਗੜਦੀ ਰੁਝੇ । ੩੬੧

### Sangeet bhujang prayat chhand

bagarrdung beerung jagarrdung jutai. tagarrdung teerung. chhagarrdung chutai.  
 sagarrdung suarung jagarrdung jujhai. kagarrdung kampai ragarrdung rujhai. (361)

ਮਾਗੜਦੀ ਮਾਚਿਓ ਜਾਗੜਦੀ ਜੁਪੀ । ਜਾਗੜਦੀ ਜੋਧਾ ਕਾਗੜਦੀ ਕ੍ਰੋਪੀ ।  
 ਸਾਗੜਦੀ ਸਾਗੀ ਡਾਗੜਦੀ ਡਾਰੇ । ਬਾਗੜਦੀ ਬੀਰੀ ਆਗੜਦੀ ਉਤਾਰੇ । ੩੬੨ ।  
 magarrdung machiou jagarrdung judhung. jagarrdung jodha kagarrdung karodhung.  
 sagarrdung sangung dagarrdung darai. bagarrdung beerung agarrdung utarai. (362)

ਤਾਗੜਦੀ ਤੈ ਕੈ ਜਾਗੜਦੀ ਜੁਆਣੀ । ਛਾਗੜਦੀ ਛੋਰੈ ਬਾਗੜਦੀ ਬਾਣੀ ।  
 ਜਾਗੜਦੀ ਜੁਝੇ ਬਾਗੜਦੀ ਬਾਜੀ । ਡਾਗੜਦੀ ਡੋਲੈ ਤਾਗੜਦੀ ਤਾਜੀ । ੩੬੩ ।  
 tagarrdungtai kai jagarrdung juahung. chhagarrdung chhorai bagarrdung baji.  
 jhagarrdung jhujhai bagarrdung baji. bhagarrdung dolai tagarrdung taji. (363)

ਖਾਗੜਦੀ ਕੁਨੀ ਖਯਾਗੜਦੀ ਖੇਤ । ਝਾਗੜਦੀ ਝੁਝੇ ਆਗੜਦੀ ਅਚੇਤ ।  
 ਆਗੜਦੀ ਉਠੇ ਕਾਗੜਦੀ ਕੋਪੇ । ਡਾਗੜਦੀ ਡਾਰੇ ਧਾਗੜਦੀ ਧੋਪੇ । ੩੬੪ ।  
 khagarrdung khuni khayarrdung khetung. jhagarrdung jhujhai agarrdung achetung.  
 agarrdung uthai kagarrdung kopai. dagarrdung bharo dhagarrdung dhopai. (364)

ਨਾਗੜਦੀ ਨਾਚੇ ਰਾਗੜਦੀ ਰੁਦੀ । ਭਾਗੜਦੀ ਭਾਜੇ ਛਾਗੜਦੀ ਛੁਦੀ ।  
 ਜਾਗੜਦੀ ਜੁਝੇ ਵਾਗੜਦੀ ਵੀਰੀ । ਲਾਗੜਦੀ ਲਾਗੇ । ਤਾਗੜਦੀ ਤੀਰੀ । ੩੬੫ ।  
 nagarrdung nachai bhagarrdung rudarung.  
 bhagarrdung bhajai chhagarrdung chhadarung.  
 jagarrdung jujhai Vagarrdung veerung.  
 lagarrdung lagai. tagarrdung teerung. (365)

ਰਾਗੜਦੀ ਰੁਝੇ ਸਾਗੜਦੀ ਸੁਰੀ । ਘਾਗੜਦੀ ਘੁਮੀ ਹਾਗੜਦੀ ਹੁਰੀ ।  
 ਤਾਗੜਦੀ ਤਕੈ ਜਾਗੜਦੀ ਜੁਆਣੀ । ਮਾਗੜਦੀ ਮੋਹੀ ਤਾਗੜਦੀ ਤਾਨੀ । ੩੬੬ ।  
 ragarrdung rujhai sagarrdung surung. ghagarrdung ghumi hagarrrdung hurung.  
 tagarrdung takai jagarrdung juanung. magarrdung mohi tagarrdung tanung. (366)

He is an expert worshipper of the Sword and could destroy the enemies. He could dictate terms, and functions as the slave of the Lord. (360)

### **Sangeet Bhujang prayat Chhand**

The brave warriors are engrossed in fighting in the battle (with full force), as the arrows are being shot in quick succession, which are penetrating the enemy fully. The riders are engaged in fighting among themselves. They are all engrossed in fighting with great rage. (361)

The battle is raging with full force, while the warriors are becoming enraged and are throwing their lances at one another. Many of the warriors have been raised to the ground (being killed). (362)

The young warriors are shooting their arrows with a great rage while the horses are meeting their challenge. Many of the horses are roaming around here and there. (363)

The blood thirsty arms are striking in the battle field. Many of the warriors have gone to sleep (being injured) after fighting in the battle. Then they become conscious again and throw their long Swords being enraged. (364)

Shiva is dancing around in the battle field; while the weaklings have run away from the field. The brave soldiers have been killed in the battle, who have been hit by the shooting arrows. (365)

The brave warriors are engrossed in fighting, while the fairies are roaming around in the battle field. They look at the young soldiers and get enamoured by them. (366)

ਦਾਗੜਦੀ ਦੇਖੈ ਰਾਗੜਦੀ ਰੂਪੀ । ਪਾਗੜਦੀ ਪ੍ਰੇਮੀ ਕਾਗੜਦੀ ਕੂਪੀ ।  
 ਡਾਗੜਦੀ ਡੁਬੀ ਪਾਗੜਦੀ ਪਿਆਰੀ । ਕਾਗੜਦੀ ਕਾਮੀ ਮਾਗੜਦੀ ਮਾਰੀ । ੩੬੭ ।  
 dagarrdung dekhai ragarrdung roopung. pagarrdung premung kagarrdung kupung.  
 dagarrdung dubi pagarrdung piari kagarrdung kamung mangarrdung mari. (367)

ਮਾਗੜਦੀ ਮੋਹੀ ਬਾਗੜਦੀ ਬਾਲਾ । ਰਾਗੜਦੀ ਰੂਪੀ ਆਗੜਦੀ ਉਜਾਲਾ ।  
 ਦਾਗੜਦੀ ਦੇਖੈ ਸਾਗੜਦੀ ਸੂਰੀ । ਬਾਗੜਦੀ ਬਾਜੇ ਤਾਗੜਦੀ ਤੂਰੀ । ੩੬੮ ।  
 magarrdung mohi bagarrdung bala. ragarrdung roopung agarrdung ujala.  
 dagarrdung dekhai sagarrdung surung. bagarrdung bajai tagarrdung turung. (368)

ਰਾਗੜਦੀ ਰੂਪੀ ਕਾਗੜਦੀ ਕਾਮੀ । ਨਾਗੜਦੀ ਨਾਚੈ ਬਾਗੜਦੀ ਬਾਸੀ ।  
 ਰਾਗੜਦੀ ਰੀਝੇ ਸਾਗੜਦੀ ਸੂਰੀ । ਬਾਗੜਦੀ ਬਿਆਚੈ ਹਾਗੜਦੀ ਹੂਰੀ । ੩੬੯ ।  
 ragarrdung rupung kagarrdung kamung. nagarrdung nachai bagarrdung bamung.  
 ragarrdung reejhai sagarrdung surung. bagarrdung biahung hagarrdung hurung.  
 (369)

ਕਾਗੜਦੀ ਕੋਪਾ । ਭਾਗੜਦੀ ਭੂਪੀ । ਕਾਗੜਦੀ ਕਾਲੀ ਰਾਗੜਦੀ ਰੂਪੀ ।  
 ਰਾਗੜਦੀ ਰੋਸੇ ਧਾਗੜਦੀ ਧਾਯੋ । ਚਾਗੜਦੀ ਚਲਯੋ ਆਗੜਦੀ ਆਯੋ । ੩੭੦  
 kagarrdung kopa. bhagarrdung bhupang. kagarrdung kalung ragarrdung rupang.  
 ragarrdung rosung dhagarrdung dhaye. chagarrdung chalyo agarrdung aiyo. (370)

ਆਗੜਦੀ ਅਰੜੇ ਗਾਗੜਦੀ ਗਾਜੀ । ਨਾਗੜਦੀ ਨਾਚੇ ਤਾਗੜਦੀ ਤਾਜੀ ।  
 ਜਾਗੜਦੀ ਜੁਝੇ ਖਾਗੜਦੀ ਖੇਤੀ । ਰਾਗੜਦੀ ਰਹਸੇ ਪਾਗੜਦੀ ਪ੍ਰੇਤੀ । ੩੭੧ ।  
 agarrdung arro ragarrdung gaji. nagarrdung nachai tagarrdung taji.  
 jagarrdung jujhai khagarrdung khetung. ragarrdung rehsai pagarrdung pretung.  
 (371)

ਮਾਗੜਦੀ ਮਾਰੇ ਬਾਗੜਦੀ ਬੀਰੀ । ਪਾਗੜਦੀ ਪਰਾਨੇ ਭਾਗੜਦੀ ਬਾਜਾ ।  
 ਧਾਗੜਦੀ ਧਾਯੋ ਰਾਗੜਦੀ ਰਾਜਾ । ਰਾਗੜਦੀ ਰੁਣਕੇ ਬਾਗੜਦੀ ਬਾਜਾ । ੩੭੨ ।  
 magarrdung marai bagarrdung beerung. pagarrdung pranai bhagarrdung baaja.  
 dhagarrdung dhaiyo ragarrdung raja. ragarrdung runukai bagarrdung baaja. (372)

ਟਾਗੜਦੀ ਟੂਟੇ ਤਾਗੜਦੀ ਤਾਲੀ । ਆਗੜਦੀ ਉਠੇ ਜਾਗੜਦੀ ਜੁਆਲੀ ।  
 ਭਾਗੜਦੀ ਭਾਜੇ ਬਾਗੜਦੀ ਬੀਰੀ । ਲਾਗੜਦੀ ਲਾਗੇ ਤਾਗੜਦੀ ਤੀਰੀ । ੩੭੩ ।  
 tagarrdung tutai tagarrdung taalung. agarrdung uthai jagarrdung jualung.  
 bhagarrdung bhajai bagarrdung beerung. lagarrdung laagai tagarrdung teerung.  
 (373)

On seeing their youthful bodies they are immersed in their love (drowned in the well, of love) while the lovable fairies are fully enamoured in their love and are struck with the arrows of their sexual attraction. (367)

The fairies (nymphs) are fully enamoured in the love of young warriors on seeing their youthfull bodies, while the music is going on. (368)

The beautiful women, being possessed by their sexual behaviour, are dancing around. Being enamoured by the brave warriors, the fairies are getting married to them. (369)

The king of Sambhal, being enraged, has transformed himself into a dreadful pose of death (destinction) with great rage he has launched an attack and has advanced forward. (370)

The warriors are advancing being enraged, and the horses are bouncing around in the battle field. The warriors are engaged in fighting, and the (devilish) evil spirits are getting elated. (371)

The brave soldiers are being killed, as the weaklings are running away from the field. The King has launched the attack, while the deadly music is being played. (indicating death). (372)

By the dancing fairies the musical instruments are breaking up. Sparks are seen from the firing guns. The warriors, struck by the arrows, are seen running away from the battle field. (373)

ਰਾਗੜਦੀ ਰਹਸੀ ਦਾਗੜਦੀ ਦੇਵੀ । ਗਾਗੜਦੀ ਗੈਣ ਆਗੜਦੀ ਭੇਵੀ ।  
 ਭਾਗੜਦੀ ਭੈਰੇ ਭਾਗੜਦੀ ਪ੍ਰੇਤੀ । ਹਾਗੜਦੀ ਹਸੇ ਖਾਗੜਦੀ ਖੇਤੀ । 378 ।  
 ragarrdung rehmi dagarrdung devi. ragarrdung gain agarrdung bhevi.  
 bhagarrdung bhairung bhagarrdung praitung. hagarrdung hassai kharrdung  
 khetung. (374)

#### ਦੋਹਰਾ

ਅਸਿ ਟੁਟੇ ਲੁਟੇ ਘਨੇ ਤੁਟੇ ਸਸਤ੍ਰ ਅਨੇਕ ।  
 ਜੇ ਜੁਟੇ ਕੁਟੇ ਸਬੈ ਰਹਿ ਗਯੋ ਭੂਪਤਿ ਏਕ । 374 ।

#### Dohra

as tutai lutai ghanai tutai Sastar anek.  
 je jutai kutai sabai reh geyo bhupat ek. (375)

#### ਪੰਕਜ ਬਾਟਿਕਾ ਛੰਦ

ਸੈਨ ਜੁਝਤ ਨ੍ਰਿਪ ਭਯੋ ਅਤਿ ਆਕੁਲ । ਧਾਵਤ ਭਯੋ ਸਾਮੁਹਿ ਅਤਿ ਬਿਆਕੁਲ ।  
 ਸੰਨਿਧ ਹੈ ਚਿਤ ਮੈ ਅਤਿ ਕ੍ਰਧਤ । ਆਵਤ ਭਯੋ ਰਿਸ ਕੈ ਕਰਿ ਜੁਧਤ । 376 ।

#### Pankaj batika chhand

Sain jujhat nrip bhou at akul. dhavat bheyo Samueh at biakul.  
 Sanidh havai chit main at karudat. avat bjeyo ris kai kar judhat. (376)

ਸਸਤ੍ਰ ਪ੍ਰਹਾਰ ਅਨੇਕ ਕਰੇ ਤਬ । ਜੰਗ ਜੁਟਿਓ ਅਪਨੋ ਦਲ ਲੈ ਸਬ ।  
 ਬਾਜ ਉਠੇ ਤਹ ਕੋਟਿ ਨਗਾਰੇ । ਰੁਝ ਗਿਰੇ ਰਣ ਜੁਝ ਨਿਹਾਰੇ । 377 ।  
 Sastar parhar anek karai tab. jung jutio apno dal lai sub.  
 baaj uthai the kot nagarai. rujh girai run jujh niharai. (377)

#### ਚਮਰ ਛੰਦ

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਲੈ ਸਕੋਪ ਬੀਰ ਬੋਲਿ ਕੈ ਸਬੈ । ਕੋਪ ਓਪ ਦੇ ਹਠੀ ਸੁ ਧਾਇ ਕੈ ਪਰੇ ਸਬੈ ।  
 ਕਾਨ ਕੇ ਪ੍ਰਮਾਨ ਬਾਨ ਤਾਨਿ ਤਾਨਿ ਤੋਰ ਹੀ । ਸੁ ਝੁਝਿ ਝੁਝ ਕੈ ਪਰੈ ਨ ਨੈਕ ਮੁਖ ਮੋਰ ਹੀ । 378 ।

#### Chamar Chhand

Sastar astar lai sakop beer bol kai sabai.  
 kop oap dai hathi so dhaie kai parai sabai.  
 kaan ke parman baan taan taan tore hi.  
 So joojh jujha kai parai na naik mukh more hi. (378)

ਬਾਨ ਪਾਨਿ ਲੈ ਸਬੈ ਸਕ੍ਰਪ ਸੁਰਮਾ ਚਲੇ । ਬੀਨਿ ਬੀਨਿ ਜੇ ਲਏ ਪ੍ਰਬੀਨ ਬੀਹਰਾ ਭਲੇ ।  
 ਸੰਕ ਛੋਰ ਕੈ ਡਿਰੈ ਨਿਸੰਕ ਘਾਇ ਡਾਰ ਹੀ । ਸੁ ਅੰਗ ਡੰਗ ਹੁਇ ਗਿਰੈ ਨ ਜੰਗ ਤੇ ਪਧਾਰ ਹੀ । 379 ।  
 baan paan lai sabai saharadh surma chalai.  
 been been jo laie parbeen beerha bhalai.  
 Sunk chhor kai bhira nisunk ghaie dar hi.  
 so ang bhang hoiai girai na jung te padhar hi. (379)

The goddess is feeling greatly pleased and is roaming in the skies. While the evil spirits are laughing around in the battle field. (374)

### **Dohra**

The swords are broken down, and many warriors are lying down (being wounded) while many arms are broken down and littered around. All the warriors, engrossed in fighting, have been killed, except the Raja, who is left alive. (375)

### **Pankaj Batika Chhand**

With the killing of his whole army, the king was feeling restless. Becoming madly affected with this situation, the Raja launched an attack and came forward. Being fully armed, the Raja was greatly enraged and with great rage he stood fast in his forward position. (376)

Then he attacked by making use of many weapons. He got enraged in the fighting by making use of the remnant forces. Many millions of drums started beating. Those warriors, were engaged in fighting, were seen falling down in the battle field. (377)

### **Chachri Chhand**

By collecting all the brave warriors, and being armed with various arms and protective measures, with great rage they launched an attack in great earnest. They stretch their bows upto their ears and then shoot the arrows. The warriors are falling down while fighting against the enemy but do not show any attempt at with-drawing from the battle field. (378)

Taking the arrows in their hands, the warriors, getting enraged, are advancing in the battle field. The Raja then picked up some of the brave warriors and they continued the fight without any hesitation, and are striking at the enemy without any reservation. Their limbs are getting broken and falling down on the ground, but they do not run away from the field. (379)

### ਨਿਸਪਾਲਕਾ ਛੰਦ

ਆਨਿ ਸਰ ਤਾਨਿ ਅਰੁ ਮਾਨ ਕਰਿ ਛੋਰ ਹੀ ।  
ਐਨ ਸਰ ਚੈਨ ਕਰਿ ਤੈਨ ਕਰਿ ਜੋਰ ਹੀ ।  
ਘਾਵ ਕਰਿ ਚਾਵ ਕਰਿ ਆਨਿ ਕਰਿ ਲਾਗ ਹੀ ।  
ਛਾਡਿ ਰਣਿ ਖਾਇ ਬ੍ਰਿਣ ਬੀਰ ਬਰ ਬਾਗ ਹੀ । ੩੭੦ ।

### Nispalaka Chhand

aan sarh taan or maan kar chhor hin.  
ain sar chain kar tain kar jore hin.  
ghav kar chaav kar aan kar laag hin.  
chhad runn khaie brin beer bar bhag hin. (380)

ਕੋਧ ਕਰਿ ਬੋਧਿ ਹਰਿ ਸੋਧਿ ਅਰਿ ਧਾਵਹੀ ।  
ਜੋਧ ਬਰ ਕੋਧ ਧਰਿ ਬਿਰੋਧਿ ਸਰ ਲਾਵਹੀ ।  
ਐਗ ਭਟ ਭੰਗ ਹੁਐ ਜੰਗ ਤਿਹ ਡਿਗਹੀ ।  
ਸੰਗਿ ਬਿਨੁ ਰੰਗਿ ਰਣ ਸ੍ਰੋਣ ਤਨ ਡਿਗਹੀ । ੩੮੧ ।  
karodh kar bodh har sodh ar dhavhin.  
jodh bar karodh dhar birodh sar lavhin.  
ang bhat bhang huai jung the dighin.  
sung bin rung runn saron tan bhighin. (381)

ਧਾਇ ਭਟਿ ਆਇ ਰਿਸ ਖਾਇ ਅਸਿ ਝਾਰਹੀ ।  
ਸੋਰ ਕਰਿ ਜੋਰਿ ਸਰ ਤੋਰ ਅਰਿ ਡਾਰਹੀ ।  
ਪ੍ਰਾਨ ਤਜਿ ਪੈ ਨ ਭਜਿ ਭੂਮਿ ਰਨ ਸੋਭਹੀ ।  
ਪੇਖਿ ਛਬਿ ਦੇਖਿ ਦੁਤਿ ਨਾਰਿ ਸੁਰ ਲੋਭਹੀ । ੩੮੨ ।  
dhaie bhat aie ris khaie as barhin.  
sore kar jore sar tore ar darhin.  
pran taj pai na bhaj bhoo runn sobhbin.  
pekh chhab dekh dut naar sar lobhin. (382)

ਭਾਜ ਨਹ ਸਾਜਿ ਅਸਿ ਗਾਜਿ ਭਟ ਆਵਹੀ ।  
ਕੋਧ ਕਰਿ ਬੋਧਿ ਹਰਿ ਜੋਧ ਅਸਿ ਲਾਵਹੀ ।  
ਜੂਝਿ ਰਣਿ ਝਾਲਿ ਬ੍ਰਿਣ ਦੇਵ ਪੁਰਿ ਪਾਵਹੀ ।  
ਜੀਤਿ ਕੈ ਗੀਤ ਕੁਲਿ ਰੀਤ ਜਿਮ ਗਾਵਹੀ । ੩੮੩ ।  
bhaaj neh saaj us gaaj bhat avhin.  
karodh kar bodh har jodh us lavhin.  
jujh runn jhaal brin dev pur pavhin.  
jeet hai geet kul reet jim gavhin. (383)



### **Nispalik Chhand**

They are stretching their bows and taking an aim at the enemy target, they are shooting their arrows. With the striking of the arrows at the aimed target. The warriors at the other end lies down calmly (being wounded), while the striker puts (fixes) another arrow in his bow with great hope with the arrow striking and wounding the enemy, the warrior gets further excited. Many of the brave soldiers, on being wounded are running away from the battle field. (380)

Many warriors forgetting about the knowledge, (of the fighting) and searching for the enemy, while some brave soldiers, being enraged, are shooting their arrows with vengeance. The warrior, on losing his limbs, falls down on the ground. Without any hesitation, the warriors are engrossed in the fighting in the battle field, and are drenched in blood fully. (381)

The warriors come running with great rage, and then unsheath their swords. By making noise, and fixing the arrows in the bows, they completely destroy the enemy. They are prepared to lose their lives, but do not run away from the battle field, as they shine only in the battle ground. The fairies are getting enamoured on perceiving their beauty and the splendour of their faces. (382)

The brave warriors are roaring aloud while holding their unsheathed Swords, and do not run away (from the battle field). The warriors strike their Swords by getting enraged and, forgetting their intelligent thinking. They proceed to heavens on being wounded, having fought in the battle field. Then they sing the songs of victory as per their family traditions. (383)

### ਨਰਾਜ ਛੰਦ

ਸਾਜ ਸਾਜ ਕੈ ਸਬੈ ਸਲਾਜ ਬੀਰ ਧਾਵਹੀ ।  
ਜੁਝਿ ਜੁਝ ਕੈ ਮਰੈ ਪ੍ਰਲੋਕ ਲੋਕ ਪਾਵਹੀ ।  
ਧਾਇ ਧਾਇ ਕੈ ਹਠੀ ਅਘਾਇ ਘਾਇ ਝੋਲਹੀ ।  
ਪਛਲਿ ਪਾਵ ਨ ਚਲੈ ਅਰੈਲ ਬੀਰ ਠੋਲਹੀ । ੩੮੪ ।

### Naraj Chhand

Saaj.Saaj kai sabai salaj beer davin.  
jujh jujh kai marai parlok lok pavhin.  
dhaie dhaie hai hathi aghaie ghaie jhelhin.  
pachhail paav na chalai arail beer thelhin. (384)

ਕੋਪ ਓਪ ਦੈ ਸਬੈ ਸਰੋਖ ਸੂਰ ਧਾਇ ਹੈ ।  
ਧਾਇ ਧਾਇ ਜੁਝ ਹੈ ਅਰੁਝਿ ਜੁਝ ਜਾਇ ਹੈ ।  
ਸੁ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਮੇਲ ਕੈ ਪ੍ਰਹਾਰ ਅਨਿ ਡਾਰਹੀ ।  
ਨ ਭਾਜਿ ਗਾਜ ਹੈ ਹਠੀ ਨਿਸੰਕ ਘਾਇ ਮਾਰਹੀ । ੩੮੫ ।  
Kope Oap dai sabai sarokh sur dhaie hai.  
dhaie dhaie jujh hain arujh jujh jaie hain.  
so astar satar mail kai parhar aan darhin.  
na bhaaj gaaj hai hathi nisank ghaie marhin. (385)

ਮ੍ਰਿਦੰਗ ਢੋਲ ਬਾਸੁਰੀ ਸਨਾਇ ਝਾਝ ਬਾਜ ਹੈ ।  
ਸੁ ਪਾਵ ਰੋਪ ਕੈ ਬਲੀ ਸਕੋਪ ਅਨਿ ਗਾਜ ਹੈ ।  
ਸੁ ਬੁਝਿ ਬੁਝ ਕੈ ਹਠੀ ਅਰੁਝਿ ਅਨਿ ਜੁਝ ਹੈ ।  
ਸੁ ਅੰਧ ਧੰਧ ਹੁਇ ਰਹੀ ਦਿਸਾ ਵਿਸਾ ਨ ਸੁਝ ਹੈ । ੩੮੬ ।  
mirdang dhol basuri sanaie jhanjh baaj hain.  
so paar rop kai bali sacope aan gaaj hain.  
so bõojh boojh kai hathi arujh aan jujh hain.  
so andh dhundh hoiai rehi disa visa na sujh hain. (386)

ਸਰੋਖ ਕਾਲਿ ਕੇਸਰੀ ਸੰਘਾਰਿ ਸੈਣ ਧਾਇ ਹੈ ।  
ਅਗਸਤ ਸਿੰਧੁ ਕੀ ਜਿਮੀ ਪਚਾਇ ਸੈਨ ਜਾਇ ਹੈ ।  
ਸੰਘਾਰਿ ਬਾਹਣੀਸ ਕੋ ਅਨੀਸ ਤੀਰ ਗਾਜ ਹੈ ।  
ਬਿਸੇਖ ਜੁਧ ਮੰਡ ਹੈ ਅਸੇਖ ਸਸਤ੍ਰ ਬਾਜ ਹੈ । ੩੮੭ ।  
Sarokh kaal kesri Sanghar sain dhaie hain.  
agust sindh ki jiming pachaie sain jaie hain.  
Sanghar bahanees ko anees teer gaaj hain.  
bisekh judh mand hai asekh satar baaj hain. (387)

### **Naraj Chhand**

All the warriors, getting armed with weapons, are heading towards the battle ground with great zeal and pride. They face death while fighting in the battle, and then proceed to the heavens. The obstinate warriors face with courage taking wounds in their stride and do not step back wards at all, rather the obstinate warriors always march towards forward side only, making progress. (384)

All the warriors getting further enraged greatly, are moving forward with great speed and fully engrossed in anger/pride. They attack by collecting their arms and protective measures. The obstinate brave soldiers do not rush back, rather they roar loudly and strike at the enemy without any reservation. (385)

Various musical instruments like mirdung, drums, flute, duff and jhanjh etc. are being played. The brave ones, by putting their feet down, roar loudly being enraged. The brave obstinate soldiers, with great thought (preparations) getting involved fully, are engrossed in fighting. With the use of the arms, and the hooves of the horses make such a dusty atmosphere, that it causes darkness all around, so that one cannot make out various directions easily. (386)

The lion of the goddess, (the invincible lion) is causing deaths of enemy forces by striking at them, with gusto (by running against them). The ocean of August Rishi (mendicant August) is devouring the enemy forces, being thirsty. After killing the army commander, they are roaring near the king. A Great fierce battle is going on, and many arms are being struck in the fighting. (387)

### ਸਵੈਯਾ ਛੰਦ

ਆਵਤ ਹੀ ਨ੍ਰਿਪ ਕੇ ਦਲ ਤੇ ਹਰਿ ਬਾਜ ਕਰੀ ਰਥ ਕੋਟਿਕ ਕੂਟੇ ।  
ਸਾਜ ਗਿਰੇ ਨ੍ਰਿਪ ਰਾਜ ਕਹੂੰ ਬਰ ਬਾਜ ਫਿਰੈ ਹਿਹਨਾਵਤ ਛੂਟੇ ।  
ਤਾਜ ਕਹੂੰ ਗਜਰਾਜ ਰਣ ਭਟ ਕੇਸਨ ਤੇ ਗਹਿ ਕੇਸਨ ਜੂਟੇ ।  
ਪਉਨ ਸਮਾਨ ਬਹੈ ਕਲਿ ਬਾਨ ਸਬੈ ਅਰਿ ਬਾਦਲ ਸੇ ਚਲਿ ਛੂਟੇ । ੩੮੮ ।

### Swaiyya Chhand

avat hi nrip ke dal te har baaj kari rath kotik kutai.  
Saaj girai nrip raaj kahun bar baaj phirai hehnavat chutai.  
taaj kahun gajraj runing bhat kesan te geh kesan jutai.  
paun saman bhehai kal baan sabai ar badal se chal phutai. (388)

ਧਾਇ ਪਰੇ ਕਰਿ ਕੋਪ ਬੜੇ ਭਟ ਬਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਸੰਭਾਰੇ ।  
ਪਟਿਸ ਲੋਹਹਥੀ ਪਰਸਾ ਕਰਿ ਕੋਪ ਚਹੂੰ ਦਿਸ ਚਉਕ ਪ੍ਰਹਾਰੇ ।  
ਕੁੰਜਰ ਪੁੰਜ ਗਿਰੇ ਰਣਿ ਮੂਰਧਨ ਸੋਭਤ ਹੈ ਅਤਿ ਡੀਲ ਡਿਲਾਰੇ ।  
ਰਾਵਨ ਰਾਮ ਸਮੈ ਰਣ ਕੇ ਗਿਰਿਰਾਜ ਨੋ ਹਨਵੰਤਿ ਉਖਾਰੇ । ੩੮੯ ।  
dhaie parai kar kope barai bhat baan kaman kirpan sambharai.  
patis loh hathi parsa kar karodh chahun dis chouk parharai.  
Kunjar punj girai runn murdhan sobhat hai at deal dilarai.  
ravan Ram samai runn kai girraj no hanwant ucharai. (389)

ਚਉਪੁ ਚਰੀ ਚਤੁਰੰਗ ਚਮ੍ਰੁ ਕਰੁਣਾਲਯ ਕੇ ਪਰ ਸਿੰਧੁਰ ਪੇਲੇ ।  
ਧਾਇ ਪਰੇ ਕਰਿ ਕੋਪ ਹਠੀ ਕਰ ਕਾਟਿ ਸਬੈ ਪਗ ਦੇ ਨ ਪਿਛੇਲੇ ।  
ਬਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨਨ ਕੇ ਘਨ ਸਯਾਮ ਘਨੇ ਤਨਿ ਆਯੁਧ ਝੇਲੇ ।  
ਸ੍ਰੋਨ ਰੰਗੇ ਰਮਣੀਅ ਰਮਾਪਤਿ ਫਾਗੁਨ ਅੰਤਿ ਬਸੰਤ ਸੇ ਖੇਲੇ । ੩੯੦ ।  
choup chari chaturung chamu karnaley ke par sindhur pailai.  
dhaie parai kar kope hathi kar kaat sabhai pug devai na pichholai.  
baan kaman kirpanan kai ghan Siam ghanai taan ayudh jholai.  
mone rungai rammia ramapat phagun ant basant so khelai. (390)

ਘਾਇ ਸਬੈ ਸਹਿ ਕੈ ਕਮਲਾਪਤਿ ਕੋਪਿ ਭਰਯੋ ਕਰਿ ਆਯੁਧ ਲੀਨੇ ।  
ਦੁਜਨ ਸੈਨ ਬਿਖੈ ਧਸਿ ਕੈ ਛਿਨ ਮੈ ਬਿਨ ਪ੍ਰਾਣ ਸਬੈ ਅਰਿ ਕੀਨੇ ।  
ਟੂਟ ਪਰੇ ਰਮਣੀ ਅਸ ਭੂਖਣ ਬੀਰ ਬਲੀ ਅਤਿ ਸੁੰਦਰ ਚੀਨੇ ।  
ਯੋ ਉਪਮਾ ਉਪਜੀ ਮਨ ਮੈ ਰਣ ਭੂਮਿ ਕੋ ਮਾਨਹੁ ਭੂਖਨ ਚੀਨੇ । ੩੯੧ ।  
ghaie sabai she kai kamlapat kope kar ayudh leeno.  
dujan sain bikhai dhas kai chhin mein bin pran sabai ari keeno.  
tut perai ramini as bhookhan bir bali at sundar cheeno.  
yo upna upji man mein runn bhoom ko manoh bhookhan deenoou. (391)

The Kalki (avtar) on arrival there, had killed many of the chariots, horses and elephants of the king. At places, the baggage of the Rajas are strewn around, while at other places, the beautiful horses are let loose, braying freely around in the battle field. The crowns of Rajas are also fallen on the ground, or at places grand elephants are lying dead, while at places the warriors are holding to the hair of the enemy soldiers. The arrows of Kalki Incarnation are shot like the wind (speed of wind), which has disturbed and staggered the enemy forces like the clouds spread out. (388)

The bigger warriors getting enraged, made an attack, and they carry their arrows, bows, Swords and other arms with the them. They are striking with their patis, axes, spears with iron handles, on all the four sides being enraged, and with great care. The bodies and heads of the elephants are lying on the ground in the battle field, while large sized elephants are finding a prominent place in the battle field. It seemed as if during the battle between Ram and Ravan. Hanuman had dislodged a huge mountain. (389)

The multi-coloured army had appeared on the battle field with great zeal, and they have launched an attack on Kalki with a band of elephants, while obstinate warriors have responded with great rage, and are cutting apart everything with their hands only, without taking any backward steps. Kalki has armed himself with arrows, bow and sword etc. on his body. The god, Kalki drenched in blood, was looking grand in his appearance as if he were playing holi at the end of the month of phagun (December). (390)

Kalki Incarnation, in great rage, having held the attack of the enemy, has taken up his arms in the hands. Within no time (in one moment) having thrust himself in the midst of the enemy forces, Kalki has killed all of them. The Kalki Incarnation in the form of a beautiful sword, and capable of appearing splendid in his personality, had attacked the enemy with great force, while the brave soldiers have accepted him as a beautiful warrior. The poet has thought of his grandeur in his mind (heart) as if the woman-like battle field was embellished with (gold) ornaments. (making it a beautiful sight). (391)

ਚਉਪਿ ਚੜਿਓ ਕਰਿ ਕੋਪ ਕਲੀ ਕ੍ਰਿਤ ਆਯੁਧ ਅੰਗ ਅਨੇਕਨ ਸਾਜੇ ।  
 ਤਾਲ ਮ੍ਰਿਦੰਗ ਉਪੰਗ ਸੁਚੰਗ ਸੁ ਭਤਿ ਅਨੇਕ ਭਲੀ ਬਿਧਿ ਬਾਜੇ ।  
 ਪੂਰਿ ਫਟੀ ਛਟਿ ਧੂਰ ਜਟੀ ਦੇਵ ਅਦੇਵ ਦੋਉ ਉਠਿ ਭਾਜੇ ।  
 ਕੋਪ ਕਛੂ ਕਰਿ ਕੈ ਚਿਤ ਮੋ ਕਲਕੀ ਅਵਤਾਰ ਜਬੈ ਰਣਿ ਗਾਜੇ । ੩੯੨ ।  
 Choup charriou kar kope kali kirat ayudh ang anekan saajai.  
 taal mirdang upang murang so bhant anek bhali bidh baajai.  
 pour phati chhut dhoor jati jat dev adev douoo uth bhaajai.  
 Kope kachhu kar kai chit mo kalki avtar jabai runn gajai. (392)

ਬਾਜ ਹਨੇ ਗਜਰਾਜ ਹਨੇ ਨ੍ਰਿਪਰਾਜ ਹਨੇ ਰਣ ਭੂਮਿ ਗਿਰਾਏ ।  
 ਡੋਲਿ ਗਿਰਿਓ ਗਿਰ ਮੋਰ ਰਸਾਵਲ ਦੇਵ ਅਦੇਵ ਸਬੈ ਭਹਰਾਏ ।  
 ਸਾਤੋਉ ਸਿੰਧੁ ਸੁਕੀ ਸਰਤਾ ਸਬ ਲੋਕ ਅਲੋਕ ਸਬੈ ਥਹਰਾਏ ।  
 ਚਉਕ ਚਕੇ ਦ੍ਰਿਗਪਾਲ ਸਬੈ ਕਿਹ ਪੈ ਕਲਕੀ ਕਰਿ ਕੋਪ ਰਿਸਾਏ । ੩੯੩ ।  
 baaj hanai gajraj hanai nripraj hanai runn bhoom giraie.  
 dole giriou gir mer rasatal dev adev sabhai behraie.  
 Saatouoo Sindh Suki sarti sab lok alok sabai thehraie.  
 chouk chakai drigpal sabai keh pai Kalki kar kop risaie. (393)

ਬਾਨ ਕਮਾਨ ਸੰਭਾਰਿ ਹਠੀ ਹਠ ਠਾਨਿ ਹਠੀ ਰਣਿ ਕੋਟਿਖੁ ਮਾਰੇ ।  
 ਜੰਘ ਕਹੂੰ ਸਿਰ ਬਾਹ ਕਹੂੰ ਅਸਿ ਰੇਣੁ ਪ੍ਰਮਾਣ ਸਬੈ ਕਰਿ ਡਾਰੇ ।  
 ਬਾਜ ਕਹੂੰ ਗਜਰਾਜ ਧੁਜਾ ਰਥ ਉਸਟ ਪਰੇ ਰਣਿ ਪੁਸਟ ਬਿਦਾਰੇ ।  
 ਜਾਨੁਕ ਬਾਗ ਬਨਿਓ ਰਣਿ ਮੰਡਲ ਪੇਖਨ ਕਉ ਜਟਿ ਪੂਰ ਪਧਾਰੇ । ੩੯੪ ।  
 baan kaman Sambhar hathi hath thaan hathi runn kotik marai.  
 jangh kahun Sir bah kahun as rein parman sabai kar darai.  
 baaj kahun gajraj dhuja rath usat parai runn pusat bidarai.  
 jänak baag baniou runn mandal pekhan kouoo jat dhur padharai. (394)

ਲਾਜ ਭਰੇ ਅਰਿਰਾਜ ਚਹੂੰ ਦਿਸ ਭਾਜਿ ਚਲੇ ਨਹੀ ਆਨਿ ਘਿਰੇ ।  
 ਗਹਿ ਬਾਨ ਕ੍ਰਿਪਾਨ ਗਦਾ ਬਰਛੀ ਛਟਾ ਛੈਲ ਛਕੇ ਚਿਤ ਚੌਪ ਚਿਰੇ ।  
 ਪ੍ਰਤਿਮਾਨ ਸੁਜਾਨ ਅਜਾਨੁ ਭੂਜਾ ਕਰਿ ਪੈਜ ਪਰੇ ਨਹੀ ਫੇਰਿ ਫਿਰੇ ।  
 ਰਣ ਮੋ ਮਰਿ ਕੈ ਜਸ ਕੋ ਕਰਿ ਕੈ ਹਰਿ ਸੋ ਲਰਿ ਕੈ ਭਵ ਸਿਧੀ ਤਰੇ । ੩੯੫ ।  
 laaj bharai ar raj chahun dis bhaaj chalai nahi aan ghirai.  
 geh baan kirpan gada barchi chhat chhail chhakai chit choup chirai.  
 pratiman sujan ajan bhuja kar paj parai nahi pher phirai.  
 runn mein mar kai jas ko kar kai har so lar kai bhai sindh tarai. (395)

Kalki had launched this attack with great zeal, while arming himself with many arms on his body. Many musical instruments like mirdung, taal, upang and nucchang etc. were being played and the music had filled the whole worldly atmosphere and it had disturbed the meditation posture of Shiva even. Both the gods and demons have run away from their positions, when the Kalki Incarnation roared with a high noted war-cry, having been enraged, in the battle ground. (392)

The horses have been killed, and great elephants have also been put to death, even the kings have been thrown in the battle field, having been killed. The Sumer mountain, having heard this noises, has been thrust into the ground (Earth), being disturbed. All the gods and demons have been shaken up (with this noise). All the rivers, along with the seven seas, have dried up. Even the Earth and heavens have been trembling with this situation. All the (guards) protectors have gone to sleep, while Kalki avtar, being greatly enraged, may attack anyone of them, (who knows ?) (393)

The obstinate warriors, having taking care to safeguard their arrows and bows, have killed many of the enemy ranks (soldiers) with great effort. Somewhere the arms, heads or legs are lying in the battle ground. The sword has rendered everyone like a straw. Somewhere horses, large elephants, or camels, flags and chariots are lying upside down, as Kalki has (broken) pierced through them. It appears as if the battle field is like a garden, where Shiva had come to see its (wonderful) sight. (394)

The enemy kings with their mighty vanity and pride were running away in all four directions, and could not be encircled. Some young warriors, carrying arrows, Swords, heavy maces, lances etc, are moving around with lot of zeal. The enemy kings have attacked clever Kalki Incarnation, God's representative, having long arms extending upto the knees, with great pride and hopes, and have never turned back from the field. Some of the kings, facing death in the battle field. Having died fighting in the field and having won the honour of a martyr and having fought a battle with the Kalki avtar, some of the warriors have crossed the ocean of life successfully. (395)



ਰੰਗ ਸੋ ਜਾਨੁ ਸੁਰੰਗੇ ਹੈ ਸਿੰਧੁਰ ਛੂਟੀ ਹੈ ਸੀਸ ਪੈ ਸੋਨ ਅਲੈਲੈ ।  
 ਬਾਜ ਗਿਰੇ ਭਟ ਰਾਜ ਕਹੂੰ ਬਿਚਲੇ ਕੁਪ ਕੈ ਕਲ ਕੇ ਅਸਿ ਕੇਲੈ ।  
 ਚਾਚਰ ਜਾਨੁ ਕਰੈ ਬਸੁਧਾ ਪਰ ਜੂਝਿ ਗਿਰੇ ਪਗ ਦ੍ਰੈ ਨ ਪਛੇਲੈ ।  
 ਜਾਨੁਕ ਪਾਨੁ ਕਰੈ ਭੰਗ ਮਲੰਗ ਸੁ ਫਾਗੁਨ ਅੰਤਿ ਬਸੰਤ ਸੋ ਖੇਲੈ । ੩੯੬ ।

rung so jaan sarungai hai sindhur chhuti hai sees pai saron alailai.  
 baaj girai bhat raj kahun bichlai kup kai kal ko as kelai.  
 chachar jaan karai basudha par jujhi girai pug davai na pachhelai.  
 januk paan kare bhung malung so phagun ant basant so khelai. (396)

ਜੇਤਕ ਜੀਤਿ ਬਚੇ ਸੁ ਸਬੈ ਭਟ ਚਓਪ ਚੜੇ ਚਹੂੰ ਓਰਨ ਧਾਏ ।  
 ਬਾਨ ਕਮਾਨ ਗਦਾ ਬਰਛੀ ਅਸਿ ਕਾਢਿ ਲਏ ਕਰ ਮੋ ਚਮਕਾਏ ।  
 ਚਾਬੁਰ ਮਾਰਿ ਤੁਰੰਗ ਧਸੇ ਰਨਿ ਸਾਵਨ ਕੀ ਘਟਿ ਜਿਉ ਘਰਾਏ ।  
 ਸ੍ਰੀ ਕਲਕੀ ਕਰਿ ਲੈ ਕਰਵਾਰਿ ਸੁ ਏਕ ਹਨੇ ਅਰਿ ਅਨੇਕ ਪਰਾਏ । ੩੯੭ ।

jetak jeet bachai so sabai bhat choup charrai chahun aouran dhaie.  
 baan kaman gada barchhi us kadh laie kar mo chamkaie.  
 chabuk maar turang dhasai runn savan ki ghat jiou gehraie.  
 Sri Kalki kar lai karvar so ek hanai or anek pararie. (397)

ਮਾਰ ਮਚੀ ਬਿਸੰਭਾਰ ਜਬੈ ਤਬ ਆਯੁਧ ਛੋਰਿ ਸਬੈ ਭਟ ਭਾਜੇ ।  
 ਡਾਰਿ ਹਥਯਾਰ ਉਤਾਰਿ ਸਨਾਹਿ ਸੁ ਏਕ ਹੀ ਬਾਰ ਭਜੇ ਨਹੀ ਗਾਜੇ ।  
 ਸ੍ਰੀ ਕਲਕੀ ਅਵਤਾਰ ਤਹਾ ਗਾਹਿ ਸਸਤ੍ਰ ਸਬੈ ਇਹ ਭਾਤਿ ਬਿਰਾਜੇ ।  
 ਭੂਮਿ ਅਕਾਸ ਪਤਾਰ ਚਕਿਓ ਛਬਿ ਦੇਵ ਅਦੇਵ ਦੋਉ ਲਖਿ ਲਾਜੇ । ੩੯੮ ।

maar machi bisambhar jahai tab ayudh chhor sabai bhat bhajai.  
 daar kathiai utar sanaieh so ek hi baar bhajai nahi gajai.  
 Sri Kalki avtar taha geh sastar sabai eh bhant birajai.  
 bhoom akas patar chakious chhasb dev adev douoo lakh laajai. (398)

ਦੇਖਿ ਭਜੀ ਪ੍ਰਤਿਨਾ ਅਰਿ ਕੀ ਕਲਕੀ ਅਵਤਾਰ ਹਥਯਾਰ ਸੰਭਾਰੇ ।  
 ਬਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਗਦਾ ਛਿਨ ਬੀਚ ਸਬੈ ਕਰਿ ਚੂਰਨ ਡਾਰੇ ।  
 ਡਾਗਿ ਚਲੇ ਇਹ ਭਾਤਿ ਭਟਾ ਜਿਮਿ ਪਉਨ ਬਹੇ ਦ੍ਰਮ ਪਾਤ ਨਿਹਾਰੇ ।  
 ਪੈਨ ਪਰੀ ਕਛੁ ਮਾਨ ਰਹਿਓ ਨਹਿ ਬਾਨਨ ਡਾਰਿ ਨਿਦਾਨ ਪਧਾਰੇ । ੩੯੯ ।

dekh bhaji pratina or ki Kalki avtar hathiar sambharai.  
 baan kaman kirpan gada chhin bechh sabai kar churan darai.  
 bhag chalai eh bhant bhata jim paun behai dram paat niharai.  
 pain pari kachh maan rehiou neh banan daar nidan padharai. (399)



The elephants are drenched in the colour of the rainbow, and a continuous flow of blood is flowing from their headgear. Somewhere the horses are fallen down, and somewhere the kings warriors have become fully elastic in behaviour. Kalki has played (magic) havoc with his sword, and with vengeance due to his rage. The warriors are fighting in the battle as if they are giving a performance of gidha on the Earth. They may fall down while fighting but would not step backwards. It appears as if at the end of the month of Phagun (December) after playing holi, the monsters are sleeping having consumed bhang (drug). (396)

All the warriors, who remained alive, made another great effort with great zeal, and launched an attack on Kalki (Incarnation) from all the four directions with the help of arrows, bows, maces, spears and swords etc. and other arms they came brandishing such weapons. By striking the horses with whips, they had penetrated the battle-field and spread all over the field like the clouds of Savan (rainy season). The Kalki Incarnation, holding a sword in hand, killed many of these warriors, while many others managed to run away. (397)

With the onslaught of Kalki, which could make the enemy unconscious (completely mauled) the enemy soldiers ran away from the battle field leaving behind their weapons even. By removing their uniforms (clothes) and protective coats of arms. the warriors ran away from the battle ground and not even a single soldier was left in the battle ground. The Kalki avtar, having armed himself with various weapons, appeared in the field so fiercely that the three regions, viz Earth skies and nether lands all were wonder struck. By seeing this beautiful scene, both the gods and demons felt ashamed. (398)

Perceiving the enemy forces running away from the battle ground, the Kalki Incarnation took up his arms in the hands, and with the help of arrows, bow, sword and mace, completely destroyed the enemy forces. Infact the warriors were made to run away from the battle field just as the leaves are seen falling from the trees with the gust of winds. The Sword of Kalki avtar was struck with such a force that no one had the courage to face it, and finally all of them ran away from the battle ground leaving behind their arrows. (399)

### ਸਪ੍ਰਿਆ ਛੰਦ

ਕਹੂੰ ਭਟ ਮਿਲਤ ਮੁਖਿ ਮਾਰ ਉਚਾਰਤ । ਕਹੂੰ ਭਟ ਭਾਜਿ ਪੁਕਾਰਤ ਆਰਤ ।  
ਕੇਤਕ ਜੋਧ ਫਿਰਤ ਦਲ ਗਾਹਤ । ਕੇਤਕ ਜੂਝ ਬਰੰਗਨ ਬਯਾਹਤ । ੪੦੦ ।

### Supiria Chhand

kahun bhat milat mukh maar ucharat. kahun bhat bhaaj pukarat arat.  
ketak jodh phirat dal gahat. ketak jujh barungan bayahat. (400)

ਕਹੂੰ ਬਰ ਬੀਰ ਫਿਰਤ ਸਰ ਮਾਰਤ । ਕਹੂੰ ਰਣ ਛੋਡਿ ਭਜਤ ਭਟ ਆਰਤ ।  
ਕੋਈ ਡਰੁ ਡਰਿ ਹਨਤ ਰਣਿ ਜੋਧਾ । ਕੋਈ ਮੁਖਿ ਮਾਰ ਰਟਤ ਕਰਿ ਕੋਧਾ । ੪੦੧ ।

kahun bar beer phirat sar marat. kahun runn chhod bhajat bhat arat.  
koiee dar daar hanat runn jodha. koiee mukh maar ratat kar karodha. (401)

ਕੋਈ ਖਗ ਖੰਡਿ ਗਿਰਤ ਰਣਿ ਛਤ੍ਰੀ । ਕੇਤਕ ਭਾਗਿ ਚਲਤ ਤ੍ਰਸਿ ਅਤ੍ਰੀ ।  
ਕੇਤਕ ਨਿਭ੍ਰਮ ਜੁਧ ਮਚਾਵਤ । ਆਹਵ ਸੀਝਿ ਦਿਵਾਲਯ ਪਾਵਤ । ੪੦੨ ।  
koiee khag khand girat runn chhatri. ketak bhaag chalat tras atri.  
ketak nibharam judh machavat. ahav seejh divaley pavat. (402)

ਕੇਤਕ ਜੂਝਿ ਮਰਤ ਰਣ ਮੰਡਲਿ । ਕੋਈਕੁ ਭੋਦਿ ਚਲੇ ਬ੍ਰਹਮੰਡਲ ।  
ਕੋਈਕੁ ਆਨਿ ਪ੍ਰਹਾਰਤ ਸਾਗੈ । ਕੇਤਕ ਭੰਗਿ ਗਿਰਤ ਹੁਇ ਆਗੈ । ੪੦੩ ।  
ketak jujh marat runn mandal. koieeka bhed chalai brehmandal.  
koieeko aan parharat sangai. ketak bhang girat hoiai angai. (403)

### ਬਿਸੇਖ ਛੰਦ

ਭਾਜਿ ਬਿਨਾ ਭਟ ਲਾਜ ਸਬੈ ਤਜਿ ਸਾਜ ਜਹਾ । ਨਾਚਤ ਭੂਤ ਪਿਸਾਚ ਨਿਸਾਚਰ ਰਾਜ ਤਹਾ ।  
ਦੇਖਤ ਦੇਵ ਅਦੇਵ ਮਹਾ ਰਣ ਕੋ ਬਰਨੈ । ਜੂਝ ਭਯੋ ਜਿਹ ਭਾਤਿ ਸੁ ਪਾਰਖ ਸੋ ਕਰਨੈ । ੪੦੪ ।

### Bisekh Chhand

bhaaj bina bhat laaj sabai taj saaj jaha.  
nachat bhoot pisach nisachar raj taha.  
dekhat dev adev maha runn ko barnai.  
jujh bhiou jeh bhant so parath so karnai. (404)

ਦਾਵ ਕਰੈ ਰਿਸ ਖਾਇ ਮਹਾ ਹਠ ਠਾਨ ਹਠੀ । ਕੋਪ ਭਰੇ ਇਹ ਭਾਤ ਸੁ ਪਾਵਕ ਜਾਨੁ ਭਠੀ ।  
ਕ੍ਰਧ ਭਰੇ ਰਣਿ ਛਤ੍ਰਜ ਅਤ੍ਰਣ ਝਾਰਤ ਹੈ । ਭਾਜਿ ਚਲੈ ਨਹੀ ਪਾਵ ਸੁ ਮਾਰਿ ਪੁਕਾਰਤ ਹੈ । ੪੦੫ ।  
daav karai ris khaie maha hath thaan hathi.  
kop bharai eh bhant so pavak jaan bhathi.  
karudh bharai runn chhataraj atrain jharat hai.  
bhaaj chalai nahi paar so haar pukarat hai. (405)

### **Supiriya Chhand**

At places the warriors are shouting 'Kill them, Kill them' while at other places, they were running away being fully in pain and shouting for help. Many of the warriors are subduing the enemy ranks, while many others have faced death while fighting, whom the fairies are (marrying) taking to heavens. (400)

At places, the warriors are shooting arrows, while at other places some warriors, in pain, are running away from the field. Some warriors, being free from the fear of enemy, are facing and killing the enemy, are facing and killing the enemy in the battle field. Many warriors, getting enraged, are shouting, kill them with their (mouth) voice. (401)

Many of the Kashatriyas, being cut into pieces with the striking of Swords, are falling down on the ground, while some of them, out of fear, are running away from the field. Some warriors are engrossed in the fighting without any hesitation (fear), and proceed to heavens. (facing death). (402)

Some warriors have faced death by fighting in the battle ; while many others have withdrawn themselves from the worldly affairs. Many others are striking with the spears and the limbs of the warriors are falling down, being cut away in fighting. (403)

### **Bisunkh Chhand**

All the warriors, forgetting about their prestige (honour) and having their weapons, were running away from the battle-front. The King of evil spirits, demons and pisaches was dancing there. The god and demons were both watching the great battle. Who could describe the full version of this battle ? This battle was raging like the earlier battle fought between Arjuna and king karan. (404)

The great warriors are obstinate, and are making use of various war tactics with great rage.

They are filled with anger as if they are like the kilu fire. Fully engaged (warriors) Kashatriyas are using their weapons. They do not try to run away (from the field), and are shooting to kill the enemy with their feet fully settled there. (405)

ਦੇਖਤ ਹੈ ਦਿਵ ਦੇਵ ਧਨੈ ਧਨਿ ਜੰਪਤ ਹੈ । ਭੂਮ ਅਕਾਸ ਪਤਾਲ ਚਵੇ ਚਕ ਕੰਪਤ ਹੈ ।  
ਭਾਜਤ ਨਾਹਿਨ ਬੀਰ ਮਹਾ ਰਣਿ ਗਾਜਤ ਹੈ । ਜਛ ਭੁਜੰਗਨ ਨਾਰਿ ਲਖੇ ਛਬਿ ਲਾਜਤ ਹੈ । ੪੦੬ ।

dekhat hai div dev dhanai dhan janpat hai.  
bhoom akas patal chavo chak kempat hai.a  
bhajat nahin beer maha runn gajat hai.  
jachh bhujangan naar lakhai chhab lajat hai. (406)

ਧਾਵਤ ਹੈ ਕਰਿ ਕੋਪ ਮਹਾ ਸੁਰ ਸੂਰ ਤਹਾ । ਮੰਡਤ ਹੋ ਬਿਕਰਾਰ ਭਯਮਕਰ ਜੁਪ ਜਹਾ ।  
ਪਾਵਤ ਹੈ ਸੁਰ ਨਾਰਿ ਸੁ ਸਾਮੁਹਿ ਜੁਝਤ ਹੈ । ਦੇਵ ਅਦੇਵ ਗੰਧੂਬ ਸਬੈ ਕ੍ਰਿਤ ਸੁਝਤ ਹੈ । ੪੦੭ ।

dhavat hai kar kop maha sur soor taha.  
mandat hai bikrar bheymkar judh jaha.  
pavat hai sur naar so samuhai jujhat hai.  
dev adev gandharab sabai kirat sujhat hai. (407)

#### ਚੰਚਲਾ ਛੰਦ

ਮਾਰਬੋ ਕੋ ਤਾਹਿ ਤਾਕਿ ਧਾਏ ਬੀਰ ਸਾਵਧਾਨ । ਹੋਨ ਲਾਗੇ ਜੁਪ ਕੇ ਜਹਾ ਤਹਾ ਸਬੈ ਬਿਧਾਨ ।  
ਭੀਮ ਭਾਤਿ ਧਾਇ ਕੈ ਨਿਸੰਕ ਘਾਇ ਕਰਤ ਆਇ । ਜੁਝਿ ਜੁਝ ਕੈ ਮਰੈ ਸੁ ਦੇਵ ਲੋਕਿ ਬਸਤ ਜਾਇ । ੪੦੮ ।

#### Chanchala Chhand

marbai ko tahai taak dhaie beer savdhan.  
hon lagai judh ko jahan taha sabai bidhan.  
bheem bhant dhaie kai nisunk ghai karat aie.  
jujh jujh kai marai so dev loh basat jaie. (408)

ਤਾਨਿ ਤਾਨਿ ਬਾਨ ਕੋ ਅਜਾਨੁ ਬਾਹ ਧਾਵਹੀ । ਜੁਝਿ ਜੁਝ ਕੈ ਮਰੈ ਅਲੋਕ ਲੋਕ ਪਾਵਹੀ ।  
ਰੰਗ ਜੰਗਿ ਅੰਗ ਨੰਗ ਅੰਗਿ ਹੋਇ ਪਰਤ । ਟੁਕਿ ਟੁਕਿ ਹੋਇ ਗਿਰੈ ਸੁ ਦੇਵ ਸੁੰਦਰੀਨਿ ਬਰਤ । ੪੦੯ ।

taan taan baan ko ajan bah dhavhi.  
jujh jujh kai marai alok lok pavhi.  
rung jung ang nangh bhang ang hoiai parat.  
tuk took hoiai girai so dev Sundareen barat. (409)

#### ਤ੍ਰਿਤ੍ਰਕਾ ਛੰਦ

ਤ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਤੀਰੀ । ਬ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਬੀਰੀ ।  
ਦ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਚੋਲੀ । ਬ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਬੋਲੀ । ੪੧੦ ।

#### Tritrraka Chhand

trirrit teerung. brirr rirrar beerung.  
drirr rirr dholung. brirr rirr bolung. (410)

ਤ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਤਾਜੀ । ਬ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਬਾਜੀ ।  
ਤ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਹਾਥੀ । ਸ੍ਰਿਤ੍ਰਿਤ੍ਰਿਤ ਸਾਥੀ । ੪੧੧ ।  
trirr rirr taaji. rirrar baaji.  
hirarrat haathi. mirrar rrit Saathi. (411)

The heavenly gods watch the great battle being fought therein, and thank their stars. All the three worlds viz. Earth, Skies and nether lands and the four regions are trembling. The warriors do not run away from the battle ground, rather they are roaring to kill the enemy. The (women) female folk of devils, snakes, are getting enamoured (feeling belittled) by seeing their beauty. (406)

Fully enraged, the warriors are shouting in a loud voice and are launching an attack at the place, where a fearfull (terrible) and fercious battle is being fought. The warriors, who engage himself in the fighting, attract the attention of the godly-women and the fairies run forward to acquire their bodies. All the gods, demons and musicians etc. get to know (acknowledge) the honour of the Kalki Incarnation. (407)

### **Canchala Chhand**

To kill him, the young warriors have been attacking him with great care taking an aim at him. Wherever possible, the means of fighting a battle are being worked out. They are attacking like Bhim with great force, and are inflicting wounds at the enemy. The warriors, who die fighting, proceed to the heavens. (408)

The warriors, with long arms upto the knees, are pulling (stretching) the bows upto the maximum, and are moving around with speed. Those of the soldiers, who die fighting, proceed to the heavens. In case any limb of the warriors, engaged in the fighting spree, gets naked (uncovered), then it is cut down soon and falls on the ground. The warriors are being cut down in pieces, when the godly women (fairies) are getting married to (are taking care of). (409)

### **Trirrka Chhand**

The arrows are being shot with a funny noise, while the brave men are roaring and the drums are beating aloud ; which make a particular sound. (410)

The arabic horses (Taji horses) are braying and are dancing around, while the elephants, alongwith their companious, are trumpeting aloud. (411)

ਬ੍ਰਿੜਿਤ ਬਾਣੈ । ਜ੍ਰਿੜਿਤ ਜੁਆਣੈ ।  
 ਫ੍ਰਿੜਿਤ ਛੋਰੈ । ਜ੍ਰਿੜਿਤ ਜੋਰੈ । ੪੧੨ ।  
 birarr rit bannung. jirarr rit juanung.  
 Chirarr rit chhorain. jirarr rit jorung. (412)

ਖ੍ਰਿੜਿਤ ਖੇਤੈ । ਪ੍ਰਿੜਿਤ ਪ੍ਰੇਤੈ ।  
 ਝ੍ਰਿੜਿਤ ਨਾਚੈ । ਰਿੜਿਤ ਰਾਚੈ । ੪੧੩ ।  
 khirarr rit khetung. pirarr rirr pretung.  
 jhiarr rira nachai. rirr rit rachai. (413)

ਹ੍ਰਿੜਿਤ ਹੂਰੈ । ਪ੍ਰਿੜਿਤ ਪੂਰੈ ।  
 ਕ੍ਰਿੜਿਤ ਕਾਛੀ । ਨ੍ਰਿੜਿਤ ਨਾਚੀ । ੪੧੪ ।  
 hirarr hirr hurung. prirr rirr purung.  
 kirarr kaachhi. nrirr rit nachi. (414)

ਤ੍ਰਿੜਿਤ ਤੇਰੀ । ਬ੍ਰਿੜਿਤ ਬੇਰੀ ।  
 ਚ੍ਰਿੜਿਤ ਚਮਕੈ । ਝ੍ਰਿੜਿਤ ਝਮਕੈ । ੪੧੫ ।  
 trirr ritung tegung. brirr rirr begung.  
 chirarr chamkai. jhirarr jhamkai. (415)

ਜ੍ਰਿੜਿਤ ਜੋਧੈ । ਕ੍ਰਿੜਿਤ ਕ੍ਰੋਧੈ ।  
 ਜ੍ਰਿੜਿਤ ਜੂਝੈ । ਲ੍ਰਿੜਿਤ ਲੂਝੈ । ੪੧੬ ।  
 jirarrtit judhung. karirrit karodhung.  
 jirarrtit jujhai. lirarrtit loojhai. (416)

ਖ੍ਰਿੜਿਤ ਖੇਤੈ । ਅ੍ਰਿੜਿਤ ਅਚੇਤੈ ।  
 ਬ੍ਰਿੜਿਤ ਬਾਜੀ । ਗ੍ਰਿੜਿਤ ਗਾਜੀ । ੪੧੭ ।  
 Khirarr rit khetung. archrit achetung.  
 birarr rit baaji. gairr rit gaaji. (417)

ਗ੍ਰਿੜਿਤ ਗਜਣੈ । ਭ੍ਰਿੜਿਤ ਭਜਣੈ ।  
 ਕ੍ਰਿੜਿਤ ਰਾਜਾ । ਲ੍ਰਿੜਿਤ ਲਾਜਾ । ੪੧੮ ।  
 grirr rit gajanung. ghrirr rit bhajanung.  
 rirr rit raja. lirarr rit lajaung. (418)

ਖ੍ਰਿੜਿਤ ਖਾਣੈ । ਬ੍ਰਿੜਿਤ ਬਾਣੈ ।  
 ਅ੍ਰਿੜਿਤ ਅੰਗੀ । ਜ੍ਰਿੜਿਤ ਜੰਗੀ । ੪੧੯ ।  
 khirr rit khandai. brirr rit bandai.  
 ararr rit angung. jrirr rit sungung. (419)

The young soldiers are shooting their arrows with great strength (full force). (412)

The evil-spirits, busy in watching the fighting drama in the battle field are dancing around. (413)

The fairies are flying in the sky with gusto and are dancing, being embellished in beautiful ways. (414)

The swords are shining fully and are being brandished squarely. (415)

The warriors are enraged greatly and are engaged in fighting against the enemy.(416)

There are many bodies lying unconscious (dead) in the battle field, while the horses and warriors are also lying dead. (417)

Many (enemy) brave youths are trying to run away from the ground by making cracking noise, which has made the king feel shameful (418)

The various jevalins are laughing at this scene (are shining briskly) and are making different categories of the warriors. Those warriors, who are engrossed in fighting, have their limbs stiffened up (their dead bodies have become stiff). (419)

### ਪਾਧੜੀ ਛੰਦ

ਇਹ ਭਾਤਿ ਸੈਨ ਜੁਝੀ ਅਪਾਰ । ਰਣਿ ਰੋਹ ਕੋਹ ਧਾਏ ਲੁਝਾਰ ।  
ਤਜੀਤ ਬਾਣ ਗਜੀਤ ਬੀਰ । ਉਠੀਤ ਨਾਦ ਭਜੀਤ ਭੀਰ । ੪੨੦ ।

### Padhri Chhand

eh bhant sain jujhi apar. runn roh karoh dhaie lujhar.  
tjant baan gajant beer. Uthant naad bhajant bheer. (420)

ਧਾਏ ਸਬਾਹ ਜੋਧਾ ਸਕੋਪ । ਕਦਤ ਕ੍ਰਿਪਾਣ ਬਾਹੀਤ ਧੋਪ ।  
ਲੁਝੀਤ ਸੂਰ ਜੁਝੀਤ ਅਪਾਰ । ਜਣ ਸੇਤਬੰਧ ਦਿਖੀਅਤ ਪਹਾਰ । ੪੨੧ ।  
dhaie sabah jodha sakop. Kadhat kirpan bahant dhop.  
lujhunt sur jalant apar. jann sarbandh dikhiat pahar. (421)

ਕਟੀਤ ਅੰਗ ਭਭਕੰਤ ਘਾਵ । ਸਿਝੀਤ ਸੂਰ ਜੁਝੀਤ ਚਾਵ ।  
ਨਿਰਖੀਤ ਸਿਧ ਚਾਰਣ ਅਨੀਤ । ਉਚਰੀਤ ਕ੍ਰਿਤ ਜੋਧਨ ਬਿਅੀਤ । ੪੨੨ ।  
katant ang bhabhkant ghaav. Sijant sur jujhant chaav.  
nirkhant sidh charan anant. Uchrant kirat jodhan biant. (422)

ਨਾਚੀਤ ਆਪ ਈਸਰ ਕਰਾਲ । ਬਜੀਤ ਡਉਰੁ ਭੈਕਰਿ ਬਿਸਾਲ ।  
ਪੋਅੀਤ ਮਾਲ ਕਾਲੀ ਕਪਾਲ । ਚਲ ਚਿਤ ਚਖ ਛਾਡੀਤ ਜਾਲ । ੪੨੩ ।  
nachant aap easar karal. bajant bhaur bhaikar bisal.  
peant maal kali kapal. chal chit chakh chhadant jual. (423)

### ਰਸਾਵਲ ਛੰਦ

ਬਜੇ ਘੋਰ ਬਾਜੇ । ਧੁਟੀ ਮੇਘ ਲਾਜੇ ।  
ਖਹੇ ਖੇਤ ਖੜੀ । ਤਜੇ ਤਾਣਿ ਪੜੀ । ੪੨੪ ।

### Rasaval Chhand

bajai ghore baajai. dhunung megh laajai.  
khehai khet khatri. tajai taan patri. (424)

ਗਿਰੈ ਅੰਗ ਭੰਗੀ । ਨਚੇ ਜੰਗ ਰੰਗੀ ।  
ਖੁਲੇ ਖਗ ਖੁਨੀ । ਚੜੇ ਚਉਪ ਦੁਨੀ । ੪੨੫ ।  
girai ang bhangung. nachai jung rungung.  
khulai khug khuni. charrai choup dupi. (425)

ਭਯੋ ਘੋਰ ਜੁਧੀ । ਇਤਿ ਕਾਹਿ ਸੁਧੀ ।  
ਜਿਣਿਓ ਕਾਲ ਰੁਪੀ । ਭਜੇ ਸਰਬ ਭੂਪੀ । ੪੨੬ ।  
bhiou ghore judhung. iti kahai Sudhung.  
jiniou kaal rupung. bhajai sarab bhupung. (426)



### **Padri Chhand**

This is how the grand army is engaged in fighting, while the fighter type youths, getting enraged, are launching an attack. The brave warriors roar loudly and are shooting their arrows. A terrible sound is produced thus, on hearing which the weaklings are trying to run away. (420)

The youth, with healthy and robust-bodies are launching an attack in great rage. They are unsheating their swords and are brandishing their bayonets (rapers) while the brave soldiers are continuing fighting with vengeance. It appears as if the mountains are in sight for bringing grand stones for constructing the bridge. (to enter Lanka). (421)

The limbs are being cut away, while the blood is oozing (drpping) out of the wounds. The warriors are engaged in a decisive war, and are fighting with great zeal. The sidhas (mendicants) are watching the battle, and all the people around are praising the warriors engrossed in fighting. (422)

Shiva himself is engaged in a horrible dance, and a terrible type of ankle-drum is being played. The deadly queen (Kali) is making a necklace of the skulls, whose eyes are very smart and fire is bursting out of her mouth. (423)

### **Rasaval Chhand**

The musical instruments, making strong tunes, were being played on hearing which even the clouds were feeling belittled. The Kashatriya youth were engrossed in fighting against some enemy ranks, and were shooting arrows with wings (flying arrows) with strength. (424)

The limbs of the warriors, being cut away, are falling on the ground in bits and pieces. The brave soldiers were dancing in the battle field, being involved therein with enjoyment. The swords, ready to draw blood from human bodies, were unsheathed, seeing which the warriors were more keenly engrossed (doubly) in fighting. (425)

A terrible battle was being fought which nobody had imagined. All the warriors (Rajas) who had earlier even subdued deadly warriors, were seen running away from the battle field. (426)

ਸਬੈ ਸੈਣ ਭਾਜਾ । ਫਿਰਯੋ ਆਪ ਰਾਜਾ ।  
ਠਟਯੋ ਆਣਿ ਜੁਪੈ । ਭਇਓ ਨਾਦ ਉਪੈ । ੪੨੭ ।  
sabai sain bhaja. phiriou aap raja.  
thatiou aan judhung. bhiou nad udhung. (427)

ਤਜੇ ਬਾਣ ਐਸੇ । ਬਣੈ ਪਤ੍ਰ ਜੈਸੇ ।  
ਜਲੰ ਮੇਘ ਧਾਰਾ । ਨਭੰ ਜਾਣੁ ਤਾਰਾ । ੪੨੮ ।  
tajai baan aisai. banung patar jaisai.  
jalai meggh dhara. nabhung jaan taara. (428)

ਕਰ ਅੰਸਮਾਲੀ । ਸਰੰ ਸਤ੍ਰੁ ਸਾਲੀ ।  
ਚਹੂੰ ਓਰ ਛੁਟੇ । ਮਹਾ ਜੋਧ ਜੁਟੇ । ੪੨੯ ।  
kar ansmali. sarung satar saali.  
chahun aour chhutai. maha jodh jutai. (429)

ਚਲੇ ਕੀਟਕਾ ਸੇ । ਬਢੇ ਟਿਡਕਾ ਸੇ ।  
ਕਨੰ ਸਿੰਧੁ ਰੇਤੰ । ਤਨੰ ਰੋਮ ਤੇਤੰ । ੪੩੦ ।  
Chalai keetka sai. badhai tidka se.  
kanung sindh retung. tanung rome taitung. (430)

ਛੁਟੇ ਸੁਰਣ ਪੁਖੀ । ਸੁਪੰ ਸਾਰ ਮੁਖੀ ।  
ਕਲੰ ਕੰਕ ਪਤ੍ਰੀ । ਤਹੇ ਜਾਣੁ ਛਤ੍ਰੀ । ੪੩੧ ।  
Chhutai sarvaran pukhi. sudhung sar mukhi.  
kalung kalank patri. tahai jaan chhattri. (431)

ਗਿਰੈ ਰੇਤ ਖੇਤੰ । ਨਚੈ ਭੂਤ ਪ੍ਰੇਤੰ ।  
ਕਰੈ ਚਿਤ੍ਰ ਚਾਰੰ । ਤਹੇ ਬਾਣੰ ਧਾਰੰ । ੪੩੨ ।  
girai rait khetung. nachai bhoot preatung.  
karai chitar charung. tajai baan dharung. (432)

ਲਹੈ ਜੋਧ ਜੋਧੰ । ਕਰੈ ਘਾਇ ਕੋਧੰ ।  
ਖਹੈ ਖਗ ਖਗੈ । ਉਠੈ ਝਾਲ ਅਗੈ । ੪੩੩ ।  
lahai jodh-jodhung. karai ghaie karodhung.  
khehai khag khagung. uthai jhaal agai. (433)

ਨਚੇ ਪਖਰਾਲੇ । ਚਲੇ ਬਾਲ ਆਲੇ ।  
ਹਸੇ ਪ੍ਰੇਤ ਨਾਚੈ । ਰਣੰ ਰੰਗਿ ਰਾਚੈ । ੪੩੪ ।  
nachai pakh ralung. chalai baal alai.  
hassai prait nachai. runnung rung rachai. (434)

The whole army was in fact in disarray and running away, seeing which the Raja of Sambhal again entered the battlefield. He started fighting afresh, resulting in great noise, and roar in the field. (427)

The warriors were shooting arrows just as in a storm the leaves are falling away from the trees or in a cloudy weather rain drops are falling or the stars are falling apart from the skies. (428)

The arrows are penetrating the enemy just as the rays of the Sun pierce through. The arrows are being shot from both the sides, and a grand battle was raging. (429)

The army was moving slowly like the worms like an huge army of soldiers, or was like the sand particles on the sea shore or like the hair on a human body. (430)

The arrows with golden wings were being shot, whose iron, like edge was shining. It appears the Kashatriyas had shot arrows like the wings of the crows. (431)

The warriors were falling in the battle field like the granules of sand, while the demons and evil spirits were dancing around like beautiful portraits, as the arrows are being fired like a shower of rain. (432)

The warriors look at the enemy ranks with disdain and being enraged cause great wounds on the enemy ; as the swords are striking against enemy swords. One could see fire sparks from the striking swords. (433)

The horse riders, riding the saddles are dancing around. The warriors are engrossed fully in fighting only. (434)

ਨਚੇ ਪਾਰਬਤੀਸੰ । ਮੰਡਿਓ ਜੁਧ ਈਸੰ ।  
 ਦਸੰ ਦਿਓਸ ਕੁਧੰ । ਭਯੋ ਘੋਰ ਜੁਧੰ । ੪੩੫ ।  
 nachai parbateesung. mandiou judh easung.  
 dasung deous kudhung. bhious ghor judhung. (435)

ਪੁਨਰ ਬੀਰ ਤਯਾਗਯੋ । ਪਰੀ ਦ੍ਰੋਹ ਭਾਗਯੋ ।  
 ਫਿਰਯੋ ਫੇਰਿ ਐਸੇ । ਕ੍ਰੋਧੀ ਸਾਪ ਜੈਸੇ । ੪੩੬ ।  
 punar beer bhayagiou. pagung davaik bhagiou.  
 phirious pher aisai. karodh saap jaisai. (436)

ਪੁਨਰ ਜੁਧ ਮੰਡਿਓ । ਸਰੰ ਓਘ ਛੰਡਿਓ ।  
 ਤਜੇ ਬੀਰ ਬਾਣੰ । ਮ੍ਰਿਤੰ ਆਇ ਤ੍ਰਾਣੰ । ੪੩੭ ।  
 punar judh mandiou. sarung oagh chandious.  
 tajai veer baanung. mirtang aie tranung. (437)

ਸਭੈ ਸਿਧ ਦੇਖੋ । ਕਲੰਕ੍ਰਿਤ ਲੇਖੋ ।  
 ਧਨੰ ਧੰਨਿ ਜੰਧੋ । ਲਖੋ ਭੀਰ ਕੰਧੋ । ੪੩੮ ।  
 sabhi sidh dekhai. kalunk kirat lekhai.  
 dhan dhan janpai. lakhai bheer kampai. (438)

#### ਨਰਾਜ ਛੰਦ

ਆਨਿ ਆਨਿ ਸੂਰਮਾ ਸੰਧਾਨਿ ਬਾਨ ਧਾਵਹੀ ।  
 ਰੂਝਿ ਜੁਝ ਕੈ ਮਰੈ ਸੁ ਦੇਵ ਨਾਰਿ ਪਾਵਹੀ ।  
 ਸੁ ਰੀਝਿ ਰੀਝਿ ਅਛਰਾ ਅਲਫ ਸੂਰਣੋ ਬਰੈ ।  
 ਪ੍ਰਬੀਨ ਬੀਨਿ ਬੀਨ ਕੈ ਸੁਧੀਨ ਪਾਨਿ ਕੈ ਧਰੈ । ੪੩੯ ।

#### Naraj Chhand

aan aan surma sandhan thaan dhavhin.  
 rujh jujh kai marai so dev naar pavhin.  
 So reejh reejh achhra alachh surno barain.  
 parbeen been been kai sabeen paan kai dharai. (439)

ਸਨਧ ਬਧ ਅਧ ਹੈ ਬਿਰੁਧਿ ਸੂਰ ਧਾਵਹੀ ।  
 ਸੁ ਕ੍ਰੋਧ ਸਾਗ ਤੀਛਣੰ ਕਿ ਤਾਕਿ ਸਤ੍ਰ ਲਾਵਹੀ ।  
 ਸੁ ਰੂਝਿ ਜੁਝ ਕੈ ਗਿਰੈ ਅਲੁਝ ਲੁਝ ਕੈ ਹਠੀ ।  
 ਅਬੁਝ ਓਰਿ ਧਾਵਹੀ ਬਨਾਇ ਸੈਨ ਏਕਠੀ । ੪੪੦ ।  
 dhanukh budh ap havai birudh sur dhavhin.  
 so karodh sang teechhanung ke takai satar laghin.  
 so jujh jujh kai gerai aluch loojh kai chali.  
 ajujh aour dhavhi banaie sain ekni. (440)

Shiva is also dancing around, as he is collecting skulls from the battle. There is anger reigning in all the ten directions, as a fierce battle is raging all around. (435)

Then the warriors have deserted the battle ground and have stepped backwards by two steps, and then suddenly return with vengeance like the snake, which recoils backwards suddenly with rage. (436)

They have started fighting once again, and great many arrows have been shot. The brave soldiers shoot arrows as if sudden death had dawned with force. (437)

All the Sidhas are watching the fun (battle) and are writing praises for the Kalki Incarnation. They are raising voices (songs) in praise of Kalki seeing which the weaklings are trembling. (438)

#### **Naraj Chhand**

The brave soldiers, taking aim of their arrows, are advancing forward, and face death being engrossed in fighting. They attain the company of the fairies. The godly women, being interested in the young soldiers, marry them, and select the warriors of their own choice, who are still conscious, and clasp their hands. (439)

The armed youth, with great excitement and effort launch an attack by coming face to face against the enemy. By making critical remarks and taking an aim at the enemy the warriors kill the enemy ranks. They continue fighting in the battle field and finally fall down on the ground, while obstinate soldiers continue fighting without any reservations. By amassing their soldiers, they launch an attack on a unattended side (corner) unawares. (440)

**ਸੰਗੀਤ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ**

ਕਾਗੜਦੀ ਕੋਪਾ ਰਾਗੜਦੀ ਰਾਜਾ । ਘਾਗੜਦੀ ਘੋਰੇ ਬਾਗੜਦੀ ਬਾਜਾ ।  
ਫਾਗੜਦੀ ਫੀਲੀ ਛਾਗੜਦੀ ਛੂਟੇ । ਸਾਗੜਦੀ ਸੂਰੀ ਜਾਗੜਦੀ ਜੁਟੇ । ੪੪੧ ।

**Sangeet bhujang prayat Chhand**

kagarrdung kopa. ragarrdung raja.  
ghagarrdung ghorai. bagarrdung baaja.  
phagarrdung pheelung. chagarrdung chhutai.  
sagarrdung surang. jagarrdung jutai. (441)

ਬਾਗੜਦੀ ਬਾਜੇ ਨਾਗੜਦੀ ਨਗਾਰੇ । ਜਾਗੜਦੀ ਜੋਧਾ ਮਾਗੜਦੀ ਮਾਰੇ ।  
ਡਾਗੜਦੀ ਡਿਗੇ ਖਾਗੜਦੀ ਖੂਨੀ । ਚਾਗੜਦੀ ਚਉਪੈ ਦਾਗੜਦੀ ਦੂਨੀ । ੪੪੨ ।

bagarrdung baajai. nagarrdung nagarai. jagarrdung jodha. magarrdung maarai.  
dagarrdung digai. khagarrdung khuni. chagarrdung choupai. dagarrdung duni. (442)

ਹਾਗੜਦੀ ਹਸੇ ਸਾਗੜਦੀ ਸਿਧੀ । ਭਾਗੜਦੀ ਭਾਜੇ ਬਾਗੜਦੀ ਬ੍ਰਿਧੀ ।  
ਛਾਗੜਦੀ ਛੂਟੇ ਤਾਗੜਦੀ ਤੀਰੀ । ਜਾਗੜਦੀ ਜੁਟੇ ਬਾਗੜਦੀ ਬੀਰੀ । ੪੪੩ ।

hagarrdung hassai sagarrdung sidhung.  
bhagarrdung bhaajai bagarrdung birdung.  
chhagarrdung chhutai taagarrdung teerung.  
jagarrdung jutai bagarrdung beerung. (443)

ਕਾਗੜਦੀ ਕੁਹਕੇ ਬਾਗੜਦੀ ਬਾਣੀ । ਫਾਗੜਦੀ ਫਰਕੇ ਨਾਗੜਦੀ ਨਿਸਾਣੀ ।  
ਬਾਗੜਦੀ ਬਾਜੀ ਭਾਗੜਦੀ ਭੇਰੀ । ਸਾਗੜਦੀ ਸੈਣੀ ਫਾਗੜਦੀ ਫੇਰੀ । ੪੪੪ ।

kagarrdung kohkai bagarrdung bannung.  
phagarrdung pharkai nagarrdung nisanung.  
bagarrdung baaji bhagarrdung bheri.  
sagarrdung sainung phagarrdung pheri. (444)

ਭਾਗੜਦੀ ਭੀਰੀ ਕਾਗੜਦੀ ਕੰਪੈ । ਮਾਗੜਦੀ ਮਾਰੇ ਜਾਗੜਦੀ ਜੰਪੈ ।  
ਛਾਗੜਦੀ ਛੂਪ੍ਰ ਬਾਗੜਦੀ ਭਾਜੇ । ਚਾਗੜਦੀ ਚਿਤੀ ਲਾਗੜਦੀ ਲਾਜੇ । ੪੪੫ ।

bhagarrdung bheerung hagarrdung kampai.  
magarrdung naarai jagarrdung jampai.  
chhagarrdung chhaprung bhagarrdung bhajai.  
chagarrdung chitai lagarrdung laajai. (445)

ਛਾਗੜਦੀ ਛੋਰਿਓ ਰਾਗੜਦੀ ਰਾਜੀ । ਸਾਗੜਦੀ ਸੈਣੀ ਭਾਗੜਦੀ ਭਾਜਾ ।  
ਛਾਗੜਦੀ ਛੂਟੇ ਬਾਗੜਦੀ ਬਾਣੀ । ਰਾਗੜਦੀ ਰੋਕੀ ਦਾਗੜਦੀ ਦਿਸਾਣੀ । ੪੪੬ ।

chhagarrdung chhoriou ragarrdung rajung.  
sagarrdung sainung bhagarrdung bhaaja.  
chhagarrdung chhutai bagarrdung baarung.  
ragarrdung roki dagarrdung disanung. (446)

### **Sangeet Bhujang Prayat Chhand**

The Raja of Sambhal had got enraged, a drum beat of high note has been sounded, and the elephants have been let loose for an attack, while the warriors have got involved in fighting. (441)

The kettle-drums have been sounded, and the warriors are shouting to kill the enemy. (kill them, kill them). The warriors drenched in blood, are falling down, and there is double the zeal among the brave soldiers. (442)

The (mendicants) Sidhas, on watching the battle, are laughing. Even great warriors are running away, and the arrows are being shot around, while the (Young) brave soldiers are engaged in fighting. (443)

The arrows are being shot with a hissing sound and the flags are fluttering around. The musical instruments are being played. The army has been ordered to return. (444)

The weaklings are trembling ; and the beleagured ones are shouting sounds of repentance. (Not again, Not again), and are running away quickly, though they are feeling ashamed at heart. (445)

Kalika Incarnation has let the Sambhal Raja go away (forgiven him), while his army is running away. The arrows are being shot, which have blocked the various passages. (to escape). (446)



ਮਾਗੜਦੀ ਮਾਰੇ ਬਾਹੜਦੀ ਬਾਣੀ । ਟਾਗੜਦੀ ਟੂਟੇ ਤਾਗੜਦੀ ਤਾਣੀ ।  
ਲਾਗੜਦੀ ਲਾਗੇ ਦਾਗੜਦੀ ਦਾਹੇ । ਡਾਗੜਦੀ ਡਾਰੇ ਬਾਗੜਦੀ ਬਾਹੇ । ੪੪੭ ।

magarrdung maarai bagarrdung baanung.

Tagarrdung tutai ragarrdung taanung.

lagarrdung laagai dagarrdung dahai.

dagarrdung darai bagarrdung bahai. (447)

ਬਾਗੜਦੀ ਬਰਖੇ ਫਾਗੜਦੀ ਫੂਲੀ । ਮਾਗੜਦੀ ਮਿਟਿਓ ਸਾਗੜਦੀ ਸੂਲੀ ।  
ਮਾਗੜਦੀ ਮਾਰਿਓ ਭਾਗੜਦੀ ਭੂਪੀ । ਕਾਗੜਦੀ ਕੋਪੇ ਰਾਗੜਦੀ ਰੂਪੀ । ੪੪੮ ।

bagarrdung barkhai phagarrdung phulang.

magarrdung mitiou sagarrdung sulang.

magarrdung maariou bhagarrdung bhoopung.

kagarrdung kumpai ragarrdung rupung. (448)

ਜਾਗੜਦੀ ਜੀਪੇ ਪਾਗੜਦੀ ਪਾਨੀ । ਦਾਗੜਦੀ ਦੇਵੀ ਆਗੜਦੀ ਆਨੀ ।  
ਸਾਗੜਦੀ ਸਿਧੀ ਕਾਗੜਦੀ ਕ੍ਰਿਤ । ਬਾਗੜਦੀ ਬਨਾਏ ਕਾਗੜਦੀ ਕਬਿਤੀ । ੪੪੯ ।

jagarrdung jampai pagarrdung paanung.

dagarrdung devung agarrdung aanung.

Sagarrdung sidhung kagarrdung kirat.

bagarrdung banaie kagarrdung kabitung. (449)

ਰਾਗੜਦੀ ਗਾਵੈ ਕਾਗੜਦੀ ਕਬਿਤੀ । ਧਾਗੜਦੀ ਧਾਵੈ ਬਾਗੜਦੀ ਬ੍ਰਿਤੀ ।  
ਹਾਗੜਦੀ ਹੋਹੀ ਜਾਗੜਦੀ ਜਾਤ੍ਰਾ । ਨਾਗੜਦੀ ਨਾਚੈ ਪਾਗੜਦੀ ਪਾਤ੍ਰਾ । ੪੫੦ ।

ragarrdung gavai kagarrdung kabitung.

dhagarrdung dhavai bagarrdung bitarung.

hagarrdung hohi jagarrdung jatara.

nagarrdung nachai pagarrdung patra. (450)

#### ਪਾਧਰੀ ਛੰਦ

ਸੰਭਰ ਨਰੇਸ ਮਾਰਿਓ ਨਿਦਾਨ । ਢੋਲੀ ਮਿਦੰਗ ਬਜੇ ਪ੍ਰਮਾਨ ।  
ਭਾਜੇ ਸੁਬੀਰ ਤਜਿ ਜੁਧ ਤ੍ਰਾਸਿ । ਤਜਿ ਸਸਤ੍ਰ ਸਰਬ ਹੈ ਚਿਤਿ ਨਿਰਾਸ । ੪੫੧ ।

#### Padhri Chhand

san bhar nares mariou nidan.

dholung midung bujai parman.

bhakai subeer taj judh tras.

taj satar sarab havai chit niras. (451)

ਬਰਖੰਤ ਦੇਵ ਪੁਹਪਣ ਬ੍ਰਿਸਟ । ਹੋਵੰਤ ਜਗ ਜਹ ਤਹ ਸੁ ਇਸਟ ।  
ਪੁਜੰਤ ਲਾਗ ਦੇਵੀ ਕਰਾਲ । ਹੋਵੰਤ ਸਿਧ ਕਾਰਜ ਸੁ ਚਾਲ । ੪੫੨ ।  
barkhant dev pohpan brisat. hovant jug jeh the so isat.  
pujant laag devi karal. hovant sidh karaj so dhaal. (452)



The arrows are being shot continuously while the morale of the enemy is completely pulled down (broken). They are being burnt away with the (agni) burning arrows. (full of fire), while the rest have been made to flee. (447)

The flowers are being showered, and the residents of Sambhal have heaved a sigh of relief (their hardships are over). The Raja has been killed, and the Kalki Incarnation appears to be fully enraged. (in great anger). (448)

They are all shouting praises of the Kalki avtar. (pouring praises). The Sidhas have made poems of praises for Kalki avtar. (449)

People are singing songs of praise. (Kabits). Many of the servants (menials) are running ; as for them a view of Kalki avtar is like a pilgrimage, while the young fairies are dancing around. (450)

### **Padhri Chhand**

Finally the Sambhal Raja was killed, and the drums or kettle-drums are being sounded (beaten) in a prescribed manner. Some of the warriors, out of fear, are running away from the battle-ground. Being completely dejected, they have given up their arms. (451)

The gods are showering flowers (over Kalki) and wherever possible, as per their gods, people are engaged in performing Yagnas. They are involved in the worship of the horrible looking goddess. All the functions have been completed (carried out) successfully. (452)

ਪਵੰਤ ਦਾਨ ਜਾਚਕ ਦੁਰੰਤ । ਭਾਖੰਤ ਕ੍ਰਿਤ ਜਹ ਤਹ ਬਿਅੰਤ ।  
 ਜਗ ਧੂਪ ਦੀਪ ਜਗਿ ਆਦਿ ਦਾਨ । ਹੋਵੰਤ ਹੋਮ ਬੇਦਨ ਬਿਧਾਨ । ੪੫੩ ।  
 pavant daan jachak durant. bhakhant kirat jeh the beant.  
 jug dhoop deep jug aad daan. hovant home bedan bidan. (453)

ਪੂਜੰਤ ਲਾਗ ਦੇਬੀ ਦੁਰੰਤ । ਤਜਿ ਸਰਬ ਕਾਮ ਜਹ ਤਹ ਮਹੰਤ ।  
 ਬਾਧੀ ਧੁਜਾਨ ਪਰਮ ਪ੍ਰਚੰਡ । ਪ੍ਰਚੁਰਿਓ ਸੁ ਧਰਮ ਖੰਡੇ ਅਖੰਡ । ੪੫੪ ।  
 pujant laag debi durant. taj sarab kaam jeh the mahant.  
 badh dhujan parmung parchand. parchuriou so dharam khandi akhand. (454)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਕਲਕੀ ਅਵਤਾਰ ਸੰਭਰ ਨਰੇਸ ਬਧਹ  
 ਬਿਜਯ ਭਟੋਤ ਨਾਮ ਪ੍ਰਥਮ ਧਿਆਇ ਬਰਨਨੰ ਸਮਾਪਤੰ ।  
 ਸਤੁ ਸੁਭਮ ਸਤੁ । ੧ ।  
 it Sri Bachittar Natak granthai Kalki avtar Sambhar nares badheh  
 bijai bhait naam pratham dhiae barnung Samapatung.  
 Sabh Subham Sat. (1)

ਅਬ ਦੇਸੰਤਰ ਜੁਧ ਕਥਨੰ  
 ਰਸਾਵਲ ਛੰਦ  
 ਹਣਯੋ ਸੰਭਰੇਸੰ । ਚਤੁਰ ਚਾਰੁ ਦੇਸੰ ।  
 ਚਲੀ ਧਰਮ ਚਰਚਾ । ਕਰੈ ਕਾਲ ਅਰਚਾ । ੪੫੫ ।  
**Ab desantar judh kathanung**  
**Rasawal Chhand**  
 haniou sumbhresung. chatur charr desung.  
 chali dharam charcha. karai kaal archa. (455)

ਜਿਤਿਓ ਦੇਸ ਐਸੇ । ਚਤਿਓ ਕੋਪ ਕੈਸੇ ।  
 ਬੁਲਿਓ ਸਰਬ ਸੈਣੰ । ਕਰੇ ਰਕਤ ਨੈਣੰ । ੪੫੬ ।  
 jitiou des aisai. charriou kope kaisai.  
 buliou sarab sainung. karai rahat nainung. (456)

ਦਈ ਜੀਤ ਬੰਬੰ । ਗਡਿਓ ਜੁਧ ਖੰਡੰ ।  
 ਚਮ੍ਹੰ ਚਉਪਿ ਚਾਲੀ । ਬਿਰਾ ਸਰਬ ਹਾਲੀ । ੪੫੭ ।  
 daiee jeet bumbung. gadiou judh khebhung.  
 chamun choup chali. bira sarab hali. (457)

ਉਠੀ ਕੀਪਿ ਐਸੇ । ਨੰਦ ਨਾਵ ਜੈਸੇ ।  
 ਚੜੇ ਚਉਪਿ ਸੁਰੰ । ਰਹਿਓ ਧੂਰ ਪੁਰੰ । ੪੫੮ ।  
 uthi kope aisai. nadung naar jaisai.  
 charrai choup surang. rehiou dhoor purang. (458)

Innumerable beggars are receiving their charities, and everywhere people are singing praises of Kalki Incarnation. In the Country everywhere Charities, Yagnas, religions fervours are performed and how Yagnas are being performed as per Vedic rites.(453)

People are worshipping the all powerful goddess. The mahants have stopped all their formal and wasteful activities. Large flags are fluttering over all temples. Religion is being preached by killing foolish warriors. (454)

Here the victory of Kalki avtar in Bachittar Natak is Completed, alongwith the version of the death of 'Sambhal Raja' from the first Chapter (is completed): All is well so far. (1)

**Now the episode of the battles in other Countries begins.**

**Rasaval Chhand**

The Raja of Sambhal had been killed, and a wave of religious fervour has spread throughout the fourteen regions. (whole area). The worship of the (Sri Kaal) Lord has started again. (455)

Thus the whole country had been won over. The Kalki Incarnation, getting enraged, has launched an attack, having called in the whole army, with anger in his eyes. (with eyes red with blood).. (456)

The Victory-drum had been sounded, and a pillar had been installed in the battle-ground. The army is marching with great zeal, while the whole area is trembling (with fear). (457)

The whole area is shaken up just as a boat gets shaken up in the river, while the warriors are in high spirits. The sky is over cast with the dust raised with the thumping of feet. (458)

ਛੁਭੇ ਛਤ੍ਰਧਾਰੀ । ਅਣੀ ਜੋਤਿ ਭਾਰੀ ।  
 ਚਲੇ ਕੋਪਿ ਐਸੇ । ਬ੍ਰਿਤੰ ਇੰਦ੍ਰੁ ਜੈਸੇ । ੪੫੯ ।  
 chhubhai chhatardhari. ani jorr bhari.  
 chalai hope aisai. britung Inder jaisai. (459)

ਸੁਭੈ ਸਰਬ ਸੈਣ । ਕਥੈ ਕੋਣ ਬੈਣ ।  
 ਚਲੀ ਸਾਜਿ ਸਾਜਾ । ਬਜੈ ਜੀਤ ਬਾਜਾ । ੪੬੦ ।  
 Subhai sarab sainung. kathai kaun bainung.  
 chali saaj sasa. bajai jeet bhaaji. (460)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਜਿਣੇ ਗਖਰੀ ਪਖਰੀ ਖਗਧਾਰੀ । ਹਣੇ ਪਖਰੀ ਭਖਰੀ ਔ ਕੰਧਾਰੀ ।  
 ਗੁਰਜਿਸਤਾਨ ਗਾਜੀ ਰਾਜੀ ਰੋਹਿ ਰੂਮੀ । ਹਣੇ ਸੂਰ ਬੰਕੇ ਗਿਰੇ ਝੁਮਿ ਭੂਮਿ । ੪੬੧ ।

### Bhujang prayat Chhand

jinnai gakhri pakhri khagdhari. hanai pakhri bhakhri au gandhari.  
 gurjistann gaji raji hoihi rumi. hano sur bankai girai jhum bhoomi. (461)

ਹਣੇ ਕਾਬੁਲੀ ਬਾਬਲੀ ਬੀਰ ਬਾਕੇ । ਕੰਧਾਰੀ ਹਰੇਵੀ ਇਰਾਕੀ ਨਿਸਾਕੇ ।  
 ਬਲੀ ਬਾਲਖੀ ਰੋਹਿ ਰੂਮੀ ਰਜੀਲੇ । ਭਜੇ ਤ੍ਰਾਸ ਕੈ ਕੈ ਭਟੇ ਬੰਦ ਢੀਲੇ । ੪੬੨ ।  
 hanai kabuli babli beer bankai. kandhari harevi iraki nisankai.  
 bali balkhi rohai tumi taji lai. bhajai tras kai kai bhaie band dheelai. (462)

ਤਜੇ ਅਸਤ੍ਰੁ ਸਸਤ੍ਰੁ ਸਜੇ ਨਾਰਿ ਭੇਸੀ । ਲਜੈ ਬੀਰ ਧੀਰੀ ਚਲੇ ਛਾਡਿ ਦੇਸੀ ।  
 ਗਜੀ ਬਾਜ ਗਾਜੀ ਰਾਜੀ ਰਾਜ ਹੀਣੀ । ਤਜੇ ਬੀਰ ਧੀਰੀ ਭਟੇ ਅੰਗ ਛੀਣੀ । ੪੬੩ ।  
 tajai astar Sastar sajai naar bhesung. lajai beer dheerai chalai chhad desung.  
 gaji baaj gaji rathi raj heerung. tajai beer dheerung bhaie ang chheenung. (463)

ਭਜੇ ਹਾਬਸੀ ਹਾਲਬੀ ਕਉਕ ਬੰਦੀ । ਚਲੇ ਬਰਬਰੀ ਅਰਮਨੀ ਛਾਡਿ ਤੰਦੀ ।  
 ਖੁਲਿਓ ਖਗ ਖੁਨੀ ਤਹਾ ਏਕ ਗਾਜੀ । ਦੁਹੂੰ ਸੈਣ ਮਧੀ ਨਚਿਓ ਜਾਇ ਤਾਜੀ । ੪੬੪ ।  
 bhajai habsi halbi kauk bandri. chalai barbari armani chhad tandri.  
 khuliou khag khuni taha ek gaji. duhunung sain madhung nachiou jaio taji. (464)

ਲਖਿਓ ਜੁਧ ਜੰਗੀ ਮਹਾ ਜੰਗ ਕਰਤਾ । ਛੁਭਿਓ ਛਤ੍ਰਧਾਰੀ ਰਣ ਫਤਿ ਹਰਤਾ ।  
 ਦੁਰੰ ਦੁਰਦਗਾਮੀ ਦਲੰ ਜੁਧ ਜੇਤਾ । ਛੁਭੇ ਫਤਿ ਹੀਤਾ ਜਯੰ ਜੁਧ ਹੇਤਾ । ੪੬੫ ।  
 lakhiou judh jangi maha jung karta. phabhiou chhatardhari runnung chhatar harta.  
 durung dardgami dalung judh-jeta. chhabhai chhatar hanta jeung judh hota. (465)

The kings with canopies are getting restless with anger, and they have gathered a huge army. They are going to launch an attack on Kalki Avtar just as Vitasur had invaded king Inder earlier. (459)

The whole army is looking grand. Who could describe its grandeur. The army is marching with all the armour being displayed, while the victory music is being played. (460)

### **Bhujang prayat Chhand**

All the gakhars and Pakhars, who were wearing (wielding) Swords, had been won over. The warriors of Pakhar, Bhakhar, and Kandhar have been killed. The gazis of Gurjitstan Raj, the Roomi warriors of great valour, had been killed, while the powerful young soldiers have fallen down on the ground feeling dazed. (461)

The warriors of Kabul, the grand brave soldiers of Babur's country had also been killed. The unflinching youth of Kandhar, Hirat and Iraq, including grand soldiers of Balkh area, and the obstinate warriors of Rome are trying to run away, being terrified (of Kalki) while their armour has given way (loosened) under threat of death. (462)

They have given up their arms and protective coats of mail, and have dressed up like women. Thus the (weak) patient soldiers, feeling ashamed, are leaving their country. The gazis, riders of elephants, and horse riders and owners of chariots or kings have been divested of their kingdoms. The warriors have given up their courage, with their bodies completely disabled. (463)

The soldiers of Habash area, and Halab areas, or Kok bunder (Maharashtra) are running away. The soldiers of Barbar (forest area), residents of armenia area are leaving their country are running away. There brave one soldier had taken out a bloody spear (Khanda) and his horse is dancing in between the two forces. (464)

The warriors have accepted Kalki as a great fighter in the battle ground and they find that the warrior capable of defeating all the kings with canopies is greatly enraged. Even the riders of elephants and winners of grand armies in the battle front have gone into hiding. Now the killer of the Kashatriyas with Canopies and the cause of victory in the battle, Kalki Incarnation, was greatly upset. (465)



ਮਹਾ ਕ੍ਰੋਧ ਕੈ ਬਾਣ ਛਡੇ ਅਪਾਰੀ । ਕਟੇ ਟਟਰੀ ਫਉਜ ਫੁਟੀ ਨ੍ਰਿਪਾਰੀ ।  
ਗਿਰੀ ਲੁਥ ਜੁਥੀ ਮਿਲੇ ਹਥ ਬਬੀ । ਗਿਰੇ ਅੰਗ ਭੰਗੀ ਰਣ ਮੁਖ ਜੁਥੀ । ੪੬੬ ।  
maha karodh kai baan chhadai aparung. katai tatarung fauj chhuti nriparung.  
giri luth juthung milai hath bumbung. girai ang bhungung runnung mukh jathung.  
(466)

ਕਰੈ ਕੋਲ ਕੰਕੀ ਕਿਲਕੈਤ ਕਾਲੀ । ਤਹੇ ਜਾਲ ਮਾਲਾ ਮਹਾ ਜੋਤਿ ਜਾਲੀ ।  
ਰਸੈ ਭੂਤ ਪ੍ਰੇਤ ਤੁਟੈ ਤਪਿ ਤਾਲੀ । ਗਿਰੈ ਗਉਰ ਦੌਰੀ ਪੁਐ ਰੁੰਡ ਮਾਲੀ । ੪੬੭ ।  
karai kal kanki kilkant kali. tajai jawal mala maha joat jawali.  
hassai bhoot praitung tutai that taalung. girai gaur douri puai rund malung. (467)

#### ਰਸਾਵਲ ਛੰਦ

ਕਰੈ ਜੁਧ ਕ੍ਰੋਧ । ਤਹੇ ਬਾਣ ਸੁਧੀ । ਬਕੈ ਮਾਰੁ ਮਾਰੀ । ਤਜੇ ਬਾਣ ਧਾਰੀ । ੪੬੮ ।

#### Rasaval Chhand

karai judh karodhung. tajai baan sudhung.  
bakai maar maarung. tajai baan dharung. (468)

ਗਿਰੇ ਅੰਗ ਭੰਗੀ । ਨਚੇ ਜੰਗ ਰੰਗੀ । ਦਿਵੈ ਦੇਵ ਦੇਖੈ । ਧਨੰ ਧਨਿ ਲੇਖੈ । ੪੬੯ ।  
girai ang bhungung. nachai jung rungung.  
divai dev dekhung. dhan dhan lekhung. (469)

#### ਅਸਤਾ ਛੰਦ

ਅਸਿ ਲੈ ਕਲਕੀ ਕਰਿ ਕੋਪਿ ਭਰਿਓ । ਰਣ ਰੰਗ ਸੁਰੰਗ ਬਿਖੈ ਬਿਚਰਿਓ ।  
ਗਹਿ ਪਾਣ ਕ੍ਰਿਪਾਣ ਬਿਖੈ ਨ ਡਰਿਓ । ਰਿਸ ਸੋ ਰਣ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਕਰਿਓ । ੪੭੦ ।

#### asta Chhand

assi lai Kalki kar kope bhariou. runn rung surung bikhai bichariou.  
geh paan kirpan bikhai na duriou. ris so runn chitar bachitar kariou. (470)

ਕਰਿ ਹਾਕਿ ਹਥਿਯਾਰ ਅਨੇਕ ਧਰੈ । ਰਣ ਰੰਗਿ ਹਠੀ ਕਰਿ ਕੋਪ ਪਰੈ ।  
ਗਹਿ ਪਾਨਿ ਕ੍ਰਿਪਾਨ ਨਿਦਾਨ ਭਿਰੈ । ਰਣਿ ਜੁਝ ਮਰੈ ਫਿਰਿ ਤੇ ਨ ਗਿਰੈ । ੪੭੧ ।  
kar haak hathiar anek parai. runn rung hathi kar kope parai.  
geh paan kirpan nidan bhirai. runn jujh marai phir tou na phirai. (471)

ਉਮਡੀ ਜਨੁ ਘੋਰ ਘੁਮੰਡ ਘਟਾ । ਚਮਕੰਤ ਕ੍ਰਿਪਾਣ ਸੁ ਬਿਜੁ ਛਟਾ ।  
ਦਲ ਬੈਰਨ ਕੋ ਪਗ ਦੈ ਨ ਫਟਾ । ਰੂਪ ਕੈ ਰਣ ਮੋ ਫਿਰਿ ਅਨਿ ਜੁਟਾ । ੪੭੨ ।  
Umdi jan ghor ghamand ghata. chamkant kirpan so bij chhata.  
dal bairan kai pug davai na phata. roop kai runn mein phir aan juta. (472)

Being greatly enraged he (Kalki) had shot many arrows, which have cut off the helmets from the head, and the army of the Rajas has scattered around. There are heaps of corpses fallen in the fighting in the battle field, while many warriors bodies are claihbhed together. Many limbs of the soldiers, being cut off, are lying on the ground, while there are heaps of skulls in the battle field. (466)

The crows, who are keen to pinch meat from the dead bodies, are very happy, while the death queen is making merry. She is spitting fire from the mouth like a grand spit fire (Jawala mukhi) with great personality. The demons and evil-spirits are laughing away, and the musical cards are breaking up. The woman Gori is roaming here and there in making a necklace of the skulls. (467)

### **Rasaval Chhand**

The warriors getting enraged, are engrossed in fighting, and are shooting arrows with proper (aim) measure, while shouting 'kill them' kill them", with the tongue, and continue shooting arrows in a shower. (468)

The limbs of the warriors, being cut off, are falling down, while they are dancing in the field, being enamoured by the fighting spree. The gods are watching from the sky and are all praise for them. (469)

### **Asta Chhand**

The Kalija Incarnation, full of anger, holding his sword in the hand, is moving around in the battle field in grand style. With an arrow and Sword in hand, he is not afraid of anyone. Instead he has fought with great style in the battle field, being enraged fully. (470)

With a roar, he has armed himself with many weapons while many obstinate warriors, with great rage, who are keenly involved in fighting, have launched an attack and are fighting a last-ditch battle. They have died fighting as they never turned back even being diswaded. (471)

The army has attacked like a terrible storm, where the swords are shining like lightning. But the enemy ranks have also not retreated or stepped back, and are stay-put in the battle-ground. (472)

ਕਰਿ ਕੋਪ ਗਿਰੇ ਰਣ ਰੰਗਿ ਹਠੀ । ਤਪ ਕੈ ਜਿਮਿ ਪਾਵਕ ਜਾਲ ਭਠੀ ।  
ਪ੍ਰਤਿਨਾ ਪਤਿ ਕੈ ਪ੍ਰਤਿਨਾ ਇਕਠੀ । ਰਿਸ ਕੈ ਰਣ ਮੋ ਰੁਪਿ ਸੈਣ ਜੁਟੀ । ੪੭੩ ।  
kar kop phirai run rung hathi. tup kai jim pavak javal bhathi.  
pretna pat kai pretna ikathi. ris kai runn mein roop sain juti. (473)

ਤਰਵਾਰ ਅਪਾਰ ਹਜਾਰ ਲਸੈ । ਹਰਿ ਜਿਉ ਅਰਿ ਕੈ ਪ੍ਰਤਿਅੰਗ ਡਸੈ ।  
ਰਤ ਡੁਬਿ ਸਮੈ ਰਣਿ ਐਸ ਹਸੈ । ਜਨੁ ਬਿਜੁਲ ਜੁਆਲ ਕਰਾਲ ਕਸੈ । ੪੭੪ ।  
tarvar apar hajar lasai. har jiou ar kai pretiang dasai.  
rut dub samai runn ais hasai. jan bijul jual karal kasai. (474)

### ਬਿਧੁਪ ਨਰਾਜ ਛੰਦ

ਖਿਮੰਤ ਤੇਗ ਐਸ ਕੈ । ਜੁਲੰਤ ਜਾਲ ਜੈਸ ਕੈ ।  
ਹਸੰਤ ਜੋਸਿ ਕਾਮਿਣੀ । ਖਿਮੰਤ ਜਾਣੁ ਦਾਮਿਣੀ । ੪੭੫ ।

### Bidhup Naraj Chhand

Khimat teg ais kai. julant javal jais kai.  
hasant jain haamung. khimant jaan damanung. (475)

ਬਹੰਤ ਦਾਇ ਘਾਇਣੀ । ਚਲੰਤ ਚਿਤ੍ਰ ਚਾਇਣੀ ।  
ਗਿਰੰਤ ਅੰਗ ਭੰਗ ਇਉ । ਬਨੇ ਸੁ ਜਾਲ ਜਾਲ ਕਾਮਿਣੀ । ੪੭੬ ।  
bahant daie ghaiemung. chalant chitar chaienung.  
girant ang bhang eao. banai so javal jaal jiou. (476)

ਹਸੰਤ ਖੇਤਿ ਖਪਰੀ । ਭਕੰਤ ਭੂਤ ਭੈ ਧਰੀ ।  
ਖਿਮੰਤ ਜੋਸਿ ਦਾਮਿਣੀ । ਨਚੰਤ ਹੋਰਿ ਕਾਮਿਣੀ । ੪੭੭ ।  
hasant khet khapri. bhakant bhoot bhaie dhari.  
khimant jame damini. nachant hore kamini. (477)

ਹਹੰਕ ਭੈਰਵੀ ਸੁਰੀ । ਕਹੰਕ ਸਾਧ ਸਿਧਰੀ ।  
ਛਲੰਕ ਛਿਛ ਇਛਣੀ । ਬਹੰਤ ਤੇਗ ਤਿਛਣੀ । ੪੭੮ ।  
hahank bharravi suri. kahank sadh sidhri.  
chhalank chhichh ichhni. bahant teg tichhni. (478)

ਗਣੰਤ ਗੁੜ ਗੰਭਰੀ । ਸੁਭੰਟ ਸਿਪ ਸੋ ਭਰੀ ।  
ਚਲੰਤ ਚਿਤ੍ਰ ਚਾਪਣੀ । ਜਪੰਤ ਜਾਪੁ ਜਾਪਣੀ । ੪੭੯ ।  
ganant gurr gumbhari. Subhant sip so bhari.  
Chalant chitar chapni. japant jaap jaapni. (479)



The obstinate warriors are roaming around in the battle ground, with great rage, just as in a kiln, they had become red hot. The army commanders have collected their troops again, and are engrossed in fighting again, being fully enraged, by making a last stand in the battle-field. (473)

Thousands of Swords are being brandished and are striking the enemy bodies like a snake. They are laughing like the terrible streak of lightning, being drawn (in the sky). (474)

### **Bidhup Naraj Chhand**

The swords are striking just as fire is produced, or a woman engages in laughter, or the lightning flasks. (475)

The sword, being wielded with skill, causes wounds. When it is wielded, it gives an idea of a scene or picture. The limbs are falling down, being cut away (from the body) just as a network of firing splashes is spread out. (476)

Now the death goddess with a bowl laughs around in the battle-field. The awe-inspiring evil-spirits are moving around with great noise. (are belching loudly). The laughter of the death-goddess is shining like the lightning ; perceiving which the fairies are dancing around. (477)

The hidden power of the goddess is roaring loudly. The godly power, giving (bestowing) the strength to the Sidhas (mendicants) is laughing around with strongly worded remarks. The blood stains are flying around. while the Sword is striking with speeds. (478)

The death-goddess (holi) is pondering with great serenity ; and is gracious looking like a sea shell with the appearance of some portraits, they are moving around, while some others involved in the path of fighting alone are interested in the battle. (479)

ਪੁਅੰਤ ਸੀਸ ਈਸੰਣੀ । ਹਸੰਤ ਹਾਰ ਸੀਸਣੀ ।  
ਕਰੰਤ ਪ੍ਰੇਤ ਨਿਸਨੰ । ਅਗੰਮਗੰਮ ਭਿਉ ਰਣੰ । ੪੮੦ ।  
puant sees teesani. hasant har seesani.  
karant prait nisanung. agamgum bhiou runnung. (480)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਜਬੈ ਜੰਗ ਜੰਗੀ ਰਚਿਓ ਜੰਗ ਜੋਰੰ । ਹਨੇ ਬੀਰ ਬੀਕੇ ਤਮੰ ਜਾਣੁ ਭੋਰੰ ।  
ਤਬੈ ਕੋਪਿ ਗਰਜਿਓ ਕਲਕੀ ਅਵਤਾਰੰ । ਸਜੇ ਸਰਬ ਸਸਤ੍ਰੰ ਧਸਿਓ ਲੋਹ ਧਾਰੇ । ੪੮੧ ।

### Bhujang Prayat Chhand

Jabai jung jungi rachiou jung jorung. hanai beer bankai tamung jaan bhorung.  
tabai kope garjiou kalki avtarung. Sajai sarab Sastarung dhasiou loh dharung. (481)

ਜਯਾ ਸਬਦ ਓਨੇ ਰਹੇ ਲੋਗ ਪੂਰੰ । ਖੁਰੰ ਖੋਹ ਉਠੀ ਛੁਹੀ ਜਾਇ ਸੂਰੰ ।  
ਛੁਟੇ ਸੁਰਨਪੰਖੀ ਭਯੋ ਅੰਧਕਾਰੰ । ਅੰਧਾਧੰਦ ਮਚੀ ਉਠੀ ਸਸਤ੍ਰੰ ਝਾਰੇ । ੪੮੨  
jaya sabad uthai rehai log purung. khurung kheh uthi chhuhi jaie surung.  
Chhutai Suvranpankhi bhiou andhkarung. andhadhundh machi uthi Sastar jharung.  
(482)

ਹਣਿਓ ਜੋਰ ਜੰਗ ਤਜਿਓ ਸਰਬ ਸੈਣੰ । ਤ੍ਰਿਣੰ ਦੰਤ ਥਾਏ ਬਕੈ ਦੀਨ ਬੈਣੰ ।  
ਮਿਲੇ ਦੈ ਅਕੋਰੰ ਨਿਹੋਰੰਤ ਰਾਜੰ । ਭਜੈ ਗਰਬ ਸਰਬੰ ਤਹੇ ਰਾਜ ਸਾਜੰ । ੪੮੩ ।  
hatiou jor jungung tajiou sarab sainung. trinung dant thambhai bakai deen bainung.  
milai dai akorung nihorant rajung. bhajai garab sarbung tajai raj sajung. (483)

ਕਟੇ ਕਾਸ਼ਮੀਰੀ ਹਠੇ ਕਸਟਵਾਰੀ । ਕੁਪੇ ਕਾਸਕਾਰੀ ਬਡੇ ਛਤ੍ਰਧਾਰੀ ।  
ਬਲੀ ਬੰਗਸੀ ਗੋਰਬੰਦੀ ਗ੍ਰਦੇਜੀ । ਮਹਾ ਮੂੜ ਮਾਜਿੰਦਰਾਨੀ ਮਜੇਸੀ । ੪੮੪ ।  
katai kaashmiri hathai kasatvari. kupai kaskari badai chhatar dhari.  
bali bungsi gorbandi gardeji. maha moora majindarrani majaji. (484)

ਹਣੇ ਰੂਸਿ ਤੂਸਿ ਕ੍ਰਿਤੀ ਚਿਤ੍ਰ ਜੋਧੀ । ਹਠੇ ਪਾਰਸੀ ਯਦ ਖੁਬਾ ਸਕੋਧੀ ।  
ਬੁਰੇ ਬਾਗਦਾਦੀ ਸਿਪਾਹਾ ਕੰਧਾਰੀ । ਕੁਲੀ ਕਾਲਮਾਛਾ ਛੁਭੇ ਛੁਭੇ ਛਤ੍ਰਧਾਰੀ । ੪੮੫ ।  
hunai roos tusi kirti chitar jodhi. hathai parsi yad khuban sakordhi.  
burai bagdadi sipaha kandhari. kuli kaalmaachha chhabhai chhatar dhari. (485)

ਛੁਟੇ ਬਾਣ ਗੋਲੰ ਉਠੇ ਅਗ ਨਾਲੰ । ਘੁਰੇਜਾਣ ਸਯਾਮੰ ਘਟਾ ਜਿਮਿ ਜਾਲੰ ।  
ਨਚੇ ਈਸ ਸੀਸੰ ਪੁਅੰ ਰੁੰਡ ਮਾਲ । ਜੁਝੇ ਬੀਰ ਧੀਰੰ ਬਰੈ ਬੀਨਿ ਬਾਲੰ । ੪੮੬ ।  
chhutai baan golung uthai ag nalung. ghurai jaan Siamung ghata jimi javalung.  
nachai eas sesung purai rund malung. jujhai beer dheerug barai been balung. (486)

The goddess is busy making a necklace of the skulls. The snake of an ornament of Shiva's garland, is laughing. The evil-spirits are making noise. The battle intensity is beyond description, as the fighting was horrible. (480)

### **Bhujang prayat Chhand**

When the renowned warriors got engrossed in a great fight, many of the young beautiful warriors had been killed. It appears as if darkness had disappeared on the advent of the morning. At that time, the Kalki Incarnation, getting enraged made a roar. Having armed himself with all the weapons, he had thrust himself in the battle field, and had started using the iron materials (weapons) like the rain shower. (in a big way). (481)

The shouts of praises (for Kalki) had risen in a big way, filling the air among all peoples. The dust from the hooves of the horses had risen high, touching the sun even. the golden edged arrows (with golden wings) had been shot which had caused darkness all around. The killing has been brought about without any hesitation (like a blind storm). With the striking of the weapons, flashes of lightning were being produced. (482)

The warriors named Jore jung was killed, and the whole army had fled away. They were speaking in a humble manner by mincing grass under their teeth. The defeated rajas are offering gifts (to Kalki) and taking with a (request) low tone. The haughtiness, and they have given up their royal appearance. (483)

The Kashmiri warriors have been cut into pieces and the obstinate Kashvaris have fallen back. the residents of Kasgar called Kaskari, who were in the Canopies overhead were greatly enraged. The Bangali warriors, and residents of Gurbandi and burdes, alongwith the fools of majindar ran and either proplace were all put to death.(484)

The beautiful youth of Russia, and Tus were killed. The obstinate ones from Persia, the warriors with great powers, all engaged Baghdadi and soldiers of Kandhar, Kalmachli (of Tatar area) with canopies were all greatly enraged. (485)

The arrows are being shot, while the guns are firing shots (balls). It appears as if black dark clouds are thundering and fire is bursting from fire arms. Shiva is dancing around, making a necklace of (human) skulls. The patient warriors are fighting out, while fairies are marrying them by selection. (486)

ਗਿਰੈ ਅੰਗ ਭੰਗੀ ਰੰਡ ਮੁੰਡੀ । ਗਜੀ ਬਾਜ ਗਜੀ ਗਿਰੈ ਬੀਰ ਝੁੰਡੀ ।  
 ਇਕੰ ਹਾਕ ਹੰਕੈਤਿ ਧਰਕੈਤ ਸੂਰੀ । ਉਠੇ ਤਛ ਮੁਛ ਭਈ ਲੋਹ ਪੂਰੀ । ੪੮੭ ।  
 girai ang bhungung bharmung rund mundung. gaji baaj gaaji beer bundung.  
 ikung haak hankait dharkait surung. uthai tachh muchhung bhaiee loh purung.  
 (487)

#### ਰਸਾਵਲ ਛੰਦ

ਅਰੇ ਜੇ ਸੁ ਮਾਰੇ । ਮਿਲੇ ਤੇ ਜੁ ਹਾਰੇ ।  
 ਲਏ ਸਰਬ ਸੀਰੀ । ਰਸੇ ਰੀਝ ਰੰਗ । ੪੮੮ ।  
**Rasaval Chhand**  
 arai jo so marai. milai te jo harai.  
 laie sarab sungung. rasai reejh rungung. (488)

ਦਇਓ ਦਾਨ ਏਤੋ । ਕਬੈ ਕਬਿ ਕੇਤੋ ।  
 ਰਿਝੇ ਸਰਬ ਰਾਜਾ । ਬਜੇ ਬੰਬ ਬਾਜਾ । ੪੮੯ ।  
 deiou daan eito. kabai kabi ketou.  
 rijhai sarab Raja. bajai bumb baaja. (489)

ਖੁਰਾਸਾਨ ਜੀਤਾ । ਸਬਹੂੰ ਸੰਗ ਲੀਤਾ ।  
 ਦਇਓ ਆਪ ਮੰਤ੍ਰੀ । ਭਲੇ ਅਓਰੁ ਜੰਤ੍ਰੀ । ੪੯੦ ।  
 Khurasan jeeta. sabhun sung leeta.  
 deiou aap mantrung. bhaloi aur jantarung. (490)

ਚਲਿਓ ਦੇ ਨਗਾਰਾ । ਮਿਲਿਓ ਸੈਨ ਭਾਰਾ ।  
 ਕ੍ਰਿਪਾਣੀ ਨਿਖੰਗੀ । ਸਕ੍ਰੋਧੀ ਭੜੰਗੀ । ੪੯੧ ।  
 Chaliou dei nagara. miliou Sain bhara.  
 Kirpan nikhungung. Sakrodhi bharrungung. (491)

#### ਤੋਟਕ ਛੰਦ

ਭੂਅ ਕੰਪਤ ਜੰਪਤ ਸੇਸ ਫਣੈ ਘਹਰੰਤ ਸੁ ਘੁੰਘਰ ਘੋਰ ਰਣੈ ।  
 ਸਰ ਤਜਤ ਗਜਤ ਕੋਧ ਜੁਧੈ । ਮੁਖ ਮਾਰ ਉਚਾਰਿ ਜੁਝਾਰ ਕ੍ਰਧੈ । ੪੯੨ ।

#### Totak Chhand

bhua kambat jambat sais phunung. ghehrant so ghunghar ghor runung.  
 sarh tajat gajat karodh judhung. mukh maar uchar jujhar karudhung. (492)

ਬਿਨ ਝਲਤ ਘਲਤ ਘਾਇ ਘਣੈ । ਕੜਕੁਟ ਸੁ ਪਖਰ ਬਖਤਰਣੈ ।  
 ਗਣ ਗਿਧ ਸੁ ਬਿਧ ਰੜਤ ਨੰਭ । ਕਿਲਕਾਰਤ ਡਾਕਿਣ ਉਚ ਸੁਭੈ । ੪੯੩ ।  
 bin jhalat ghalat ghaie gharrung. karrkut so pahhar bakhtrung.  
 ganar gidh so bridh rarar nabhung. kilkarat dakin uch subhung. (493)

Somewhere, the limbs being cut off, the warriors are falling down and some where Rund and Mund are roaming around. Some warriors are shouting for help, on hearing which the hearts were throbbing. The cut out bodies are getting up, while the battle-ground is filled with weapons. (487)

### **Rasaval Chhand**

Those, who continued to face the enemy, were being killed. The warriors, who are defeated and have accepted their defeat, have joined the rest of forces. Taking everyone with himself, the Kalki avtar is enjoying the fun of the battle-field. (488)

Some people have given away alms (to poor) but the poet cannot describe the extent of these alms. All the rajas are happily settled, and drums and bands are playing music. (489)

The territory of Khurasan had been overtaken, and all the enemies have joined hands with him (with Kalki). Kalki himself has given an order (mantar) and has given many versions of war material. (490)

Now Kalki had started off, sounding a war-drum. He has collected a huge army alongwith himself. There were many carrying swords, and some others carrying quivers, who were fighting being greatly enraged. (491)

### **Totak Chhand**

The Earth was trembling with the grand army of Kalki. Sheshnag (the python with thousand fangs) was reciting Lord's Name. The anke drums were making great noise in the battle field. The warriors were (firing) shooting arrows in the battle and were roaring with rage ; while the fighting warriors were shouting to kill the enemy (saying, kill them) with great rage). (492)

Some warriors are managing to bear the wounds inflicted on them, while causing wounds to another in fighting. There is a strong contingent of warriors with coats of arms and other protective devices. Many ruge kites are making noise in the sky. The evil-spirits are making noisy scenes in high tones. (493)

The whole sky was covered up with the huge collection of roaming fairies ;

ਗਣਿ ਹੂਰ ਸੁ ਪੂਰ ਫਿਰੀ ਗਗਨੀ । ਅਵਿਲੋਕਿ ਸਬਾਹਿ ਲਦੀ ਸਰਣੀ ।  
 ਮੁਖ ਭਾਵਤ ਗਾਵਤ ਗੀਤ ਸੁਰੀ । ਗਣ ਪੂਰ ਸੁ ਪਖਰ ਹੂਰ ਫਿਰੀ । ੪੯੪ ।  
 gann hur so pur phiri gagnung. avlok sabahai lagi saranung.  
 mukh bhavat gavat geet suri. gaun pur so pakhar hur phiri. (494)

ਭਟ ਪੈਖਤ ਪੋਅਤ ਹਾਰ ਹਰੀ । ਹਰਾਵਤ ਹਾਸ ਫਿਰੀ ਪਖਰੀ ।  
 ਦਲ ਗਾਹਤ ਬਾਹਤ ਬੀਰ ਬ੍ਰਿਣੀ । ਪ੍ਰਣ ਪੂਰ ਸੁ ਪਛਿਮ ਜੀਤ ਰਣੀ । ੪੯੫ ।  
 bhat pekhat poat haar hari. hahravat haas phiri pakhri.  
 dal gahat bahat beer biranung. pran pur so prachhim jeet runnung. (495)

#### ਦੋਹਰਾ

ਜੀਤਿ ਸਰਬ ਪਛਿਮ ਦਿਸਾ ਦਛਨ ਕੀਨ ਪਿਆਨ ।  
 ਜਿਮਿ ਜਿਮਿ ਜੁਧ ਤਹਾ ਤਿਮਿ ਤਿਮਿ ਕਰੋ ਬਖਾਨ । ੪੯੬ ।

#### Dohra

jeet sarab pachhim disa dachhan keen pian.  
 jim jim judh taha para tim tim karai bakhan. (496)

#### ਤੋਟਕ ਛੰਦ

ਰਣਿ ਜੰਪਤ ਜੁਗਿਣ ਜੁਹ ਜਯੰ । ਕਲਿ ਕੰਪਤ ਭੀਰ ਅਭੀਰ ਭਯੰ ।  
 ਹੜ ਹਸਤ ਹਸਤ ਹਾਸ ਮ੍ਰਿੜਾ । ਡਲ ਡੋਲਸ ਸੰਕਤ ਸੋਸ ਥਿਰਾ । ੪੯੭ ।

#### Totak Chhand

runn jampat jugni juh jayung. kal kambat bheer abheer bheung.  
 haar hasat hasat haas mitra. dal dolas sankat sais thira. (497)

ਦਿਵ ਦੇਖਤ ਲੇਖਤ ਧਨਿ ਧੰਨ । ਕਿਲਕੰਤ ਕਪਾਲਯਿ ਕ੍ਰੁ ਪ੍ਰਭੰ ।  
 ਬ੍ਰਿਣ ਬਰਖਤ ਪਰਖਤ ਬੀਰ ਰਣੰ । ਹਯ ਘਲਤ ਝਲਤ ਜੋਧ ਜੁਧੰ । ੪੯੮ ।  
 div dekhat lekhat dhan dhanung. kilkant kapaleu karur parbhung.  
 brin barkhat parkhat beer runnung. heu ghalat jhalat jodh judhung. (498)

ਕਿਲਕੰਤ ਕਪਾਲਿਨ ਸਿੰਘ ਚੜੀ । ਚਮਕੰਤ ਕ੍ਰਿਪਾਣ ਪ੍ਰਭਾਨਿ ਮੜੀ ।  
 ਗਣਿ ਹੂਰ ਸੁ ਪੂਰਤ ਧੂਰਿ ਰਣੰ । ਅਵਿਲੋਕਤ ਦੇਵ ਅਦੇਵ ਗਣੰ । ੪੯੯ ।  
 kilkant kapalin Singh charri. Chamkant kirpan parbhan marri.  
 ghan hur so purat dhur runnung. avlokat dev adev ganung. (499)

ਰਣਿ ਭਰਮਤ ਕ੍ਰੁ ਕਬੰਧ ਪ੍ਰਭਾ । ਅਵਿਲੋਕਤ ਰੀਝਤ ਦੇਵ ਸਭਾ ।  
 ਗਣਿ ਹੂਰਨ ਬਯਾਹਤ ਪੂਰ ਰਣੰ । ਰਥ ਬਣਭਤ ਭਾਨੁਬਿਲੋਕ ਭੰਟ । ੫੦੦ ।  
 runn bharmat karur kabandh parbha. avlokat reejhat dev sabha.  
 gann huran baryahat pur runnung. rath thunbhat bhaan bilok bhatung. (500)

as they manage to come under the care of the warriors. The godly women were singing songs of their own choice with their tongues. The collection of fairies, in great style, fully beautified, were moving around. (494)

The warriors are watching all this while Shiva is making a necklace of the skulls. The fairies are making others laugh (along with them). The warriors are surveying the battle field, and inflicting swords to the enemy. By winning the western areas of territory, Kalki was fulfilled his promise. (495)

### **Dohra**

Having won over the western areas of territory, Kalki has now moved his forces towards the South. Just as the battle goes on in the south. I am going to describe it accordingly. (496)

### **Totak Chhand**

In the battle field, the collection of fairies are making highly praise worthy comments. Due to the fear of Kalki avtar, the weaklings and warriors, both are trembling while Durga is laughing merrily. Sheshnag is doubtful, and the Earth is in doldrums. (497)

The gods, on viewing this scene are all praise for it. Many evil-spirits sporting horrible looking appearance are making lot of fun. In the battle field, the warriors are inflicting wounds to the enemy soldiers like the rain shower, and the results in an introspection of the warriors. The warriors are causing wounds to the horses, while trying to safeguard themselves against the attacks (of the enemy) with arms and coats of mail in the battle field. (498)

The giddess, Kapalini, roated on the lions back is making fun and noisy scenes. She is carrying a sword in hand, which is embedded with great shine. There are many collections of the fairies, filled with dust in the battle ground. The whole lot of gods and demons are watching them in the field. (499)

Many horrible looking bodies (headless limbs) were moving around in the battle-field, on perceiving them the congregation of gods was feeling pleased. The whole lot of fairies were completing their marriage ceremonies with the warriors in the battle field. Even the sun has stopped its movemrnt (the chariot of Sun has stopped) to see the beauty (scene) of warriors. (500)

ਚਦਿ ਚੋਲਕ ਝਾੜ ਮ੍ਰਿਦੰਗ ਮੁਖੰ । ਡਫ ਤਲਿ ਪਖਾਵਜ ਨਾਇ ਸੁਰੰ ।  
 ਸੁਰ ਮੰਖ ਨਫੀਰੀਯ ਭੋਰਿ ਭੰਕ । ਉਠਿ ਨਿਰਤਤ ਭੂਤ ਪਰੇਤ ਗਣੰ । ੫੦੧ ।  
 dhadh dholak jhanjh mirdung mukhung. daph taal pajhavaj naie surang.  
 sur sankh naphirieu bheir bhakung. uthi nirtat bhoot paret ganung. (501)

ਦਿਸ ਪਛਮ ਜੀਤਿ ਅਭਤਿ ਨ੍ਰਿਪੰ । ਕੁਪਿ ਕੀਨ ਪਯਾਨ ਸੁ ਦਛਣਿਣੰ ।  
 ਅਰਿ ਭਜੀਯ ਤਜੀਯ ਦੇਸ ਦਿਸੰ । ਰਣ ਗਜੀਅ ਕੋਤਕ ਏਸੁਰਿਣੰ । ੫੦੨ ।  
 dis pachhan jeet abheet nirpung. kup keen payan so dachhanung.  
 ar bhajiea tajieu des disung. runn gajia ketak eisuranung. (502)

ਨ੍ਰਿਤ ਨ੍ਰਿਤਤ ਭੂਤ ਬਿਤਾਲ ਬਲੀ । ਗਜ ਗਜਤ ਬਜਤ ਦੀਹ ਦਲੀ ।  
 ਹਯ ਹੀਸਤ ਚੀਮਤ ਗੂੜ ਗਜੀ । ਅਸਿ ਲਸਤ ਰਸਤ ਯੋਗ ਜਗੀ । ੫੦੩ ।  
 narit nirtat bhoot bital bali. gaj gajat bajat deeh dali.  
 hars hinsat chinsat gurr gaji. asi lasat rasat teg jagi. (503)

#### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਹਨੇ ਪਛਮੀ ਦੀਹ ਦਾਨੋ ਦਿਵਾਨੇ । ਦਿਸਾ ਦਛਨੀ ਆਨਿ ਬਾਜੇ ਨਿਸਾਨੇ ।  
 ਹਨੇ ਬੀਰ ਬੀਜਾਪੁਰੀ ਗੋਲਕੁੰਡੀ । ਗਿਰੇ ਤਛ ਮੁਛੰ ਨਚੀ ਰੁੰਡ ਮੁੰਡੀ । ੫੦੪ ।

#### Bhujang Prayat Chhand

hanai pachhmi deeh dano divanai. disa dachhni aan baajai nisanung.  
 hanai beer beejapuri Golkundi. girai tachh muchhung nachhi rund mindi. (504)

ਸਬੈ ਸੇਤੁਬੰਧੀ ਸਧਿਯੋ ਬੰਦੁ ਬਾਸੀ । ਮੰਡੇ ਮਛਬੰਦੀ ਹਠੀ ਜੁਧ ਰਾਸੀ ।  
 ਦ੍ਰਹੀ ਦ੍ਰਾਵਤੇ ਤੇਜ ਤਾਤੇ ਤਿਲੰਗੀ । ਹਤੇ ਸੂਰਤੀ ਜੰਗ ਭੰਗੀ ਫਿਰੰਗੀ । ੫੦੫ ।  
 sabai saitbandi sudhi bundar basi. mandai machhbandri hathi judh rasi.  
 darhi daravatai tej taatai tilangi. hatai surti jung bhanghi phirangi. (505)

ਚਪੇ ਚਾਦ ਰਾਜਾ ਚਲੇ ਚਾਦ ਬਾਸੀ । ਬਡੇ ਬੀਰ ਅਈਦਰਭਿਸੰ ਰੋਸ ਰਾਸੀ ।  
 ਜਿਤੇ ਦਛਨੀ ਸੰਗ ਲਿਨੇ ਸੁਧਾਰੰ । ਦਿਸਾ ਪ੍ਰਾਚਿਯੰ ਕੋਪਿ ਕੀਨੋ ਸਵਾਰੰ । ੫੦੬ ।  
 Chapai Chand raja chalai chaand basi. badai beer baiee dar bhisung ros rasi.  
 jitai dachhni sung linai sudharung. disa pracheung kope keeno savarung. (506)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਕਲਕੀ ਅਵਤਾਰ ਦਛਨ  
 ਜੈ ਬਿਜਯ ਨਾਮ ਦੂਜਾ ਧਿਆਯ ਸਮਾਪਤੰ । ੨ ।  
 it Sri Bachittar Natak granthai Kalki avtar dachham  
 jai bijaiew Naam duja dhiaie Samapatung. (2)



Various musical instruments including drums, cymbals, mirdang, duff, taal, tamborins, colorionet-couch, shells ankle drums were playing their music, while the hordes of demons and evil-spirits are performing dance by getting up (from their seats). (501)

Kalki has won over the Kings (rajas) of western areas also, and now, fully enraged the army is moving south wards. The enemy, leaving their posts in their territory are fleeing away. Many of the Rajas are roaring in the battle ground. (502)

The devils and brave betal are dancing around. The elephants are trumpeting, and the biggest drum raises its beats. The horses are braying, while the elephants are trumpeting with a serene sound. The swords are shining and the bayonets are producing lighting scenes. (503)

#### **Bhujang prayat Chhand**

In the western areas, huge foolish demons have been killed. Now the drums have been sounded in the southern territories. The young soldiers of Bijapur and Golkunda have been killed. Many warriors, in the limbs cut off, are falling down, while their Rund and Mund (skulls and bodies) are dancing around. (504)

The residents of Rameshwar (Satbandhi) and those living in the ports of fish markets, having lot of sense and common knowledge, like obstinate youth from the source of army recruits in the area. The dran dians and residents of telangana alongwith people residing in Surat, bhangi and farangi (the foreigners of France and England) have been killed. (505)

The Raja of Chandpur has managed to offer resistance, while Chandelas have joined the Kalki side. The brave soldiers of Virbhadra have accepted defeat alongwith the raja of Ross (Russia). All the other residents of the South region have joined Kalki's forces. Now they have readied themselves to move eastward so as to win this area also. (506)

Here the episode of Kalki avtar's win over Southern areas from the Bachittar Natak granth is completed. (2)

**ਪਾਧਰੀ ਛੰਦ**

ਪਛਮਹਿ ਜੀਤਿ ਦਛਨ ਉਜਾਰਿ । ਕੋਪਓਂ ਕੁਛੁਕੁ ਕਲਕੀ ਵਤਾਰ ।  
ਕੀਨੋ ਪਯਾਣ ਪੂਰਬ ਦਿਸਾਣ । ਬਜੀਅ ਜੈਤ ਪਤ੍ਰ ਨਿਸਾਣ । ੫੦੭

**Padhri Chhand**

pachhmai jeet dachhan ujar. kopiou kachhuko Kalki vatar.  
keeno paiyan poorab disan. bajie jait patrung nisan. (507)

ਮਗਧਿ ਮਹੀਪ ਮੰਡੇ ਮਹਾਨ । ਦਸ ਚਾਰ ਚਾਰੁ ਬਿਦਿਯਾ ਨਿਧਾਨ ।  
ਬੰਗੀ ਕਲਿੰਗ ਅੰਗੀ ਅਜੀਤ । ਮੋਰੰਗ ਅਗੋਰ ਨਯਪਾਲ ਅਭੀਤ । ੫੦੮ ।  
magadh maheep mandai mahan. das char char bidya nidhan.  
bangi kaling angi ajeet. morang agor naypal abheet. (508)

ਛਜਾਦਿ ਕਰਣ ਇਕਾਦ ਪਾਵ । ਮਾਰੇ ਮਹੀਪ ਕਰ ਕੈ ਓਪਾਵ ।  
ਖੰਡੇ ਅਖੰਡ ਜੋਧਾ ਦੁਰੰਤ । ਲੀਨੋ ਛਿਨਾਇ ਪੂਰਬੁ ਪਰੰਤ । ੫੦੯ ।  
chhajad karan ikad paav. marai maheep kar kai upav.  
khandai akhand jodha durant. lino chhinae purab parant. (509)

ਦਿਨੋ ਨਿਕਾਰ ਰਾਛਸ ਦ੍ਰੁਬਧ । ਕਿਨੌ ਪਯਾਨ ਉਤਰ ਸੁਕ੍ਰਧ ।  
ਮੰਡੇ ਮਹੀਪ ਮਾਵਾਸ ਥਾਨ । ਖੰਡੇ ਅਖੰਡ ਖੁਨੀ ਖੁਰਾਨ । ੫੧੦ ।  
dino nikar rachhas durbadh. kino paiyan uttar sukrudh.  
mandai maheep mavas thaان. khandai akhand khuli khuran. (510)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਕਲਕੀ ਵਤਾਰ ਪੂਰਬ ਜੀਤ ਬਿਜਯ  
ਨਾਮ ਤੀਜਾ ਧਿਆਯ ਸਮਾਪਤੰ । ੩ ।  
it Sri Bachittar Natak granthai Kalki avtar purab jeet  
bijai naam teeja dhiaie Samapatung. (3)

**ਪਾਧਰੀ ਛੰਦ**

ਇਹ ਭਾਤਿ ਪੂਰਬ ਪਟਨ ਉਪਟਿ । ਖੰਡੇ ਅਖੰਡ ਕਟੇ ਅਕਟ ।  
ਫਟੇ ਅਫਟ ਖੰਡੇ ਅਖੰਡ । ਬਜੇ ਨਿਸਾਨ ਮਚਿਓ ਘੰਮੰਡ । ੫੧੧ ।

**Padhri Chhand**

eh bhant purab patan upat. khando akhand katai akat.  
phatai aphot khandai akhand. bajai nisan mathiou amand. (511)

ਜੋਰੇ ਸੁ ਜੰਗ ਜੋਧਾ ਜੁਝਾਰ । ਜੋ ਤਹੇ ਬਾਣ ਗਜਤ ਲੁਝਾਰ ।  
ਭਾਜੰਤ ਭੀਰ ਭਹਰੰਤ ਭਾਇ । ਭਭਕੰਤ ਘਾਇ ਡਿੱਗੇ ਅਘਾਇ । ੫੧੨ ।  
jore so jung jodha jujhar. jo tajai baan gujat lujhar.  
bhajant bheer bhehrant bhaie. bubhkant ghaie digai aghaie. (512)

### **Padhri Chhand**

By winning the western areas and by destroying the southern territories the Kalki Incarnation became indignant. He then invaded the Eastern areas and the victory-drums were sounded. (507)

The Raja of Magadh territory waged a great fight (war), which was a treasure of eighteen languages Ah lesoptine (studies). This included the fearless invincible of Bung, buling, ang, morang, ago and nepal. (508)

Kalki had killed the rajas of Ckhaad, karan and jkadpar, with great effort. Many warriors, supposed to be unconquerable, were destroyed, and Kalki had over run the whole eastern territory (with great force). (509)

The useless demons of the area were turned out of the region. Then the Kalki avatar, with great ragi, arranged to invade the northern sector (area). The rebellion rajas, were attacked fieressly, and the blood thirsty invincible rajas were cut into pieces. (510)

Here the third Chapter of Bachittar Natak granth dealing with Kalki's eastern areas invasion and winning it over is completed. (3)

### **Padhri Chhand**

Thus by destroying the territories of Eastern Areas and winning over all the unconquerable regions with huge invincible armies, he completely smashed the rulers. He managed to thrash all the brave rulers, supposed to be invincible, This resulted in a terrible war, finally sounding the victory drums. (511)

All the warriors, supposed to be great fighters, were collected together, who shoot the arrows, and challenge while fighting the enemy. The weaklings, out of fear and restlessness, are running away. Many warriors are getting wounded, whose blood is oozing out drip by from wounds and they are falling down. (512)

ਸਾਜੰਤ ਸਾਜ ਬਾਜਤ ਤੁਫੰਗ । ਨਾਚੰਤ ਭੂਤ ਭੈਧਰ ਸਰਿੰਗ ।  
ਬਬਕੰਤ ਬਿਤਾਲ ਕਹਕੰਤ ਕਾਲ । ਡਮਕੰਤ ਡਉਰ ਮੁਕਤੰਤ ਜਾਲ । ੫੧੩ ।  
sajant saaj bajat turang. nachant bhoot bhaidhar surang.  
babkant bital kehkant kaal. damkant daur mukrant jawal. (513)

ਭਾਜੰਤ ਭੀਰ ਤਜਿ ਬੀਰ ਖੇਤ । ਨਾਚੰਤ ਭੂਤ ਬੇਤਾਲ ਪ੍ਰੇਤ ।  
ਕੀੜੰਤ ਈਸ ਪੋਐਤ ਕਪਾਲ । ਨਿਰਖਤ ਬੀਰ ਛਕਿ ਬਰਤ ਬਾਲ । ੫੧੪ ।  
bhajant bheer taj beetr khet. nachant bhoot betal prait.  
karitant eas puant kapal. nirkhat beer chhak barat baal. (514)

ਧਾਵੰਤ ਬੀਰ ਬਾਹੰਤ ਘਾਵ । ਨਾਚੰਤ ਭੂਤ ਗਾਵੰਤ ਚਾਵ ।  
ਡਮਕੰਤ ਡਉਰੁ ਨਾਚੰਤ ਈਸ । ਰੀੜੰਤ ਹਿਮਦ੍ਰਿ ਅੰਤ ਸੀਸ । ੫੧੫ ।  
dhavant beer bahant ghav. nachant bhoot gavant chav.  
damkant daur nachant eas. rijhant himdri ant sees. (515)

ਗੰਧੰਤ ਸਿਧ ਚਾਰਣ ਪ੍ਰਸਿਧ । ਕਬੰਤ ਕਾਬਿ ਸੋਭੰਤ ਸਿਧ ।  
ਗਾਵੰਤ ਬੀਨ ਬੀਨਾ ਬਜੰਤ । ਰੀੜੰਤ ਦੇਵ ਮੁਨਿ ਮਨਿ ਡੁਲੰਤ । ੫੧੬ ।  
gandharabh sidh charan parsidh. kabant kaab sobhant sidh.  
gavant been beena bajant. rijhant dev mam man dulant. (516)

ਗੁੰਜੰਤ ਗਜਿੰਦ੍ਰ ਹੇਵਰ ਅਸੰਖ । ਬੁਲੰਤ ਸੁਬਾਹ ਮਾਰੂ ਬਜੰਤ ।  
ਉਠੰਤ ਨਾਦ ਪੁਰਤ ਦਿਸਾਣੀ । ਡੁਲੰਤ ਮਹੇਂਦ੍ਰ ਮਹਿ ਧਰ ਮਹਾਣੀ । ੫੧੭ ।  
gujant gajinder haivar asankh. bulat subah maar bajant.  
outhant naad purat disanung. dulat mahindar meh dhar mahanung. (517)

ਖੁਲੰਤ ਖੇਤਿ ਖੁਨੀ ਖਤੰਗ । ਛੁਟੰਤ ਬਾਣ ਜੁਟੇ ਨਿਸੰਗ ।  
ਭਿਦੰਤ ਮਰਮ ਜੁਝਤ ਸੁਬਾਹ । ਘੁਮੰਤ ਗੈਣਿ ਅਛ੍ਰੀ ਉਛਾਹ । ੫੧੮ ।  
khulant khet khuni khatung. chhutant baan jutai nisung.  
bidant maram jujhat subah. ghumant gaine achhri uchhah. (518)

ਸਰਖੰਤ ਸੈਲ ਬਰਖੰਤ ਬਾਣ । ਹਰਖੰਤ ਹੁਰ ਪਰਖੰਤ ਜੁਆਣ ।  
ਬਾਜੰਤ ਢੋਲ ਡੋਅਰੁ ਕਰਾਲ । ਨਾਚੰਤ ਭੂਤਭੈਰੋ ਕਪਾਲਿ । ੫੧੯ ।  
Sarkhant sail barkhant baan. harkhant hur arkxant juan.  
bajant dhol dour karal. nachant bhoot bhairo kapal. (519)

ਹਰੜੰਤ ਹਥ ਖਰੜੰਤ ਖੋਲ । ਟਿਰੜੰਤ ਤੀਕ ਝਿਰੜੰਤ ਝੋਲ ।  
ਦਰੜੰਤ ਦੀਹ ਦਾਨੋ ਦੁਰੰਤ । ਹਰੜੰਤ ਹਾਸ ਹਸਤ ਮਹੰਤ । ੫੨੦ ।  
hartant hath khartant khel. tirtant teek birtant jhol.  
dartant deeh dano duvant. hartant haas hasat mahant. (520)

Many are arranging their arms properly, while the bullets are firing from the guns. The horrible demons, drenched fully in blood with red colour are dancing around. The betal is making noise while the goddess of death Kali is laughing away with lot of noisy scenes. The Shiva's drum is beating loudly, while his eyes are bursting with fire. (showing his anger). (513)

The cowards are fleeing from the battle field, where the demons, evil-spirits and betals are dancing around. Shiva is dancing around in the battle-field and is making a necklace of the human skulls. Seeing the brave warriors, the fairies are marrying them with great joy. (514)

The youthfull soldiers are running around, while blood is dripping from their wounds. The demons are singing and dancing with great pleasure, while Shiva is beating the ankle-drum and dancing around. Parbati is enjoying the fun and is making a necklace of skulls. (515)

The gandharb, Sidhas and the mendicants (Sidhas) are getting praised. The pung fairies are singing songs and playing music on vina. (clarionets), seeing which the gods are enjoying, while the hearts of munis (mendicants) are in doldrums. (516)

The huge elephants are trumpeting while millions of horses are brayin, and the Kashatriyas with robust bodies are throwing challenge by roaring around, with the music of Maru tunes. So much music is being played that all the areas in various directions are filled up. Many big and famous rajas are feeling jerky and shaky. (Un Secure). (517)

The arrows, ready to suck blood (from body) were bering used in the battle-ground. The arrows are being shot, while the warriors are engrossed fully in the fighting without any hesitation. The delicate limbs of the great soldiers are being pierced through while they continue fighting. The fairies, with great hopes and inspiration are moving around in the sky. (518)

The warriors are pushing their spears in the forward directions, ans are shooting arrows like a shower (of rain). The fairies are enjoying happily while selecting their (beloved) heroes ; while horrible drums are being played (beaten). The demons, evil-spirits and the goddess (Kapali) are dancing around. (519)

The hands are shaking, while the helmets are striking with noise. The head-marks on the elephants and horses are breaking up and the strong ateel-like coverings are being torn apart. Many of the brave and grand demons are being crusked, while the mahants (priests) are merrily laughing around. (520)

**ਉਤਭੁਜ ਛੰਦ**

ਹਹਾਸੀ ਕਪਾਲੀ । ਸੁ ਬਾਸੀ ਛਤਾਲੀ ।  
ਪ੍ਰਭਾਸੀ । ਜਾਲ । ਅਨਾਸੀ ਕਰਾਲੀ । ੫੨੧ ।

**Utbhuj Chhanda**

hahasung kapalung. so basung chhatalung.  
parbhasung. jawalung. avasung karalung. (521)

ਮਹਾ ਰੂਪ ਧਾਰੇ । ਦੁਰੀ ਦੁਖ ਤਾਰੇ ।  
ਸਰੀਨੀ ਉਧਾਰੇ । ਅਘੀ ਪਾਪ ਵਾਰੇ । ੫੨੨ ।  
maha roop dharai. durang dukh tarai.  
saruni oudhar. aghi paap varai. (522)

ਦਿਪੈ ਜੋਤਿ ਜਾਲਾ । ਕਿਧੈ ਜਾਲ ਮਾਲਾ ।  
ਮਨੋ ਜਵਾਲ ਬਾਲਾ । ਸਰੂਪ ਕਰਾਲਾ । ੫੨੩ ।  
dipai joat javala. kidhai javal mala.  
mano javal bala. sarupung karala. (523)

ਧਰੇ ਖਗ ਪਾਣੀ । ਤਿਹੂੰ ਲੋਗ ਮਾਣੀ ।  
ਦਵੀ ਦੀਹ ਦਾਨੀ । ਭਰੇ ਸਉਜ ਮਾਨੀ । ੫੨੪ ।  
dharai khag panung. tihun log manung.  
deung deeh danung. bharai sauj manung. (524)

**ਅਜੀਨ ਛੰਦ**

ਅਜੀਤੇ ਜੀਤ ਜੀਤ ਕੈ । ਅਭੀਰੀ ਭਾਜੇ ਭੀਰ ਹੈ ।  
ਸਿਧਾਰੇ ਚੀਨ ਰਾਜ ਪੈ । ਸਬੋਈ ਸਰਬ ਸਾਖ ਕੈ । ੫੨੫ ।

**ajana Chhand**

ajeetai jeet jeet kai. abheeri bhajasi bheer haiv  
sidharai cheen raj pai. saboiee sarab saath kai. (525)

ਤਮਕੇ ਰਾਜਧਾਰੀ ਕੈ । ਰਜੀਲੇ ਰੋਹਵਾਰੀ ਕੈ ।  
ਕਾਟੀਲੇ ਕਾਮ ਰੂਪਾ ਕੈ । ਕੰਬੋਜੇ ਕਾਸਕਾਰੀ ਕੈ । ੫੨੬ ।  
tamankai rajdhari, kai. rajeelai rohvari kai.  
katilai kaam rupa kai. kambejai kaskari kai. (526)

ਦਮਕੇ ਢੋਲ ਢਾਲੇ ਕੈ । ਤਮਕੇ ਡੰਕ ਵਾਰੇ ਕੈ ।  
ਘਮਕੇ ਨੇਜ ਬਾਜਾ ਦੇ । ਤਮਕੇ ਤੀਰ ਤਾਜਾ ਦੇ । ੫੨੭ ।  
dhamunkai dhol dholai kai. damunkai dunk varai kai.  
gamankai noj baja de. tamankai teer taja dei. (527)

### **Utbhuj Chhand**

**Kapal, who resides in the battle-field is laughing. He is having a form of beautiful entity like the (splash of) fire with a horrible looking appearance. (521)**

**He is having a beautiful appearance. He has saved them from heinous affections. Whosoever comes under the care gets saved, even though they may be sinners.(522)**

**It is shining like the splash of fire or resembles the necklaced fire itself ; as if it is going to emit a fire-ball, or is having a terrible but beautiful appearance. (523)**

**He is having a Sword in hand, and represents the honour (status) of all the three regions. He gives away plenty in alms. Infact, he is filled with the wealth of honour. (524)**

### **Anjan chhand**

**Having conquered the risin while ones, even the fearless enemy have fled away like cowards. Having the support of all the armies, he has launched an attack on China. (525)**

**Kalki, the king of kings is greatly enraged and is full of anger. He resembles the cutting beauty of Kamdev (god of love) and resembles either the for of various actors.(526)**

**The noisy sound of dum dum is being heard from the striking of shields or the strikes on the shields produce noises or the sound of begging is heard on the arrows are being shot. (527)**



### ਪਾਧਰੀ ਛੰਦ

ਜੀਤੇ ਅਜੀਤ ਮੰਡੇ ਅਮੰਡ । ਤੋਰੇ ਅਤੋਰ ਖਮਡੇ ਅਖੰਡ ।  
ਭਨੇ ਅਭੰਨ ਭਜੇ ਅਭਜਿ । ਖਾਨੇ ਖਵਾਸ ਮਾਵਲਸ ਤਜਿ । ੫੨੮ ।

### Padhri Chhand

jeetai ajeet mandai amund. torai atore khandai akhand.  
bhanai abhun bhajai abhaj. khanai khavas mavas taj. (528)

ਸੰਕੜੇ ਸੂਰ ਭੰਡਰੇ ਭੀਰ ਨਿਰਖੰਤ ਜੋਧ ਰੀਝੰਤ ਹੂਰ ।  
ਡਾਰੰਤ ਸੀਸ ਕੇਸਰ ਕਟੋਰਿ । ਮ੍ਰਿਗ ਮਦ ਗੁਲਾਬ ਕਰਪੂਰ ਘੋਰਿ । ੫੨੯ ।  
Sankarrai sur bhambhare bheer nirkhant jodh reejhant hur.  
bharant sees kesar kator. mrig madh gulab karpur ghore। (529)

ਇਹ ਭਾਤਿ ਜੀਤ ਤੀਨੰ ਦਿਸਾਣ । ਬਜਿਓ ਸੁਕੋਪ ਉਤਰ ਨਿਸਾਣ ।  
ਚਲੇ ਸੁ ਚੀਨ ਮਾਚੀਨ ਦੇਸਿ । ਸਾਮੰਤ ਸੁਧ ਰਾਵਲੀ ਭੇਖ । ੫੩੦ ।  
eh bhant jeet teenung disan. bajiou sukoup utar nisan.  
chalai so cheen macheen des. samant sudh ravli bhekh. (530)

ਬਜੇ ਬਜੰਤ੍ਰ ਗਜੇ ਸੁਬਾਹ । ਸਾਵੰਤ ਦੇਖਿ ਅਛ੍ਰੀ ਉਛਾਹ ।  
ਰੀਝੰਤ ਦੇਵ ਅਦੇਵ ਸਰਬ । ਗਾਵੰਤ ਗੀਤ ਤਜ ਦੀਨ ਗਰਬ । ੫੩੧ ।  
bajai bajantar gajai subah. Savant dekh achhri auchhah.  
reejhant dev adev sarab. gavant geet taj deen garab. (531)

ਸਜਿਓ ਸੁ ਸੈਣ ਸੁਨਿ ਚੀਨ ਰਾਜ । ਬਜੇ ਬਜੰਤ੍ਰ ਸਰਬੰ ਸਮਾਜ ।  
ਚਲੇ ਅਚਲ ਸਾਵੰਤ ਜੁਧ । ਬਰਖੰਤ ਬਾਣ ਭਰ ਲੋਹ ਕ੍ਰਪ । ੫੩੨ ।  
Sajiou so sain sunn cheen raj. bajai bajantar sarbung samaj.  
chalai achal savant judh. barkhant baan bhar loh karudh. (432)

ਖੁਲੇ ਖਤੰਗ ਖੂਨੀ ਖਤ੍ਰਿਹਾਣ । ਉਝਰੇ ਜੁਧ ਜੋਧ ਮਹਾਣ ।  
ਧੁਕੰਤ ਢੋਲ ਘੁਮੰਤ ਘਾਇ । ਚਿਕੰਤ ਚਾਵਛੀ ਮਾਸੁ ਚਾਇ । ੫੩੩ ।  
khulai khatung khuni khatarhaan. aujhrai judh jodha mahan.  
dhukant dhol ghumant ghaie. chikant chavdi mas chaie. (533)

ਹਸੰਤ ਹਾਸ ਕਾਲੀ ਕਰਾਲ । ਭਭਕੰਤ ਭੂਤ ਭੈਰੋ ਬਿਸਾਲ ।  
ਲਾਗੰਤ ਬਾਣ ਭਾਖੰਤ ਮਾਸ । ਭਾਜੰਤ ਭੀਰ ਹੁਇ ਹੁਇ ਉਦਾਸ । ੫੩੪ ।  
hasant haas kali karal. bhabhkant bhoot bhairo bisal.  
lagant baan bhakhant mass. bhajant bheer hoie hoiai udas. (534)



### **Padhri Chhand**

The invincible rajes have been conquered (by Kalki) and those, who were unlikely to be suppressed, have been controlled. The unbreakable have been (won over) broken into pieces, and those, who could not be controlled, have been overthrown. All those, who were not liable to be destroyed, have been completely overtaken. Those, who were not fleeing, were made to run away. The rebels have left their houses, and fled away. (528)

The warriors have left scared while the cowards have been terrified with fear. The farries are getting amused on seeing the youthful soldiers. They are throwing open the utensil filled with saffron, kasturi (Small Indian incense) rose water and canphor on the heads of the warriors. (529)

Having won-over (occupying) all the three directions, Kalki, being enraged, has advanced towards the north with drum-beats. He has attached the territories of China and wrclive, where the Yogi-clad lamas were ruling the area. (530)

The bands are playing and the brave soldiers are roaring loudly. On seeing the brave savants the faries are getting excited. All the gods and demons are equally interested in them. The enemy casting away their egoism have started singing songs of Kalki's praise. (531)

The king of China, on hearing about the arrival of Kalki, has organised his forces and the whole force has started playing the war-music. The warriors, for taking action, have started the movement of forces, and the brave warriors have now started movements for the fighting in the battle-field. Being enraged and blood-thirsty the warriors have started shooting arrows like a shower. (532)

For putting an end to the Kashatriyas, bloody arrows have been shot. Many brave warriors have been killed in the battle field during the fighting. The great drums are beating and playing serious notes. The wounded soldiers are moving around. The evil-spirits are crying merrily for getting interested in the meat (being made available) during the fighting. (533)

The terrible goddess (Kali) is laughing in grand style. The demons and evil-spirits are roaring loudly. The arrows are being shot around, which are being tasting the blood of the warriors and the cowards, feeling helpless, are running away from the fields. (534)

**ਰਸਾਵਲ ਛੰਦ**

ਚੜਿਓ ਚੀਨ ਰਾਜੀ । ਸਜੇ ਸਰਬ ਸਾਜੀ ।  
ਖਲਿ ਖੇਤਿ ਖੁਨੀ । ਚੜੇ ਚੈਪ ਦੁਨੀ । ੫੩੫ ।

**Rasaval Chhand**

Charriou cheen rajung. sajai sarab sajung.  
khulai khet khuni. charrai choup duni. (535)

ਜੁਟੇ ਜੋਧ ਜੋਧੀ । ਤਜੇ ਬਾਣ ਕੋਧੀ ।  
ਤੁਟੈ ਅੰਗ ਭੰਗੀ । ਭ੍ਰਮੇ ਰੰਗ ਜੰਗੀ । ੫੩੬ ।  
jutai jodh jodhung. tajai baan karodhung.  
tutai ang bhungung. bharmai rung jungung. (536)

ਨਚੇ ਈਸ ਭੀਸੀ । ਪੁਐ ਮਾਲ ਸੀਸੀ ।  
ਕਰੈ ਚਿਤ੍ਰ ਚਾਰੀ । ਤਹੇ ਬਾਣ ਧਾਰੀ । ੫੩੭ ।  
nachai ees bhesung. puai maal seesung.  
karai chitar charung. tajai baan dharung. (537)

ਮੰਡੇ ਜੋਧ ਜੋਧੀ । ਤਹੇ ਬਾਣ ਕੋਧੀ ।  
ਨਦੀ ਸੋਣ ਪੂਰੀ । ਦਿਰੀ ਗੈਣ ਹੂਰੀ । ੫੩੮ ।  
mandai jodh jodhung. tajai baan karodhung.  
nadi saron purung. phiri gaiun hurung. (538)

ਹਸੈ ਮੁੰਡ ਮਾਲਾ । ਤਹੇ ਜੋਗ ਜਾਲਾ ।  
ਤਜੇ ਬਾਣ ਜਾਨੀ । ਗ੍ਰਸੈ ਦੁਸਟ ਪ੍ਰਾਣੀ । ੫੩੯ ।  
hasai mund mala. tajai jog javala.  
tajai baan javanung. garasai dusat pranung. (539)

ਗਿਰੇ ਘੁੰਮਿ ਭੂਮੀ । ਉਠੀ ਧੂਰ ਧੁੰਮੀ ।  
ਸੁਭੇ ਰੇਤ ਖੇਤੀ । ਨਚੇ ਭੂਤ ਪ੍ਰੇਤੀ । ੫੪੦ ।  
girai ghunn bhumi. Uthi dhoor dhumi.  
Subhai rait khetung. nachai bhoot praitung. (540)

ਮਿਲਿਓ ਚੀਨ ਰਾਜਾ । ਭਟੇ ਸਰਬ ਕਾਜਾ ।  
ਲਇਓ ਸੰਗ ਕੈ ਕੈ । ਚਲਿਓ ਅਗ੍ਰ ਦੈ ਕੈ । ੫੪੧ ।  
miliou cheen raja. bhaie sarab kaja.  
liou sung kai kai. chaliou agar havai kai. (541)

### **Rasaval Chhand**

The Raja (king) of China also launched an attack. He has armed himself with all types of weapons. The blood-thirsty warriors are roaming around in the battle-field freely and are doubly keen to fight in the battle. (535)

The warriors are engaged in fighting in the battle-ground and are shooting the arrows with great rage. The limbs, being cut off from the bodies, are falling down on the ground but they are (still) roaming around in spite of all this. (536)

Shiva is engaged in a horrible dance, while making a necklace of the skulls. The masters of the army are showing great skills (dramatics), and are shooting the arrows in a shower (of rain). (537)

The warriors are fully involved in the fighting spree and are shooting arrows, being fully enraged. The stream of blood is flowing to the brim, and the fairies are moving around in the sky. (538)

The god Shiva of 'Necklace of skulls' fame, was laughing around, and is throwing the Yoga-fire from his mouth. The warriors are shooting arrows, which are taking the life out of the enemy ranks. (539)

Some of the soldiers are falling down, feeling uneasy. The ground is covered by the dust, and the sand of the battle field was become coloured with blood. The demons and evil-spirits are deming around. (540)

The Raja of China, having given up fighting it out, came to meet Kalki. He has got all his jobs completed successfully. So now Kalki, along with the Raja of China, is moving ahead of everyone. (541)

### ਛਪੇ ਛੰਦ

ਲਏ ਸੰਗ ਨ੍ਰਿਪ ਸਰਬ ਬਜੇ ਬਿਜਈ ਦੁਦਭਿ ਰਣ ।  
ਸੁਭੇ ਸੂਰ ਸੰਗ੍ਰਾਮ ਨਿਰਖਿ ਰੀਝਈ ਅਪਛਰ ਗਣ ।  
ਛਕੇ ਦੇਵ ਆਦੇਵ ਜਕੇ ਗੰਧਰਬ ਜਛ ਬਰ ।  
ਚਕੇ ਭੂਤ ਅਰੁ ਪ੍ਰੇਤ ਸਰਬ ਬਿਦਿਆਧਰ ਨਰ ਬਰ ।  
ਖੰਕੜੀਯ ਕਾਲ ਕ੍ਰਾ ਪ੍ਰਭਾ ਬਹੁ ਪ੍ਰਕਾਰ ਉਸਤਤਿ ਕਰੀਯ ।  
ਖੰਡਨ ਅਖੰਡ ਚੰਡੀ ਮਹਾ ਜਯ ਜਯ ਜਯ ਸਬਦੋਚਰੀਯ । ੫੪੨ ।

### Chhapai Chhand

laie sung nrip sarab bajai bijee dundabh runn.  
Subhai sur Sangram nirakh reejhiee apchhar gunn.  
chhakai dev adev jakai gandhrab jachh bar.  
chakai bhoot ar prait sarab bidiadhar nar bar.  
khankarriou kaal kara prabha boh parkar ustat kariou.  
khandan akhand chandi maha jeu jeu jeu sabdo chariou. (542)

ਭਿੜਿਯ ਭੇੜ ਲੜਖੜਿਯ ਮੇਰੁ ਝੜਪੜਿਯ ਪੜੁ ਬਣ ।  
ਡੁਲਿਯ ਇੰਦੁ ਤੜਫੜ ਫਨਿੰਦ ਸੰਕੁੜਿਯ ਦੁਣ ਗਣ ।  
ਚਕਿਯੋ ਗਇੰਦ ਧਧਕਯ ਚੰਦ ਭੰਭਜਗ ਦਿਵਾਕਰ ।  
ਡੁਲਗ ਸੁਸੇਰੁ ਡਗਗ ਕੁਮੇਰ ਸਭ ਸੁਕਗ ਸਾਇਰ ।  
ਤਤਜਗ ਧਰਯਾਨ ਤਬ ਧੂਰਜਟੀ ਸਹਿ ਨ ਭਾਰ ਸਕਗ ਬਿਰਾ ।  
ਉਛਲਗ ਨੀਰ ਪਛਲਗ ਪਵਨ ਸੁ ਡਗ ਡਗ ਕੰਪਗ ਧਰਾ । ੫੪੩ ।  
bhiriou bherr larrkharriou mer jharrparriou patar bann.  
duliou Indar tarrpharr phanind sunkurre dervan gunn.  
chakiou gaind dhadhkiou chand bhambhjug divakar.  
dulag sumer dagag kumer sabh sukag saier.  
tutjug dhian tab dhurjati seh na bhar sakag thira.  
uchhlag neer pachhlag pavan so dag dag dag kampag dhara. (543)

ਚਲਗੁ ਬਾਣੁ ਰੁਕਿਗ ਦਿਸਾਣ ਪਬਯ ਪਿਸਾਨ ਹੁਅ ।  
ਡਿਗਗੁ ਬਿੰਧ ਉਛਲਗੁ ਸਿੰਧੁ ਕੰਪਗੁ ਸੁਨਿ ਮੁਨਿ ਧੁਅ ।  
ਬ੍ਰਹਮ ਬੇਦ ਤਜ ਭਜਗੁ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਤਜਗੁ ।  
ਜਦਿਨ ਕ੍ਰ ਕਲਕੀ ਵਤਾਰ ਕ੍ਰਪਤ ਰਣਿ ਗਜਗੁ ।  
ਉਛਰੰਤ ਧੂਰਿ ਬਾਜਨ ਖੁਰੀਯ ਸਬ ਅਕਾਸ ਮਗ੍ ਛਾਇ ਲੀਅ ।  
ਜਣੁ ਰਚੀਯ ਲੋਕ ਕਰਿ ਕੋਪ ਹਰਿ ਅਸਟਕਾਸ ਖਟੁ ਧਰਣਿ ਕੀਅ । ੫੪੪ ।  
chalogu baan rukig disan pabiau pisan hua.  
digag bindh auchhlag sindh kampag sunn mun dhua.  
braham beid taj bhajag indarasan tajag.  
jadin karur kalki vatar karodhat runn gajug.  
uchhrant dhoor bajan khuriou sab akas mugchhaie lia.  
jhan rachieu lok kar kop har asthas khat dharan kia. (544)

### **Chhapai Chhand**

Kalki, taking all the other kings alongwith himself, sounded the trumpet of victory (victory drum) in the battle-ground. The fairies, seeing the warriors in a state of satisfaction and stabilised, are enjoying with laughter. The gods are feeling pleased while the demons, grandhrab and great devils are feeling unhappy and uneasy. While the demons, evil-spirits, educationists and grand human beings were feeling unhappy and shocked. The bold Kalki, unhesitant and honoured all around, was being praised by all. The Inconquerable ones, who are under the spell of goddess Kali, are praising the Kalki alike. (542)

The armies got engulfed in fighting with one another, and the Sumer mountain was made to shake being unstable, while leaves have started falling in the jungle. Even Inder has been taken up and feeling mad(unbalanced). All the good qualities and actions have been squeezed (withdrawn) Gujinder is equally surprised, and the moon is pulsating (with uneasiness) while the sun is running away (from the scene). The Sumer mountain is shaken up, while Kuber has lost its surroundings (being unstable) and all the oceans have dried up. The Shiva's meditation posture has been hit hard and disturbed, and the Earth is unable to bear the burden (of the battle). The waters of the ocean are (thrown upwards) being tossed upon, while the wind is blowing in the wrong direction, and the whole Earth, is trembling, (feeling unstable) and is losing its equilibrium. (543)

With the shooting of arrows, all the directions have been blocked (lost), and the mountains are being crushed, while Vindiyachal is about to fall. The ocean is being tossed up, while the pole-star (Dhru-Muni) is losing its balance and is trembling. Brahma has fled away, leaving behind the Vedas, and Inder has given up his kingdom even, on the day when Kalki Incarnation started roaring in the battle ground getting enraged. The dust, rising with the movement of hooves of horses, has covered up the whole sky. It appears, as if God, being angrily enraged, had created eight skies and six Earths. (544)

ਚਕ੍ਰਿਤ ਚਾਰੁ ਚਕ੍ਰਵੇ ਚਕ੍ਰਿਤ ਸਿਰ ਸਹੀਸ ਸੇਸ ਫਟ ।  
 ਧਕਤ ਮਛ ਮਾਵਾਸ ਛੋਡਿ ਰਣ ਭਜਗ ਦ੍ਰਵਣ ਗਣ ।  
 ਭ੍ਰਮਤ ਕਾਕ ਕੁੰਡਲੀਅ ਗਿਧ ਉਧਰ੍ਹੀ ਲੇ ਉਡੀਯ ।  
 ਬਮਤ ਜਾਲ ਖੰਕਾਲਿ ਲੁਖ ਹਥੋ ਨਹੀ ਛੁਟੀਯ ।  
 ਟੁਟੀਤ ਟੋਪ ਫੁਟੀਤ ਜਿਰਹ ਦਸਤਰਾਗ ਪਖਰ ਤੁਰੀਯ ।  
 ਭਜੀਤ ਭੀਰ ਰਿਝੀਤ ਮਨ ਨਿਰਖਿ ਸੂਰ ਹੂਰੇ ਫਿਰੀਯ । ੫੪੫ ।  
 ckakitar char chakarvai chakirat sir dahans sehas phan.  
 dhakat machh mavas chhod runn bhajag darvan gunn.  
 bharmat kaak kundlia gidh udhhhun lai udiou.  
 bamat javal khankal lukh hathou nahi chhutiou.  
 tutant tope fhutant jireh dastrag pakhar turiou.  
 bhajant bheer rijhant man nirakh sur hurai phirieu. (545)

#### ਮਾਧੋ ਛੰਦ

ਜਬ ਕੋਪਾ ਕਲਕੀ ਅਵਤਾਰਾ । ਬਾਜਤ ਤੂਰ ਹੋਤ ਝਨਕਾਰਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਬਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਸੰਭਾਰੇ । ਪੈਠੇ ਸੁਭਟ ਹਥਯਾਰ ਉਘਾਰੇ । ੫੪੬ ।  
**madho chhand**  
 jab kopa kalki avtara. bajat tur hoat jhankara.  
 ha ha madho baan kaman kirpan sambharai. pathai subhat hathiar ugharai. (546)

ਲੀਨ ਮਚੀਨ ਦੇਸ ਕਾ ਰਾਜਾ । ਤਾ ਦਿਨ ਬਜੇ ਜੁਝਾਉ ਬਾਜਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਦੇਸ ਦੇਸ ਕੇ ਛਤ੍ਰ ਛਿਨਾਏ । ਦੇਸ ਬਿਦੇਸ ਤੁਰੰਗ ਫਿਰਾਏ । ੫੪੭ ।  
 leen macheen des ka raja. ta din bajai jujhaou baja.  
 ha ha madho des des ke chhatar chhinaie. des bides turung phiraie. (547)

ਚੀਨ ਮਚੀਨ ਛੀਨ ਜਬ ਲੀਨਾ । ਉਤਰ ਦੇਸ ਪਯਾਨਾ ਕੀਨਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਕਹ ਲੈ ਗਠੇ ਉਤਰੀ ਰਾਜਾ । ਸਭ ਸਿਰਿ ਡੰਕ ਜੀਤ ਕਾ ਬਾਜਾ । ੫੪੮ ।  
 cheen macheen chheen jab leena. utar des payana keena.  
 ha ha madho keh lou gano utari raja. sabh sir dank jeet ka baja. (548)

ਇਹ ਬਿਧਿ ਜੀਤਿ ਜਤਿ ਕੈ ਰਾਜਾ । ਸਭ ਸਿਰਿ ਨਾਦ ਬਿਜੈ ਕਾ ਬਾਜਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਜਹ ਤਹ ਛਾਡਿ ਦੇਸ ਭਜਿ ਚਲੇ । ਜਿਤ ਤਿਤ ਦੀਹ ਦਨੁਜ ਦਲ ਮਲੇ । ੫੪੯ ।  
 eh bidh jeet jeet kai raja. sab sir nad bijai ka baja.  
 ha ha madho jeh the chhad des bhaj chalai. jit tit deeh danuj dal malai. (549)

ਕੀਨੇ ਜਗ ਅਨੇਕ ਪ੍ਰਕਾਰਾ । ਦੇਸਿ ਦੇਸ ਕੇ ਜੀਤਿ ਨ੍ਰਿਪਾਰਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਦੇਸ ਬਿਦੇਸ ਭੇਟ ਲੈ ਆਏ । ਸੰਤ ਉਬਰਿ ਅਸੰਤ ਖਪਾਏ । ੫੫੦ ।  
 keenai jug anek parkara. des des ke jeet nirpara.  
 ha ha madho des bides bhet lai aioai. sant ubar asant khapaie. (550)

Everyone, in the four corners, is getting Surprised, while Sheshnag with thousand fangs, was feeling shocked and upset. The fish are fluttering with heavy heart. The mutineers have fled away from the battle-field, while Shiva's musicians are feeling overjoyed. The crows and kites are flying high up in the sky above the battle-field. The hands of Shiva, are unable to give up the dead body (in his hands), and he is busting with fire. The\_\_\_\_\_are breaking up, the coats of mail, the iron gloves, and the coverings on horses backs are being torn apart. The cowards are running away, and the fairies, seeing the brave warriors are seen enjoying the fun. (545)

### **Madho Chhand**

When Kalki Incarnation felt enraged, then the bands started playing and the weapons started making noise. O Madho ! The warriors supporting their arrows, bows, Swords and keeping their weapons in hands, thrust themselves in the battle ground. (546)

They caught hold of Raja of China territory, and Marn Raga tunes started playing O Madho ! The canopies of various kings of different territories were removed from over their heads, and Kalki Incarnation has made his horse (to show supermacy) move around all the areas and countries. (547)

After China area was taken away, then he (Kalki) launched on attack on the North areas. O Madho ! How far could I describe the fate of kings of the North, as the victory bugle was sounded on all their areas. (over the heads, by suppressing them). (548)

Thus by winning and defeating all the areas, the victory (trumpet) drum was sounded everywhere. O Madho ! All these kings fled away, baving their countries, and everywhere great demons have been crushed. (549)

After winning over the various kings, many Yagnas were performed, O Madho ! People (Rajas) came from various lands, including foreign lands, with many gifts. O Madho ! Kalki Incarnation had given support to various saints (religious men) and punished the rogues all over. (550)

ਜਹ ਤਹ ਚਲੀ ਧਰਮ ਕੀ ਬਾਤਾ । ਪਾਪਹਿ ਜਾਤ ਭਈ ਸੁਧਿ ਸਾਤਾ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਕਲਿ ਅਵਤਾਰ ਜੀਤ ਠਰ ਆਏ । ਜਹ ਤਹ ਹੋਵਨ ਲਾਗ ਬਧਾਏ । ੫੫੧ ।  
 jeh the chali dharam ki bata papeh jaat bhaiee sudh sataa  
 ha ha madho Kal avtar jeet ghar aie. jeh the hovan laag badhaie. (551)

ਤਬ ਲੋ ਕਲਿਜੁਗ'ਤ ਨੀਯਰਾਯੋ । ਜਹ ਤਹ ਭੇਦ ਸਬਨ ਸੁਨਿ ਪਾਯੋ ।  
 ਹਾ ਹਾ ਮਾਧੋ ਕਲਕੀ ਬਾਤ ਤਬੈ ਪਹਚਾਨੀ । ਸਤਿਜੁਗ ਕੀ ਆਗਮਤਾ ਜਾਨੀ । ੫੫੨ ।  
 tab lo kaljugat neyraieo. jeh teh bhed sathan sunn payo.  
 ha ha madho Kalki baat tabai pehchani. Satjug ki agmata jani. (552)

#### ਅਨਹਦ ਛੰਦ

ਸਤਿਜੁਗ ਆਯੋ । ਸਬ ਸੁਨਿ ਪਾਯੋ ।  
 ਮੁਨਿ ਮਨ ਭਾਯੋ । ਗੁਨ ਗਨ ਗਾਯੋ । ੫੫੩ ।  
**Anhad Chhand**  
 Satjug aiyo. sabh sunn paieyo.  
 mun man bhaiyo. gunn gunn gaieyo. (553)

ਸਬ ਜਗ ਜਾਨੀ । ਅਕਥ ਕਹਾਨੀ ।  
 ਮੁਨਿ ਗਨਿ ਮਾਨੀ । ਕਿਨਹੁ ਨ ਜਾਨੀ । ੫੫੪ ।  
 sab jug jani. Akath kahani.  
 mun gunn mani. kinoh na jani. (554)

ਸਭ ਜਗ ਦੇਖਾ । ਅਨ ਅਨ ਭੇਖਾ ।  
 ਸੁਛਬਿ ਬਿਸੇਖਾ । ਸਹਿਤ ਭਿਖੇਖਾ । ੫੫੫ ।  
 Sabh jag dekha. an an bhekha.  
 suchhab bisekha. sehat bhikhekha. (555)

ਮੁਨਿ ਮਨ ਮੋਹੇ । ਫੁਲ ਗੁਲ ਸੋਹੇ ।  
 ਸਮ ਛਬਿ ਕੋ ਹੈ । ਐਸੇ ਬਨਿਓ ਹੈ । ੫੫੬ ।  
 mun man mohai.phul gul sohai.  
 Sam chhab ko hai. aisai baniou hai. (556)

#### ਤਿਲੋਕੀ ਛੰਦ

ਸਤਿਜੁਗ ਆਦਿ ਕਲਿਜੁਗ ਅੰਤਹ । ਜਹ ਤਹ ਆਨੰਦ ਸੰਤ ਮਹੰਤਹ ।  
 ਜਹ ਤਹ ਗਾਵਤ ਬਜਾਵਤ ਤਾਲੀ । ਨਾਚਤ ਸਿਵਜੀ ਹਸਤ ਜਾਲੀ । ੫੫੭ ।  
**Tiloki Chhand**  
 Satjug aad kaljug anteh. jeh the anand sant mahanteh.  
 jeh the gavat bajavat tali. nachat Sivji hasat javali. (557)



Everywhere new religious talks are going on. All have forgotten about the Sinful life Style. O Madho ! Kalki Avtar, has returned to his own country after winning over all the territories. Everywhere the songs of victory with musical tones are being sung. (551)

The end of Kal Yug age came near. The secret message was learnt by everyone around. O Madho ! Everyone understood the talk of Kalki and the age of Sat Yug was known to all that it had dawned. (552)

### **Auhad Chhand**

The age of Sat-Yug has started, and everyone has learnt about it. The hearts of Munis (mendicants) have got pleased. They have sung many praises of Sat-Yug. (553)

The whole world has known about it. The detailed description of Sat-Yug is beyond expression, and the Munis (the mendicants) have accepted this fact, whereas no one else has known it. (554)

The whole world has seen Kalki Incarnation, who has different appearances (forms), and his status is of a particular type, and he is suitable for being the next king. (555)

He has endeared himself to the hearts of the Munis (mendicants), and flowers are being offered from all the sides who else could equal his beauty ? And He is born and made as such. (556)

### **Triloki Chhand**

The age of Sat-Yug has commenced, while it is the end of Kal-Yug. Everywhere the religious leaders (mahants) and saints are pleased with this (age of Sat-Yug). Songs are being sung everywhere with the clapping of hands. Shiva is dancing while the goddess Durga is laughing. (557)

ਬਾਜਤ ਡਉਰੂ ਰਾਜਤ ਤੰਤਰੀ । ਰੀਝਤ ਰਾਜੀ ਸੀਝਸ ਅਤ੍ਰੀ ।  
 ਬਾਜਤ ਤੂਰੀ ਗਾਵਤ ਗੀਤਾ । ਜਹ ਤਹ ਕਲਕੀ ਜੁਧਨ ਜੀਤਾ । ੫੫੮  
 bajat douru rajat tantari. reejhat rajung seejhas atri.  
 bajat tuhang gavat gita. jeh the kalki judhan jeeta. (558)

### ਮੋਹਨ ਛੰਦ

ਅਰਿ ਮਾਰਿ ਕੈ ਰਿਪੁ ਟਾਰ ਕੈ ਨ੍ਰਿਪ ਮੰਡਲੀ ਸੰਗ ਕੈ ਲੀਓ ।  
 ਜਤ੍ਰ ਤਤ੍ਰ ਜਿਤੇ ਤਿਤੇ ਅਤਿ ਦਾਨ ਮਾਨ ਸਬੈ ਦੀਓ ।  
 ਸੁਰ ਰਾਜ ਜਯੋ ਨ੍ਰਿਪ ਰਾਜ ਹੁਐ ਗਿਰ ਰਾਜ ਸੇ ਭਟ ਮਾਰ ਕੈ ।  
 ਸੁਖ ਪਾਇ ਹਰਖ ਬਦਾਇਕੈ ਗ੍ਰਹਿ ਆਇਯੋ ਜਸੁ ਸੰਗ ਲੈ । ੫੫੯ ।

### Mohan Chhand

ar maar kai rip taar kai nrip mandli sung kai liou.  
 jatat tatar jitai titai at daan maan sabai diou.  
 Sur raj jeou nrip raj huai gir raj se bhat maar kai.  
 Sukh paie harkh badiekai greh aiyo jas sung lai. (559)

ਅਰਿ ਜੀਤ ਜੀਤ ਅਭੀਤ ਹੈ ਜਗਿ ਹੋਮ ਜਗਿ ਘਨੇ ਕਰੇ ।  
 ਦੇਸਿ ਦੇਸਿ ਅਸੇਸ ਭਿਛਕ ਰੋਗ ਸੋਗ ਸਬੈ ਹਰੇ ।  
 ਕੁਰ ਰਾਜ ਜਿਉ ਦਿਜ ਰਾਜ ਕੇ ਬਹੁ ਭਾਤਿ ਦਾਰਿਦ ਮਾਰ ਕੈ ।  
 ਜਗੁ ਜੀਤਿ ਸੰਭਰ ਕੇ ਚਲਯੋ ਜਗਿ ਜਿਤ ਕਿਤ ਬਿਥਾਰ ਕੈ । ੫੬੦ ।  
 ar jeet jeet abheet havan jug hom jug ghanai karai.  
 des des asais bhichhak rog sog sabai harai.  
 Kar raj jiou dij raj ke loh bhant darrid maar kai.  
 jug jeet sambhar ko chaliou jug jit kit bikhar kai. (560)

ਜਗ ਜੀਤਿ ਬੇਦ ਬਿਥਾਰ ਕੇ ਜਗ ਸੁ ਅਰਥ ਅਰਥ ਚਿਤਾਰੀਐ ।  
 ਦੇਸਿ ਦੇਸਿ ਬਿਦੇਸ ਮੈ ਨਵ ਭੋਜਿ ਭੋਜਿ ਹੰਕਾਰੀਐ ।  
 ਧਰ ਦਾੜ ਜਿਉ ਰਣ ਗਾੜ ਹੁਇ ਤਿਰਲੋਕ ਜੀਤ ਸਬੈ ਲੀਏ ।  
 ਬਹੁ ਦਾਨ ਦੈ ਸਨਮਾਨ ਸੇਵਕ ਭੋਜ ਭੋਜ ਤਹਾ ਦੀਏ । ੫੬੧ ।  
 jug jeet beid bikar kai jug so arth arth chitareung.  
 des des bidesvmein nar bhej bhej hankareung.  
 dhar daar jiou runn gaad hoiai tit lok jeet sabai liai.  
 boh daan dai Sanman sevak bhej bhej taha diai. (561)

ਖਲ ਖੰਡ ਖੰਡ ਬਿਹੰਤ ਕੈ ਅਰਿ ਦੰਡ ਦੰਡ ਬਡੇ ਦੀਯੋ ।  
 ਅਰਥ ਖਰਬ ਅਦਰਬ ਦਿਰਬ ਸੁ ਜੀਤ ਕੈ ਆਪਨੋ ਕੀਯੋ ।  
 ਰਣਜੀਤ ਜੀਤ ਅਜੀਤ ਜੋਧਨ ਛਤ੍ਰ ਅਤ੍ਰ ਫਿਨਾਈਐ ।  
 ਸਰਦਾਰ ਬਿਸੰਤਿ ਚਾਰ ਕਲਿ ਅਵਤਾਰ ਛਤ੍ਰ ਫਿਰਾਈਐ । ੫੬੨ ।  
 khal khand khand bihad kai or dand dand badoi diai.  
 arab kharab adarab dirab so jeet kai apno kiou.  
 ranjeet jeet ajeet jodhan chhatar attar chhinayeung.  
 Sardar binsait char kul avtar chhatar phiraieung. (562)

The ankle-drum is being beaten, and the music on instruments is being played with gusto. The Kings are happy. The warriors are satisfied with their life-Style. Music is being played and songs are being sung. Kalki Incarnation has won all the battles.

(558)

### **Mohan Chhand**

Kalki Incarnation, having killed the enemies and subjugating the foes, has got the support of all the Kings everywhere, having won over the various territories, he has given them due honour and gifts (or alms). Having killed the bravest of warriors, stubborn like mountains, the kings have become powerful like Inder god. Kalki Incarnation, having won peace with increased pleasure and with due glamour all around, has gone back to his own place. (territory).

(559)

Having defeated all the enemies, and being free from all fear, Kalki has performed many Yagnas, including home Yagna. All the poor people, and beggars of the whole land have been offered freedom from disease and suffering. Having done away with the tortuous regime of Yudishtra and Daronacharya, and having won over the whole land, with greater glamour Kalki has started moving back to his home-land of Sambhal.

(560)

After winning away the whole world, and spreading the message of Vedas, with a good type of religious life planned for the land, he has sent for various learned men from different areas (lands). By engaging in a ferocious war like the Varah avtar with loot, he had won all the three worlds. After giving grand alms to learned pandits in Vedas, he had sent them everywhere with their attendants with due respect. (561)

After tearing apart into pieces, he had punished the enemies with great losses. Having given to poor people millions of rupees he has endeared them to himself by winning them over. The invincible warriors have been defeated in battles, and divested of their weapons etc and canopies. Now the Kalki Incarnation has been declared as the head of twenty-four Incarnations and his dominance over all is recognised.

(562)

### ਮਥਾਨ ਛੰਦ

ਛਾਜੈ ਮਹਾ ਜੋਤਿ । ਭਾਨੈ ਮਨੋਦੋਤਿ ।  
ਜਗਿ ਸੰਕ ਤਜ ਦੀਨ । ਮਿਲਿ ਬੰਦਨਾ ਕੀਨ । ੫੬੩ ।

### Mathan Chhand

Chhajai maha joat. bhanung manodata  
jug sunk taj deen. mil bandana keen. (563)

ਰਾਜੈ ਮਹਾ ਰੂਪ । ਲਾਜੈ ਸਬੈ ਭੂਪ ।  
ਜਗ ਆਨ ਮਾਨੀਸੁ । ਮਿਲਿ ਭੇਟ ਲੈ ਦੀਸੁ । ੫੬੪ ।  
rajai maha roop. lajai sabai bhoop.  
jug aan manees. mil bhet lai dees. (564)

ਸੋਭੈ ਮਹਾਰਾਜ । ਅਛ੍ਹੀ ਰਹੈ ਲਾਜ ।  
ਅਤਿ ਰੀਝਿ ਮਧੁ ਬੈਨ । ਰਸ ਰੰਗ ਭਰੇ ਨੈਨ । ੫੬੫ ।  
sobhai maharaj. achhri rehai laaj.  
at reejh madh bain. ras rung bharai nain. (565)

ਸੋਹਤ ਅਨੁਪਾਛ । ਕਾਛੈ ਮਨੋ ਕਾਛ ।  
ਰੀਝੈ ਸੁਰੀ ਦੇਖਿ । ਰਾਵਲੜੇ ਭੇਖਿ । ੫੬੬ ।  
Sohat anupachh. kachhai mano kachh.  
reejhai suri dekh. ravalarraai bhekh. (566)

ਦੇਖੇ ਜਿਨੈ ਨੈਕੁ । ਲਾਗੈ ਤਿਸੈ ਐਖ ।  
ਰੀਝੈ ਸੁਰੀ ਨਾਰਿ । ਦੇਖੇ ਧਰੇ ਪਯਾਰ । ੫੬੭ ।  
dekh jinai naik. lagai tisai ankh.  
reejhai suri naar. dekhai dhare payar. (567)

ਰੰਗੈ ਮਹਾ ਰੰਗ । ਲਾਜੈ ਲਖਿ ਅਨੰਗ ।  
ਚਿਤਰੀ ਚਿਰੈ ਸਤ੍ਰ । ਲਗੈ ਜਨੋ ਅਤ੍ਰ । ੫੬੮ ।  
rungai maha rung. lajai lakh anang.  
chitgang chirai satar. lagai jano attar. (568)

ਸੋਭੈ ਮਹਾ ਸੋਭ । ਅਛ੍ਹੀ ਰਹੈ ਲੋਭ ।  
ਆਜੈ ਇਸੈ ਨੈਨ । ਜਾਗੈ ਮਨੋ ਰੈਨ । ੫੬੯ ।  
Sobhai maha sobh. achhri rehai lobh.  
anjai isai nain. jagai mano raen. (569)

ਰੂਪੈ ਭਰੈ ਰਾਗ । ਸੋਭੈ ਸੁ ਸੁਹਾਗ ।  
ਕਾਛੈ ਨਟੈ ਰਾਜ । ਨਾਚੈ ਮਨੋ ਬਾਜ । ੫੭੦ ।  
rupang bharai rag. Sabhai so suhag.  
kachhai natung raj. nachai mano baaj. (570)

### **Mathan Chhand**

The Light of Kalki Incarnation is now shining in all directions. It appears as if the Sun has risen (shown) from there. The whole world, ridding themselves of all doubts, with one voice, have worshipped Kalki Incarnation. (563)

His (Kalki's) grand personality is shining all over the world, perceiving which all the other kings are feeling ashamed (belittled). The whole world had recognised him as god, that is, they have accepted him as Supreme King and have brought many gifts, accepting his supremacy. (have joined with him) (564)

Kalki the king, is looking glorious in his seat, on seeing whom, the fairies are feeling (ashamed) belittled. He is full of pleasure with a sweet tongue, and his eyes are filled with the godly love. (565)

He is looking gracious in his seat. It appears, as if he has been specially given a beauty treatment. The godly women are all endeared to him on perceiving his form. He is appearing dressed up like Rawals. (566)

Whosoever has viewed Kalki for a moment, his eyes get ghued to him. The godly women are pleased to see him, and are viewing him with love and devotion. (567)

He is dyed in the charm of love, and on viewing him even the god of love Kamdev is feeling ashamed (belittled). The enemies are feeling jealous of him, at his sight. It appears, as if an arrow has pierced his body. (568)

He (Kalki) is looking beautiful with a grand form, and the fairies are getting excited at seeing him. He is feeling perturbed with shameful eyes, as if he had no sleep during the night, being awake. (569)

He was full of love and charm, and was looking gorgeous with a glamour. He was looking beautiful like Natraj, and was feeling playful and clever like the dancing horse (it appears). (570)

ਆਖੈ ਮਨੋ ਬਾਨ । ਕੈਧੋ ਧਰੇ ਸਾਨ ।  
ਜਾਨੇ ਲਗੇ ਜਾਹਿ । ਯਾ ਕੋ ਕਹੇ ਕਾਹਿ । ੫੭੧ ।  
akhai mano baan. kaidho dharai saan.  
janai lagai jahai. Ya ko kehai kahai. (571)

#### ਸੁਖਦਾ ਬਿਧ ਛੰਦ

ਕਿ ਕਾਛੇ ਕਾਛ ਧਾਰੀ ਹੈ । ਕਿ ਰਾਜਾ ਅਧਿਕਾਰੀ ਹੈ ।  
ਕਿ ਭਾਗ ਕੋ ਸੁਹਾਗ ਹੈ । ਕਿ ਰੰਗੇ ਅਨੁਰਾਗ ਹੈ । ੫੭੨ ।

#### Sukhda Birid Chhand

ke kachhai kachh dhari hain. ke raja adhkari hain.  
kai bhag ko suhag hain. ke rungai anrag hai. (572)

ਕਿ ਛੋਭੈ ਛਤ੍ਰ ਧਾਰੀ ਹੈ । ਕਿ ਛਤ੍ਰੀ ਅਤ੍ਰ ਵਾਰੀ ਹੈ ।  
ਕਿ ਆਜੇ ਬਾਨ ਬਾਨੀ ਸੇ । ਕਿ ਕਾਛੀ ਕਾਛ ਕਾਰੀ ਹੈ । ੫੭੩ ।  
ke chhobai chhatar dhari chhai. ke chhatri atar vari chhai.  
kei anjai baan bani sai. kai kachh kachh kari hain. (573)

ਕਿ ਕਾਮੀ ਕਾਮ ਬਾਨ ਸੇ । ਕਿ ਫੂਲੇ ਫੂਲ ਮਾਲ ਸੇ ।  
ਕਿ ਰੰਗੇ ਰੰਗ ਰਾਗ ਸੇ । ਕਿ ਸੁੰਦਰ ਸੁਹਾਗ ਸੇ । ੫੭੪ ।  
ke kami kam baan so. ke phoolai phool maal so.  
kai rungai rung rag se. kai sunder sohag so. (574)

ਕਿ ਨਾਗਨੀ ਕੇ ਏਸ ਹੈ । ਕਿ ਮਿ੍ਰਗੀ ਕੇ ਨਰੇਸ ਹੈ ।  
ਕਿ ਰਾਜਾ ਛਤ੍ਰ ਧਾਰੀ ਹੈ । ਕਿ ਕਾਲੀ ਕੇ ਭਿਖਾਰੀ ਹੈ । ੫੭੫ ।  
ke nagni ke eas hain. ke mirgi ke nares chhai.  
ke raja chhatar dhari hain. ke kali ke bhikhari chhai. (575)

#### ਸੋਰਠਾ

ਇਮ ਕਲਕੀ ਅਵਤਾਰਿ ਜੀਤੇ ਜੁਧ ਸਬੈ ਨਿ੍ਪਤਿ ।  
ਕੀਨੋ ਰਾਜ ਸੁਧਾਰਿ ਬੀਸ ਸਹਸ ਦਸ ਲਛ ਬਰਖ । ੫੭੬ ।

#### Sortha

im kalki avtar jeetai judh sabhai nirpat.  
keenai raj Sudhar bees sehas das lachh barkh. (576)

#### ਰਾਸਵਾਲ ਛੰਦ

ਗਹੀ ਸਮਸੇਰ । ਕੀਯੋ ਜੀਗ ਜੇਰ । ਦਏ ਮਤਿ ਫੇਰ । ਨ ਲਾਗੀ ਬੇਰ । ੫੭੭ ।

#### Rasaval Chhand

gehi samser. keuo jung jor. daie mat pher. na lagi ber. (577)

ਦਯੋ ਨਿਜ ਮੰਤ੍ਰ । ਡਾਏ ਸਭ ਤੰਤ੍ਰ । ਲਿਖੇ ਨਿਜ ਜੰਤ੍ਰ । ਸੁ ਬੈਠਿ ਇਕੰਤ੍ਰ । ੫੭੮ ।  
deuo nij mantar. tajai sabh tantar. likhai nij jantar. so baith ekantar. (578)

The eyes were looking like arrows, which had been fixed in the bows and made forceful and piercing. Whosoever is pierced by these arrows, his condition cannot be explained by anyone. (Who could describe ?). (571)

### **Sukhda birid Chhand**

It seems, as if he were an imitation (a minicry) or a Raja (King) with powerful sway over the land or a maker of destiny or dyed with the charm of love. (572)

Or he was having a canopy over-head or a Kashatriya with weapons/coats of arms or armed with arrows or is beautified in many ways. (573)

Or is looking sexually charming like Kamdev's arrows or main flowers of a necklace of flowers or full of the charm of love or a god of beauty. (574)

Or the Kali Snake or the male deer of the main type she-deer or the rajas with canopies over head or they are the menials (servants) of Kali. (575)

### **Sortha**

Thus Kalki Incarnation had conquered all the kings by fighting a battle against all. (one by one). Then he ruled over the country for about ten or twenty thousand years. (576)

### **Ravan bad Chhand**

He had wielded a sword in his hand, and had subdued all the rajas by fighting against them. Then he arranged to imbibe all of them with religious teachings, which does not amount to (allow) any delay. (577)

He has delivered his ruling message, and has managed to cast away and has cast away all their (magic) mystical learnings and conveyed his message. By sitting alone in the (Shady trees) silence, he has written all his bye-laws. (578)

### ਬਾਨ ਤੁਰੰਗਮ ਛੰਦ

ਬਿਬਿਧ ਰੂਪ ਸੋਭੈ । ਅਨਿਕ ਲੋਗ ਲੋਭੈ ।  
ਅਮਿਤ ਤੇਜ ਤਾਹਿ । ਨਿਗਮ ਗਨਤ ਜਾਹਿ । ੫੭੯ ।

#### Baan turangam Chhand

bibidh roop sobhai. anik log lobhai.  
amit tej tahai. nigam ganat jahai. (579)

ਅਨਿਕ ਭੇਖ ਤਾ ਕੇ । ਬਿਬਿਧ ਰੂਪ ਵਾ ਕੇ ।  
ਅਨੂਪ ਰੂਪ ਰਾਜੈ । ਬਿਲੋਕਿ ਪਾਪ ਭਾਜੈ । ੫੮੦ ।  
anik bhekh ta kai. bibidh roop va kai.  
anup roop rajai. bilok paap bhajai. (580)

ਬਿਸੇਖ ਪ੍ਰਬਲ ਜੇ ਹੁਤੇ । ਅਨੂਪ ਰੂਪ ਸੰਜੁਤੇ ।  
ਅਮਿਤ ਅਰਿ ਘਾਵਹੀ । ਜਗਤ ਜਸੁ ਪਾਵਹੀ । ੫੮੧ ।  
bisekh parbal je hutai. anup roop sanjutai.  
amit ar ghvhin. jagat jas pavhin. (581)

ਅਖੰਡ ਬਾਹੁ ਹੈ ਬਲੀ । ਸੁਭੰਤ ਜੋਤਿ ਨਿਰਮਲੀ ।  
ਸੁ ਹੋਮ ਜਗ ਕੋ ਕਰੈ । ਪਰਮ ਪਾਪ ਕੋ ਹਰੈ । ੫੮੨ ।  
akhand boh hai bali. subhant joat nirmali.  
So hom jug ko karain. param paap ko harain. (582)

### ਤੋਮਰ ਛੰਦ

ਜਗ ਜੀਤਿਓ ਜਬ ਸਰਬ । ਤਬ ਬਾਦਿਓ ਅਤਿ ਗਰਬ ।  
ਦੀਅ ਕਾਲ ਪੁਰਖ ਬਿਸਾਰ । ਇਹ ਭਾਤਿ ਕੀਨ ਬਿਚਾਰ । ੫੮੩ ।

#### Tomar Chhand

jag jeetiou jab sarab. tab badhiou at garab.  
dia kaal purkh bisar. eh bhant keen bichar. (583)

ਬਿਨੁ ਮੋਹਿ ਦੂਸਰ ਨ ਔਰ । ਅਸਿ ਮਾਨਯੋ ਸਬ ਠਉਰ ।  
ਜਗੁ ਜੀਤਿ ਕੀਨ ਗੁਲਾਮ । ਆਪਨ ਜਪਾਯੋ ਨਾਮ । ੫੮੪ ।  
bin mohai dusar na aour. as maniou sab thour.  
jug jeet keen gulam. apan japaiou naam. (584)

ਜਗਿ ਐਸਿ ਰੀਤਿ ਚਲਾਇ । ਸਿਰ ਅਤ੍ਰ ਪਤ੍ਰ ਫਿਰਾਇ ।  
ਸਬ ਲੋਗ ਆਪਨ ਮਾਨ । ਤਰਿ ਆਖਿ ਅਉਰ ਨ ਆਨਿ । ੫੮੫ ।  
jug ais reet chalaie. Sir atar patar phiraie.  
sab log apan maan. tab ankh aour na aan. (585)



### **Baan Tarungam Chhand**

He (Kalki) is looking gorgeous in his beautiful form. many people are getting endeared to him as his glamour is exceptional. Even Vedas are pondering over him. He has many forms and various appearances (with different dresses) with lot of glamour and vedas are pondering over him. (579)

He has many for-mations with grand appearances. He looks venerable in his beautiful personality, on seeing whoms even the Sins (sinful actions) are cast away. (get lost). (580)

Kalki had earned great honour and praise in the world killing (many) innumerable enemies of great strength, who were enjoying powerful status and positions with beautiful environments. (581)

Kalki was a great warrior with invincible power, and was enjoying having a position of pious nature. He is performing many Yagnas and how Yog by over coming great sins. (582)

### **Tomar Chhand**

When Kalki had conquered the whole world (all territoris), then he became very haughty, and had farsaken the Lord (akal purkh) and started behaving (haughtily) with pride. (583)

He felt as if there was no other power except (beyond) him, and was being acknowledged like that everywhere. He had conquered the world and made everyone secondary to himself and started his own name being worshipped. (584)

He started a new wave of worship and got a canopy over his head. He felt everyone subservient to him and would not care for anyone, (considering all his devotees). (585)

ਨਹੀ ਕਾਲ ਪੁਰਖ ਜਪੰਤ । ਨਹੀ ਦੇਵ ਜਾਪੁ ਭਟੰਤ ।  
 ਤਬ ਕਾਲ ਦੇਵ ਰਿਸਾਇ । ਏਕ ਅਉਰ ਪੁਰਖ ਬਨਾਇ । ੫੮੬ ।  
 nahi kaal purakh japant. nah dev jaap bhanat.  
 tab kaal dev risaie. ik aour purkh banaie. (586)

ਰਚਿਅਸ ਮਹਿਦੀ ਮੀਰ । ਰਿਸਵੰਤ ਹਾਠ ਹਮੀਰ ।  
 ਤਿਹ ਤਉਨ ਕੋ ਬਧੁ ਕੀਨ । ਪੁਨਿ ਆਪ ਮੋ ਕੀਅ ਲੀਨ । ੫੮੭ ।  
 rachious mehdi meer. risvant haath hamir.  
 the toun ko badh keen. puun aap mo kia leen. (587)

ਜਗ ਜੀਤਿ ਆਪਨ ਕੀਨ । ਸਬ ਅੰਤਿ ਕਾਲ ਅਧੀਨ ।  
 ਇਹ ਭਾਤਿ ਪੂਰਨ ਸੁ ਧਾਰਿ । ਭਏ ਚੌਬੀਸੇ ਅਵਤਾਰ । ੫੮੮ ।  
 jug jeet apan keen. sab ant kaal adhin.  
 eh bhant puran so dhar. bhaie choubeeso avtar. (588)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਚਤੁਰ ਬਿਸਤੀ ਕਲਕੀ ਅਵਤਾਰ ਬਰਨਨੰ ਸਪਾਪਤੰ ।  
 it Sri Bachittar Natak granth chatur bisat Kalki avtar barnanung samapatung.

**ਅਥ ਮਹਿਦੀ ਅਵਤਾਰ ਕਥਨੰ**

**ਤੋਮਰ ਛੰਦ**

ਇਹ ਭਾਤਿ ਕੈ ਤਿੰਹ ਨਾਸਿ । ਕੀਅ ਸਤਿਜੁਗ ਪ੍ਰਕਾਸ ।  
 ਕਲਿਜੁਗ ਸਰਬ ਬਿਹਾਨ । ਨਿਜੁ ਜੋਤਿ ਜੋਤਿ ਸਮਾਨ । ੧ ।  
**ab mehdi avtar kathanung**  
**Tomar Chhand**  
 eh bhant keh the(n) naas. kia Satjug prakas.  
 Kajug sarab bihan. nij joat joat saman. (1)

ਮਹਿਦੀ ਭਰਯੋ ਤਬ ਗਰਬ । ਜਗ ਜੀਤਯੋ ਜਬ ਸਰਬ ।  
 ਸਿਰਿ ਅਤ੍ਰ ਪਤ੍ਰ ਫਿਰਾਇ । ਜਗ ਜੇਰ ਕੀਨ ਬਨਾਇ । ੨ ।  
 mehdi bhariou tab garab. jug jeetiou jab sarab.  
 sir atar patar phiraie. jug jor keen banaie. (2)

ਬਿਨੁ ਆਪੁ ਜਾਨਿ ਨ ਔਰ । ਸਬ ਰੂਪ ਅਉ ਸਬ ਠਉਰ ।  
 ਜਿਨਿ ਏਕ ਦਿਸਟੀ ਨ ਆਨ । ਤਿਸੁ ਲੀਨ ਕਾਲ ਨਿਦਾਨ । ੩ ।  
 bin aap jaan na aour. sab roop aou sab thour.  
 jin ek disat na aan. tis leen kaal nidan. (3)

ਬਿਨੁ ਏਕ ਦੂਸਰ ਨਾਹਿ । ਸਬ ਰੰਗ ਰੂਪਨ ਮਾਹਿ ।  
 ਜਿਨਿ ਏਕ ਕੋ ਨ ਪਛਾਨ । ਤਿਹ ਬ੍ਰਿਥਾ ਜਨਮ ਬਿਤਾਨ । ੪ ।  
 bin ek dusar nahai. sab rung rupan mahai.  
 jin ek ko na pachhan. teh birtha janam bitan. (4)

Now no one was worshipping the Lord and no one was praying to God, or meditating on God's name. Then God felt enraged, and created another individual (greater than him). (586)

He created Meer Mehdi, who was a great and obstinate warrior and full of rage. So he murdered Kalki, and made then made Kal Purkh (the Lord) as his helper. (587)

He conquered the world, and made everyone his subject, who finally got killed (subject to death). Thus the episode of Choubis avtar, by controlling everyone, is completed. (588)

Here the episode of Bachittar Natak granth's  
Twenty fourth Incarnation, Kalki is completed.

#### **Now Mehdi Incarnation Episode Tomar Chhand**

Thus the end of Kalki avtar came, and the age of Sat-Yug started, with the end of the age of Kal-Yug. The soul of Kalki got mingled with the Prime-Soul. (1)

Then Meer Mehdi got puffed up with pride, when he conquered the whole world. He also made everyone secondary to himself and got an canopy over his head. (with a fly whisk). (2)

He did not recognize any other person or place equal to himself, and even did not care for the position of Lord, so he (mehdi) also got merged with death. (got killed). (3)

In fact, apart from the Lord in all forms hues and places there is only one power, and there is no second one. Whosoever had forsaken the existence of Lord, wastes his whole life, without any fruit-ful purpose. (4)

ਬਿਨੁ ਏਕ ਦੂਜ ਨ ਔਰ । ਜਲ ਬਾ ਥਲੇ ਸਬ ਠਉਰ ।  
ਜਿਨਿ ਏਕ ਸਤਿ ਨ ਜਾਨ । ਸੋ ਜੂਨਿ ਜੂਨਿ ਭ੍ਰਮਾਨ । ੫ ।  
bi ek dooj na aur. jal ba thalai sab thour.  
jin ek Sat na jaan. so jun jun bharman. (5)

ਤਜਿ ਏਕ ਜਾਨਾ ਦੂਜ । ਮਮ ਜਾਨਿ ਤਾਸੁ ਨ ਸੁਝ ।  
ਤਿਹ ਦੁਖ ਭੂਖ ਪਿਆਸ । ਦਿਨ ਰੈਨਿ ਸਰਬ ਉਦਾਸ । ੬ ।  
taj ek jana duj. mum jaan taas na sujh.  
the dookh bhookh pias. din raen sarab udas. (6)

ਨਹੀ ਚੈਨ ਐਨ ਸੁ ਵਾਹਿ । ਨਿਤ ਰੋਗ ਹੋਵਤ ਤਾਹਿ ।  
ਅਤਿ ਦੁਖ ਭੂਖ ਮਰੀਤ । ਨਹੀ ਚੈਨ ਦਿਵਸ ਬਿਤੰਤ । ੭ ।  
nehung chain ain so vahai. nit rog hovat tahai.  
at dookh bhookh marant. nahi chain divas bitant. (7)

ਤਨ ਪਾਦ ਕੁਸਟ ਚਲੰਤ । ਬਪੁ ਗਲਤ ਨਿਤ ਗਲੰਤ ।  
ਨਹੀ ਨਿਤ ਦੇਹ ਅਰੋਗ । ਨਿਤਿ ਪੁਤ੍ਰ ਪੋਤ੍ਰਨ ਸੋਗ । ੮ ।  
tan paad kusat dulant. bap galat nit galant.  
nehung nit deh arog. nit putar potran sung. (8)

ਨਿਤ ਨਾਸ ਤਿਹ ਪਰਿਵਾਰ । ਨਹੀ ਅੰਤ ਦੇਹ ਉਧਾਰ ।  
ਨਿਤ ਰੋਗ ਸੋਗ ਗ੍ਰਸੰਤ । ਮ੍ਰਿਤ ਸ੍ਰਾਨ ਅੰਤ ਮਰੰਤ । ੯ ।  
nit naas the pari vaar. neh ant deh udhar.  
nit rog sog garsant. mirat pran ant marant. (9)

ਤਬ ਜਾਨਿ ਕਾਲ ਪ੍ਰਬੀਨ । ਤਿਹ ਮਾਰਿਓ ਕਰਿ ਦੀਨ ।  
ਇਕੁ ਕੀਟ ਦੀਨ ਉਪਾਇ । ਤਿਸ ਕਨਿ ਪੈਠੋ ਜਾਇ । ੧੦ ।  
tab jaan kaal parbeen. the mariou kar deen.  
ik keet deen upaie. tis kaan paithai jaie. (10)

ਧਸਿ ਕੀਟ ਕਾਨਨ ਬੀਚ । ਤਿਸੁ ਜੀਤਿਯੋ ਜਿਮਿ ਨੀਚ ।  
ਬਹੁ ਭਾਤਿ ਦੇਇ ਦੁਖ ਤਾਹਿ । ਇਹ ਭਾਤਿ ਮਾਰਿਓ ਵਾਹਿ । ੧੧ ।  
dhas keet kanan beech. tis jeetiou jim neech.  
boh bhant dei dukh tahai. eh bhant mariou vahai. (11)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਮਹਿਦੀ ਮੀਰ ਬਧ ।  
it Sri Bachittar Natak granthai mehdi meer badh.

There is no other power except the One Lord in the oceans or lands or anywhere else. Whosoever has not recognized the supremacy of the Lord, gets lost in various forms of life, from one form to another form of life.

(5)

I feel, the person, who does not realize the importance of Lord, and considers some second authority apart from the Lord, does not have any sense. He is always enveloped in problems of sorrowful life, hunger and thirst, and he remains remorseful through out day and night.

(6)

He does not have peace of mind at home, and will be suffering with afflictions and will die with hunger or affliction, and his life will not be blissful.

(7)

He will have leprosy of feet, and the body will suffer from this disease, resulting in rotting of body. His body will never be healthy, and will have sufferings of sons and grand sons.

(8)

His family will always be subject to deaths (losses), and will not have peace till the end of life, being engrossed in sufferings and afflictions always and will face death like a dog.

(9)

When The Lord realized that Meer Mehdi had become proud, then the Lord gave him a death with great pain. The Lord created a worm, which was ordered to pierce into the Mehdi's ears.

(10)

The worm thus played havoc into Mehdi's ears, and finally won him over, killing him after inflicting lot of pain and sufferings.

(11)

Here the end of the Episode of Meer Mehdi from Bachittar Natak Granth.

ਬ੍ਰਹਮਾ ਅਵਤਾਰ  
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ  
ਅਬ ਬ੍ਰਹਮਾ ਅਵਤਾਰ ਕਥਨੰ  
ਪਾਤਿਸਾਹੀ ੧੦

ਤੋਮਰ ਛੰਦ

ਸਤਿਜੁਗਿ ਫਿਰਿ ਉਪਰਾਜਿ । ਸਬ ਨਉਤਨੈ ਕਰਿ ਸਾਜ ।  
ਸਬ ਦੇਸ ਅਉਰ ਬਿਦੇਸ । ਉਠਿ ਧਰਮ ਲਾਗਿ ਨਰੇਸ । ੧ ।

**Brahma avtar**  
**ik Onkar Satgur prasad**  
**ab Brahma avtar Kathanung**  
**Patshahi 10**  
**Tomar Chhand**

Sat jug phir Upraj. sab nantanung kar saaj.  
Sab des aur bides. uth dharam laag nares. (1)

ਕਲਿ ਕਾਲ ਕੋਪਿ ਕਰਾਲ । ਜਗੁ ਜਾਰਿਆ ਤਿਹ ਜਾਲ ।  
ਬਿਨੁ ਤਾਸੁ ਐਰ ਨ ਕੋਈ । ਸਬ ਜਾਪ ਜਾਪੋ ਸੋਇ । ੨ ।  
Kal kaal kop karal. jug jaria the javal.  
bin taas aour na koiee. Sab jaap jaapai soiai. (2)

ਜੇ ਜਾਪੁ ਹੈ ਕਲਿ ਨਾਮੁ । ਤਿਸੁ ਪੁਰਨ ਹੁਇ ਹੈ ਕਾਮ ।  
ਤਿਸੁ ਦੂਖ ਭੂਖ ਨ ਪਿਆਸ । ਨਿਤਿ ਹਰਖੁ ਕਹੂੰ ਨ ਉਦਾਸ । ੩ ।  
je jaap hai kal naam. tis puran hoiai hai kaam.  
tis dookh bhookh na pias. nit harkh kahun na pias. (3)

ਬਿਨੁ ਏਕ ਦੂਸਰ ਨਹਿ । ਸਭ ਰੰਗ ਰੂਪਨ ਮਾਹਿ ।  
ਜਿਨ ਜਾਪਿਆ ਤਿਹਿ ਜਾਪੁ । ਤਿਨ ਕੇ ਸਹਾਈ ਆਪ । ੪ ।  
bin ek dusar nahai. sabh rung rupan mahai.  
jin japia the jaap. tin ke sahaiee aap. (4)

ਜੇ ਤਾਸੁ ਨਾਮ ਜਪੰਤ । ਕਬਹੂੰ ਨ ਭਾਜਿ ਚਲੰਤ ।  
ਨਹਿ ਤ੍ਰਾਸੁ ਤਾ ਕੋ ਸਤ੍ਰ । ਦਿਸਿ ਜੀਤਿ ਹੈ ਗਹਿ ਅਤ੍ਰ । ੫ ।  
je jaap hai kal naan. tis puran hoiai hai kaam.  
tis dookh bhookh na pias. nit harkh kahun na udas. (5)

ਤਿਹ ਭਰੇ ਧਨ ਸੋ ਧਾਮ । ਸਭ ਹੋਹਿ ਪੁਰਨ ਕਾਮ ।  
ਜੇ ਏਕ ਨਾਮੁ ਜਪੰਤ । ਨਹਿ ਕਾਲ ਫਾਸਿ ਫਾਸੰਤ । ੬ ।  
the bharai dham so dham. Sabh hohai puran kaam.  
je ek naam japant. nahai kaal phas phasant. (6)

**Brahma Avtar  
ik Onkar Satgur Prasad  
Now Brahma Incarnation-Episode**

**Patshahi-10**

**(By Guru Gobind Singh)**

**Tomer Chhand**

Now again Sat-Yug (age) was established on the Earth (world). All the musical instruments had been renewed. All the Rajas (Kings) of various lands, have started following the path of religious teachings. (1)

It was the horrible age of Kal-Yug full of rage, which had burnt the whole world in its heat (fire) of sinful life. There is none else apart from the Prime-Soul. So all should recite the Lord's Name only. (2)

All those, who recite Lord's True Name, get their hopes and desires fulfilled. They do not suffer from the pangs of inflicting (sorrow) hunger or thirst. They are always enjoying pleasure, without any sorrowfull moments. (3)

There is none else, other than the Lord, and He pervades everywhere in various forms and personalities. Whosoever recites His True Name, gets the support of the Lord Himself. (4)

Those, who recite His True Name, do not run away to jungles, and they need not be afraid of the enemy. They can win over various areas by wielding weapons. (5)

Their homes are full of wealth, and their hopes and desires are fulfilled. Whosoever recites Lord's Name, does not fall into the trap of death. (6)

ਜੇ ਜੀਵ ਜੰਤ ਅਨੇਕ । ਤਿਨ ਮੇ ਰਹਯੋ ਰਮਿ ਏਕ ।  
 ਬਿਨੁ ਏਕ ਦੂਸਰ ਨਾਹਿ । ਜਗਿ ਜਾਨਿ ਲੈ ਜੀਅ ਮਾਹਿ । ੭ ।  
 je jeev jant anek. tin mein rehiou rumek.  
 bin ek dusar nahai. jug jaan lai jia mahai. (7)

ਭਵ ਗੜਨ ਭੰਜਨ ਹਾਰ । ਹੈ ਏਕ ਹੀ ਕਰਤਾਰ ।  
 ਬਿਨੁ ਏਕ ਅਉਰ ਨ ਕੋਇ । ਸਬ ਰੂਪ ਰੰਗੀ ਸੋਇ । ੮ ।  
 bhav garran bhanjan haar. hai ek hi kartar.  
 bin ek aour na koiai. sab roop rungi soiai. (8)

ਕਈ ਇੰਦ੍ਰ ਪਾਨਪਹਾਰ । ਕਈ ਬ੍ਰਹਮ ਬੇਦ ਉਚਾਰ ।  
 ਕਈ ਬੈਠ ਦੁਆਰੇ ਮਹੇਸ਼ । ਕਈ ਸੇਸਨਾਗ ਅਸੇਸ਼ । ੯ ।  
 Kaiee Inder paanpahar. kaiee braham beid uchar.  
 kaiee baith duar mahes. kaiee Sheshnag ases. (9)

ਕਈ ਸੂਰ ਚੰਦ ਸਰੂਪ । ਕਈ ਇੰਦ੍ਰ ਕੀ ਸਮ ਭੂਪ ।  
 ਕਈ ਇੰਦ੍ਰ ਉਪਿੰਦ੍ਰ ਮੁਨਿੰਦ੍ਰ । ਕਈ ਮਛ ਕਛ ਫਨਿੰਦ੍ਰ । ੧੦ ।  
 kaiee sur chand sarup. kaiee Inder hi sum bhoop.  
 kaiee Inder, Upinder, Muninder. kaiee machh kachh phaninder. (10)

ਕਈ ਕੋਟਿ ਕ੍ਰਿਸ਼ਨ ਅਵਤਾਰ । ਕਈ ਰਾਮ ਬਾਰ ਬੁਹਾਰ ।  
 ਕਈ ਮਛ ਕਛ ਅਨੇਕ । ਅਵਿਲੋਕ ਦੁਆਰਿ ਬਿਸੇਖ । ੧੧ ।  
 kaiee kote krisan avtar. kaiee Ram baar buhar.  
 kaiee machh kachh anek. avlok duar bisekh. (11)

ਕਈ ਸੁਕ੍ਰ ਬ੍ਰਸਪਤਿ ਦੇਖਿ । ਕਈ ਦਤ ਗੋਰਖ ਭੇਖ ।  
 ਕਈ ਰਾਮ ਕ੍ਰਿਸ਼ਨ ਰਸੂਲ । ਬਿਨੁ ਨਾਮ ਕੋ ਨ ਕਬੂਲ । ੧੨ ।  
 kaiee Sukar braspat dekh. kaiee dut gorakh bhekh.  
 kaiee Ram Krisan rasool. bin naam ko na kabool. (12)

ਬਿਨੁ ਏਕੁ ਆਸ੍ਰੈ ਨਾਮ । ਨਹੀ ਔਰ ਕੋਨੈ ਕਾਮ ।  
 ਜੇ ਮਾਨਿ ਹੈ ਗੁਰਦੇਵ । ਤੇ ਜਾਨਿ ਹੈ ਅਨਭੈਵ । ੧੩ ।  
 bin ek asrai naan. Nahi aur kaunai kaam.  
 jai maan hai gurdev. tai jaan hai anbhev. (13)

ਬਿਨੁ ਤਾਸੁ ਔਰ ਨ ਜਾਨੁ । ਚਿਤ ਆਨ ਭਾਵ ਨ ਆਨੁ ।  
 ਇਕ ਮਾਨਿ ਜੈ ਕਰਤਾਰ । ਜਿਤੁ ਹੋਇ ਅੰਤਿ ਉਧਾਰੁ । ੧੪ ।  
 bin taas aour na jaan. chit aan bhav na aan.  
 ik maan jai kartar. jit ant hoiai udhar. (14)



**The Lord is pervading all the beings, of various types, There is none else equal to God.  
The world should realize and accept this proposition once for all. (7)**

**There is only one God, who creates and destroys this world, and there is no second person equal to Him. He alone pervades in various forms and shapes. (8)**

**On his beck and call there are many Indras who bring drinking water at His order. (door) and there are many Brahmins, who could recite Vedas verbatim. There are many gods (like Mahesh) at His call. There are innumerable Sheshnags (with thousand fangs) reciting His name. (9)**

**There are many forms of Sun and Moon, and there are many kings like Inder at His door. There are many Indras, Upindras (Bavan avtar) alongwith many Munis (mendicants). There are many incarnations of Kachh and Machh, alongwith many Sheshnags. (10)**

**Many Crores of Krisna Incarnation and unaccountable number of Rams are standing at His Gate for cleanliness. Many Kachh and Machh Avtars are guarding His gates. (11)**

**There are many Shakar and brahampati seen around, alongwith many data triya and Gorakh to be seen. There are many Rams, Krisnas and Rasool (Mohd) but without reciting His True Name, no one is acceptable. (12)**

**Apart from Lord's True Name, all other activities of religious types or functions are fruitless. Those, who follow Guru's teachings, could realize His secrets, and the Lord. (13)**

**Do not recognize anyone else apart from the Lord and do not have dual mindedness and recognize the authority of the Lord alone in the mind, which alone will be helpful at the end of life. (14)**

ਬਿਨੁ ਤਾਸ ਯੋ ਨ ਉਧਾਰੁ । ਜੀਅ ਦੇਖਿ ਯਾਰ ਬਿਚਾਰਿ ।  
ਜੋ ਜਾਪਿ ਹੈ ਕੋਈ ਔਰ । ਤਬ ਛੁਟਿ ਹੈ ਵਹ ਠੌਰ । ੧੫ ।  
bin taas yo na udhar. jia dekh yaar bichar.  
jo jaap hai koiee aour. tab chhut hai veh thour. (15)

ਜਿਹ ਰਾਗ ਰੰਗ ਨ ਰੂਪ । ਸੋ ਮਾਨੀਐ ਸਮ ਰੂਪ ।  
ਬਿਨੁ ਏਕ ਤਾ ਕਰ ਨਾਮ । ਨਹਿ ਜਾਨ ਦੂਸਰ ਧਾਮ । ੧੬ ।  
jeh rag rung na roop. so maniai sum roop.  
bin ek ta har naam. Neh jaan dusar dham. (16)

ਜੋ ਲੋਕ ਅਲੋਕ ਬਨਾਇ । ਫਿਰ ਲੇਤ ਆਪਿ ਪਿਲਾਇ ।  
ਜੋ ਚਹੈ ਦੇਹ ਉਧਾਰੁ । ਸੋ ਭਜਨ ਏਕੰਕਾਰ । ੧੭ ।  
jo lok alok banaie. phir leit aap pilaie.  
je chehai deh udhar. so bhajan ekankar. (17)

ਜਿਨਿ ਰਾਚਿਯੋ ਬ੍ਰਹਮੰਡ । ਸਬ ਲੋਕ ਐ ਨਵ ਖੰਡ ।  
ਤਿਹ ਕਿਉ ਨ ਜਾਪ ਜਪੰਤ । ਕਿਮ ਜਾਨ ਕੂਪਿ ਪਰੰਤ । ੧੮ ।  
jin rachiou brahmand. sa lok ai nav khand.  
the kiou na jaap japant. kim jaan koop parant. (18)

ਜੜ ਜਾਪ ਤਾ ਕਰ ਜਾਪ । ਜਿਨਿ ਲੋਕ ਚਉਦਰੀ ਥਾਪ ।  
ਤਿਸੁ ਜਾਪੀਐ ਨਿਤ ਨਾਮ । ਸਭ ਹੋਹਿ ਪੂਰਨ ਕਾਮ । ੧੯ ।  
jarr jaap ta kar jaap. jin lok choudhang thaap.  
tis japi ai nit naam. sabh hohai puran kaam. (19)

ਗਨਿ ਚਉਬਿਸੈ ਅਵਤਾਰ । ਬਹੁ ਕੈ ਕਹੈ ਬਿਸਥਾਰ ।  
ਅਬ ਗਨੋ ਉਪ ਅਵਤਾਰ । ਜਿਮਿ ਧਰੇ ਰੂਪ ਮੁਰਾਰ । ੨੦ ।  
gunn choubisai avtar. boh kai kehai bisthar.  
ab ganno up avtar. jim dharai roop murar. (20)

ਜੋ ਧਰੇ ਬ੍ਰਹਮਾ ਰੂਪ । ਤੇ ਕਹੈ ਕਾਬਿ ਅਨੂਪ ।  
ਜੋ ਧਰੇ ਰੂਦ੍ਰ ਅਵਤਾਰ । ਅਬ ਕਹੈ ਤਾਹਿ ਬਿਚਾਰ । ੨੧ ।  
je dharai brahma roop. te kaho kaab anup.  
je dharai rudar avtar. ab kehai tehai bukar. (21)

ਕਲਿ ਤਾਸੁ ਅਗਿਆ ਦੀਨ । ਤਬ ਬੋਦ ਬ੍ਰਹਮਾ ਕੀਨ ।  
ਤਬ ਤਾਸੁ ਬਾਚਿਯੋ ਗਰਬ । ਸਰਿ ਆਪੁ ਜਾਨ ਨ ਸਰਬ । ੨੨ ।  
kal taas agya deen. tab beid brahma keen.  
tab taas badhiou garb. sar aap jaan na sarab. (22)

**Apart from his worship, all other forms of religious activities will not be helpful. O friend ! Think it over in your mind fully if one is serving any other god, then the Lord's path of deliverance gets lost and separated from him. (15)**

**The (authority) which has no colour, shapes or appearance, should be considered in a common form for everyone. Apart from the Lord's True Name, we should not recognize any other authority or belongingness. (16)**

**One, Who could create this world alongwith the secondary world (after death) and then mingles it with Himself (after destruction). Whosoever wishes to get Salvation for his human body, should always resort to the worship of the Lord. (meditation of God). (17)**

**Why this human being does not recite the Name of the Lord, who is responsible for the creation of this world alongwith the other world. (after death), and create the nine regions of the world as well. Why this man takes the risk of destroying and wasting this human life. (throwing life in the well). (18)**

**O fool ! You should worship and recite the True Name of the Lord, who has created the fourteen regions of the world. We should always recite God's Name only, which would help us achieve (fulfil) all our desires and aspirations. (19)**

**I have described in full details, all the known twenty four Incarnations, just as (Murar) the Lord had taken those forms. Himself. (20)**

**I would describe in beautiful poetry the various forms (Incarnations) of Brahma, and will detail all of them with due consideration. (21)**

**When the Kaal Purkh (Lord) ordered Brahma, he produced four Vedas and he felt very proud, and did not consider all others as equal to himself in status (position). (22)**

ਸਰਿ ਮੋਹ ਕਬਿ ਨਹਿ ਕੋਇ । ਇਕ ਆਪ ਹੋਇ ਤ ਹੋਇ ।  
 ਕਛੁ ਕਾਲ ਕੀ ਭੂਅ ਬਕ੍ । ਛਿਤਿ ਡਾਰੀਆ ਜਿਮ ਸਕ੍ । ੨੩ ।  
 Sar moh kab neh koiai. ik aap hoiai ta hoiai.  
 kachh kaal hi bhuas bakar. chhit daria jim sahar. (23)

ਜਬ ਗਿਰਯੋ ਭੂ ਤਰਿ ਆਨਿ । ਮੁਖ ਚਾਰ ਬੇਦ ਨਿਧਾਨ ।  
 ਉਠਿ ਲਾਗਿਆ ਫਿਰ ਸੇਵ । ਜੀਅ ਜਾਨਿ ਦੇਵਿ ਅਭੇਵ । ੨੪ ।  
 jab giriou bhu tar aan. mukh chan beid nidhan.  
 uth lagia phir save. jia jaan dev abhev. (24)

ਦਸ ਲਖ ਬਰਖ ਪ੍ਰਮਾਨ । ਕੀਅ ਦੇਵਿ ਸੇਵ ਮਹਾਨ ।  
 ਕਿਮਿ ਹੋਇ ਮੋਹਿ ਉਧਾਰ । ਅਸ ਦੇਹੁ ਦੇਵ ਬਿਚਾਰ । ੨੫ ।  
 das lakh barkh parman. kia dev save mahan.  
 kim hoiai mohai udhar. as deho dev bichar. (25)

**ਦੇਵੋ ਬਾਚ ਬ੍ਰਹਮਾ ਪ੍ਰਤਿ**  
 ਮਨ ਚਿਤ ਕੈ ਕਰਿ ਸੇਵ । ਤਬ ਰੀਝਿ ਹੈ ਗੁਰਦੇਵ ।  
 ਤਬ ਹੋਇ ਨਾਥ ਸਨਾਥ । ਜਗਨਾਥ ਦੀਨਾ ਨਾਥ । ੨੬ ।  
**devo Vach Brahma prati**  
 man chit hai kar save. tab reejh hai gurdev.  
 tab hoiai nath sanath. jagnath deena nath. (26)

ਸੁਨਿ ਬੈਨ ਯੋ ਮੁਖਚਾਰ । ਕੀਅ ਚਉਕ ਚਿਤਿ ਬਿਚਾਰ ।  
 ਉਠਿ ਲਾਗਿਆ ਹਰਿ ਸੇਵ । ਜਿਹ ਭਾਤਿ ਭਾਖਯੋ ਦੇਵ । ੨੭ ।  
 Sunn bain yo mukhchar. kia chouk chit bichar.  
 uth lagia har save. jeh bhaat bhakhio dev. (27)

ਪਰਿ ਪਾਇ ਚੰਡ ਪ੍ਰਚੰਡ । ਜਿਹ ਮੰਡ ਦੁਸਟ ਅਖੰਡ ।  
 ਜਾਲਾਛ ਲੋਚਨ ਧੂਮ । ਹਠਿ ਜਾਸੁ ਡਾਰੇ ਭੂਮਿ । ੨੮ ।  
 par paie chand parchand. jeh mand dusat akhand.  
 Javalachh lochan dhum. hath jaas daro bhoom. (28)

ਤਿਸੁ ਜਾਪਿ ਹੈ ਜਬ ਜਾਪ । ਤਬ ਹੋਇ ਪੂਰਨ ਸ੍ਰਾਪ ।  
 ਉਠਿ ਲਾਗ ਕਾਲ ਜਪੰਨ । ਹਠਿ ਤਿਆਗ ਆਵ ਸਰੰਨ । ੨੯ ।  
 tis jaap hai jab jaap. tab hoiai puran sarap.  
 Uthi laag kaal japun. hath tiag av sarun. (29)

ਜੇ ਜਾਤ ਡਾਸੁ ਸਰੰਨ । ਤੇ ਹੈ ਧਰਾ ਮੈ ਧੰਨ ।  
 ਤਿਨ ਕਉ ਨ ਕਉਨੈ ਡਾਸ । ਸਬ ਹੋਤ ਕਾਰਜ ਰਾਸ । ੩੦ ।  
 je jaat taas saran. te hai dhara mein dhan.  
 tin kou na kaunai tras. sab hoat karaj ras. (30)

**“ There is no other poet like me, and only myself could be like me. because of mind’s haughtness (such state of mind) the Lord got annoyed and threw him on the ground (on dust) like Indra (god). (23)**

**When he fell down on the Earth (when he was reduced in status) then the author of four Vedas again started serving and worshipping the Lord with great devotion.(24)**

**For ten lakh years he served the Lord again like this, and he requested the Lord again like this, and requested the Lord, “Pray, grant me this boon of mind (thought-ful mind) so that I could gain salvation from this life by some means. (25)**

**The Lord then directed Brahma like this :-**

**“O Brahma ! If you serve the Lord with great devotion and concentration, then He will be pleased with you, and the protection of the world and the worldly helpless people, will honour you with great strength and power and you will receive His benedictions. (26)**

**Then Brahma after listening to him astonished with these remarks and thought to himself and got engaged in the true service of the Lord as suggested by the God.(27)**

**He (Brahma) then pleaded with the goddess by falling at her feet, who had got engrossed in a battle against invincible enemies and having killed Jalackh and Dhrum Lochan had thrown them on the ground. (28)**

**(The goddess) Chandi then said, “When you will meditate (worship) on the Lord, then the curse will be revoked.” On hearing this, Brahma started worshipping the Lord, and forsaking, his pride, he took solace at the Lord’s feet. (support of Lord). (29)**

**Those who take shelter at Lord’s feet, are blessed ones in the world. They are not afraid of anyone, and all their jobs (functions) are completed without fail. (any problem). (30)**

ਦਸ ਲਛ ਬਰਖ ਪ੍ਰਮਾਨ । ਰਹਯੋ ਠਾੜ ਏਕ ਪਗਾਨ ।  
ਚਿਤ ਲਾਇ ਕੀਨੀ ਸੇਵ । ਤਬ ਰੀਝਿ ਗੇ ਗੁਰਦੇਵ । ੩੧ ।  
das lachh barakh parman. rehiou thad ek pagan.  
chit laie kini save. tab reejh ge gurdev. (31)

ਜਬ ਭੇਤ ਦੇਵੀ ਦੀਨ । ਤਬ ਸੇਵ ਬ੍ਰਹਮਾ ਕੀਨ ।  
ਜਬ ਸੇਵ ਕੀ ਚਿਤ ਲਾਇ । ਤਬ ਰੀਝਿ ਗੇ ਹਰਿ ਰਾਇ । ੩੨ ।  
jab bhet devi deen. tab save brahma keen.  
jab save ki chit laie. tab reejh ge har raie. (32)

ਤਬ ਭਯੋ ਸੋ ਐਸੇ ਉਚਾਰ । ਹਉ ਆਹਿ ਗ੍ਰਬ ਪ੍ਰਹਾਰ ।  
ਮਮ ਗਰਬ ਕਹੂੰ ਨ ਛੋਰਿ । ਸਬ ਕੀਨ ਜੇਰ ਮਰੋਰਿ । ੩੩ ।  
tab bhieu so ais uchar. hoan aiehe garab parkar.  
mum garab kahun na chhor. sabh keen jor maror. (33)

ਤੈ ਗਰਬ ਕੀਨ ਸੋ ਕਾਹਿ । ਨਹੀ ਮੋਹ ਭਾਵਤ ਤਾਹਿ ।  
ਅਬ ਕਹੋ ਏਕ ਬਿਚਾਰ । ਜਿਮਿ ਹੋਇ ਤੋਹਿ ਉਧਾਰ । ੩੪ ।  
tai garab so kahai. neh moh bhavat tahai.  
ab kaho ek bichar. jim hoiai tohai udhar. (34)

ਧਰਿ ਸਪਤ ਭੂਮਿ ਵਤਾਰ । ਤਬ ਹੋਇ ਤੋਹਿ ਉਧਾਰਿ ।  
ਸੋਈ ਮਾਨ ਬ੍ਰਹਮਾ ਲੀਨ । ਧਰਿ ਜਨਮ ਜਗਤਿ ਨਵੀਨ । ੩੫ ।  
dhar sapat bhoom vatar. tab hoiai tohai udhar.  
soiee maan brahma leen. dhar janam jagat naveen. (35)

ਮੁਰਿ ਨਿੰਦ ਉਸਤਤਿ ਭੂਲਿ । ਇਮਿ ਜਾਨਿ ਜੀਯ ਜਿਨਿ ਭੂਲਿ ।  
ਇਕ ਕਹੋ ਔਰ ਬਿਚਾਰ । ਸੁਨਿ ਲੋਹੁ ਬ੍ਰਹਮ ਕੁਮਾਰ । ੩੬ ।  
mur nind ustat tul. im jaan jieu jin bhool.  
ik kahon aur bichar. Sunn leho braham kumar. (36)

ਇਕ ਬਿਸਨੁ ਮੋਹਿ ਧਿਆਨ । ਬਹੁ ਸੇਵਿ ਮੋਹਿ ਰਿਝਾਨ ।  
ਤਿਨਿ ਮਾਗਿਆ ਬਰ ਐਸ । ਮਮ ਦੀਨ ਤਾ ਕਹੁ ਤੈਸ । ੩੭ ।  
ik bisan mohai dhian. boh save mohai rijhan.  
tin magia bar ais. mum deen ta ko tais. (37)

ਮਮ ਤਾਸ ਭੇਦ ਨ ਕੋਇ । ਸਬ ਲੋਕ ਜਾਨਤ ਸੋਇ ।  
ਤਿਹ ਜਾਨ ਹੈ ਕਰਤਾਰ । ਸਬ ਲੋਕ ਅਲੋਕ ਪਹਾਰ । ੩੮ ।  
mum taas bhed na koiai. sab log janat soiai.  
tin jaan hai kartar. sab lok alok pahar. (38)



For ten lakh years Brahma was standing on one leg only and served the Lord with full devotion so as to please the Lord. (31)

When the goddess explained the details and fruit of Lord's worship, then Brahma had performed his service with devotion and the Lord was pleased with him. (32)

Then the godly declaration was heard saying, O Brahma ! want to destroy pride, leaving aside everyone's haughtiness, and everyone is brought under Control by twisting (destroying) their haughtiness. (33)

"Why have you indulged in pride, which had displeased me. Now I am giving you one sermon, which would help you in your salvation." (34)

You go to the world and undergo seven Incarnations, so that you could gain salvation. Thus Brahma accepted this ordain and took birth (again) afresh in the world. (35)

"You should remember without forgetting it that for me praise or slander has no difference or meaning (both are equal for me) keep this in mind without forgetting it. I am giving you another sermon. O Brahma ! Listen to me with concentration of mind, O my child ! " (36)

"One god, called Vishnu, had also meditated on me, and had earned my pleasure through my great service (worship). He had requested for a similar boon (gift of life) and I had bestowed on him, the boon he asked for." (37)

There is no difference between him and me. Everyone is aware of this truth (fact). The whole world considers him as the creator of the whole world, present and future, including all the mountains. (38)

ਜਬ ਜਬ ਧਰੇ ਬਪੁ ਸੋਇ । ਜੋ ਜੋ ਪਰਾਕ੍ਰਮ ਹੋਇ ।  
 ਸੋ ਸੋ ਕਥੋ ਅਬਿਚਾਰ । ਸੁਨਿ ਲੇਹੁ ਬ੍ਰਹਮ ਕੁਮਾਰ । ੩੯ ।  
 jab jab dharai bap soiai. jo jo prakaram hoiai.  
 so so kathon abichar. sunn leho braham kumar. (39)

#### ਨਰਾਜ ਛੰਦ

ਸੁ ਧਾਰਿ ਮਾਨੁੱਖੀ ਬਪੁੰ ਸੰਭਾਰਿ ਰਾਮ ਜਾਗਿ ਹੈ ।  
 ਬਿਸਾਰਿ ਸਸਤ੍ਰ ਅਸਤ੍ਰੰ ਜੁਝਾਰ ਸਤ੍ਰੁ ਭਾਗਿ ਹੈ ।  
 ਬਿਚਾਰ ਜੋਨ ਜੋਨ ਭਯੋ ਸੁਧਾਰਿ ਸਰਬ ਭਾਖੀਯੋ ।  
 ਹਜਾਰ ਕੋਊ ਨ ਕਿਯੋ ਕਰੋ ਬਿਚਾਰਿ ਸਬਦ ਰਾਖੀਯੋ । ੪੦ ।

#### Naraj Chhand

So dhar manukhi bapung Sumbhar Ram jaag hai.  
 abisar Sastar astarung jujhar satar bhag hai.  
 bichar jaun jaun bhiou sudhar sarab bhakhiou.  
 hajar kouoo na kiou karo bichar sabad rakhio. (40)

ਚਿਤਾਰਿ ਬੈਣ ਵਾਕਿਸੰ ਬਿਚਾਰਿ ਬਾਲਮੀਕ ਭਯੋ ।  
 ਜੁਝਾਰ ਰਾਮਚੰਦ੍ਰ ਕੋ ਬਿਚਾਰ ਚਾਰੁ ਉਚਰਿਯੋ ।  
 ਸੁ ਸਪਤ ਕਾਡਣੋ ਕਥਯੋ ਅਸਕਤ ਲੋਕੁ ਹੁਇ ਰਹਯੋ ।  
 ਉਤਾਰ ਚਤ੍ਰਾਨਨੋ ਸੁਧਾਰਿ ਐਸ ਕੈ ਕਹਯੋ । ੪੧ ।  
 chitar bain vakisung bichar balmik bhiou.  
 jujhar Ramchander ko bichar char uchriou.  
 So sapat kandron kathiou askat lok hai rehiou.  
 Uttar chataranno Sudhar ais kai kehio. (41)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਬ੍ਰਹਮਾ ਪ੍ਰਤਿ ਆਗਿਆ ਸਮਾਪਤੰ ।  
 it Sri Bachitar Natak granthai Brahma Prati agiya samapatung.

#### ਨਰਾਜ ਛੰਦ

ਸੁ ਧਾਰਿ ਅਵਤਾਰ ਕੋ ਬਿਚਾਰ ਦੂਜ ਭਾਖਿ ਹੈ ।  
 ਬਿਸੇਖ ਚਤ੍ਰਾਨ ਕੋ ਅਸੇਖ ਸਾਦ ਚਾਖਿ ਹੈ ।  
 ਅਕਰਖ ਦੇਵਿ ਕਾਲਿਕਾ ਅਨਿਰੇਖ ਸਬਦ ਉਚਰੋ ।  
 ਸੁ ਬੀਨ ਬੀਨ ਕੈ ਬਡੇ ਪ੍ਰਾਬੀਨ ਅਛ ਕੋ ਧਰੋ । ੧ ।

#### Naraj Chhand

So dhar avtar ko bichar duj bhakh hai.  
 bisekh chatran ke asekh savad chakh hai.  
 akrakh dev kalika anirakh sabad uchro.  
 So been been ko prabeen achhar ko dharo. (1)



Whenever that Vishnu will take up the form of an Incarnation (body) and whatever programme he announces, you should proclaim and describe that formulation without a second thought." "O son brahma ! Listen to me carefully with full concentration of mind ! (39)

### **Naraj Chhand**

That Vishnu (god) will take the form of Ram (as Incarnation), being fully armed with weapons and all the ferocious enemies will flee away from him, leaving behind their weapons and coats of arms. Whatever functions he performs during his life, you should explain fully by improving that if required. Even if he makes thousand functions of life, you bring out in words nicely by improving them. (40)

Then Brahma memorized those heavenly sermons (ordains), and appeared in the form of Balmik, having remembered those descriptions. He had described the battles (war) of Shri Ram Chander beautifully with great consideration. He described that war in seven episodes, on reading which people got endeared to it. This was the Incarnation of four-faced Brahma. It has been described like this with necessary improvements. (41)

Here the episode of Bachittar Natak granth's  
Brahma Incarnation (with God's ordains) is completed.

### **Naraj Chhand**

That Brahma, after his Incarnation, has explained the whole episode in a different manner and has given us a taste of fresh clever moves of a special type. Having attracted the attention of the goddess Kalika towards himself, he has used some wonderful wordings. He has selected some distinct words to describe the whole episode with great care. (1)

ਬਿਚਾਰਿ ਆਦਿ ਈਸਰੀ ਅਪਾਰ ਸਬਦੁ ਰਾਖੀਐ ।  
 ਚਿਤਾਰਿ ਕ੍ਰਿਪਾ ਕਾਲ ਕੀ ਜੁ ਚਾਹੀਐ ਸੁ ਭਾਖੀਐ ।  
 ਨ ਸੰਕ ਚਿਤਿ ਆਨੀਐ ਬਨਾਇ ਆਪ ਲੇਹਗੇ ।  
 ਸੁ ਕ੍ਰਿਤ ਕਾਬਿ ਕ੍ਰਿਤ ਕੀ ਕਬੀਸ ਔਰ ਦੇਹਗੇ । ੨ ।  
 bichar aad easavari apar sabad rakhiai.  
 Chitar kirpa kaal ki jo chahiai so bhakhiai.  
 na sankchit aniai banaie aap lehgai.  
 So kirat kab kirat ki kabees aour dehgai. (2)

ਸਮਾਨ ਗੁੰਗ ਕੇ ਕਵਿ ਸੁ ਕੈਸੇ ਕਾਬਿ ਭਾਖ ਹੈ ।  
 ਅਕਾਲ ਕਾਲ ਕੀ ਕ੍ਰਿਪਾ ਬਨਾਇ ਗ੍ਰੰਥ ਰਾਖਿ ਹੈ ।  
 ਸੁ ਭਾਖਯ ਕਉਮਦੀ ਪੜੇ ਗੁਨੀ ਅਸੇਖ ਰੀਝ ਹੈ ।  
 ਬਿਚਾਰਿ ਆਪਨੀ ਕ੍ਰਿਤ ਬਿਸੇਖ ਚਿਤਿ ਖੀਝਿ ਹੈ । ੩ ।  
 Saman gung ke kavi so kaisai kaab bhakh hai.  
 akal kaal ki kirpa banaie granth rakh hai.  
 so bhakhiou kaumdi parai. gunni asekh reejh hai.  
 bichar apni kirtung bisekh chit kheejh hai. (3)

ਬਚਿਤ੍ਰ ਕਾਬਯ ਕੀ ਕਥਾ ਪਵਿਤ੍ਰ ਆਜ ਭਾਖੀਐ ।  
 ਸੁ ਸਿਧ ਬ੍ਰਿਧ ਦਾਇਨੀ ਸਮ੍ਰਿਧ ਬੈਨ ਰਾਖੀਐ ।  
 ਪਵਿਤ੍ਰ ਨਿਰਮਲੀ ਮਹਾ ਬਚਿਤ੍ਰ ਕਾਬਯ ਕਬੀਐ ।  
 ਪਵਿਤ੍ਰ ਸਬਦ ਉਪਜੈ ਚਰਿਤ੍ਰ ਕੋ ਨ ਕਿਜੀਐ । ੪ ।  
 bachitar kabiou ki katha pavitar aaj bhakhiai.  
 so sidh bridh daieni samridh bain rakhiai.  
 pavitar nirmali maha bachittar kabieu kathia.  
 pavitar sabad upjai charitar kau na kijiai. (4)

ਸੁ ਸੇਵ ਕਾਲ ਦੇਵ ਕੀ ਅਭੇਵ ਜਾਨਿ ਕੀਜੀਐ ।  
 ਪ੍ਰਭਾਤ ਉਠਿ ਤਾਸੁ ਕੋ ਮਹਾਤ ਨਾਮ ਲੀਜੀਐ ।  
 ਅਸੰਖ ਦਾਨ ਦੇਹਿਗੇ ਦੁਰੰਤ ਸਤ੍ਰ ਘਾਇ ਹੈ ।  
 ਸੁ ਪਾਨ ਰਾਖਿ ਆਪਨੋ ਅਜਾਨ ਕੋ ਬਚਾਇ ਹੈ । ੫ ।  
 So save kaal dev ki abhev jaan kijiai.  
 prabhat uth taas ko mahat naam leejiai.  
 asankh daam dehgo durant satar ghaie hai.  
 so paan raakh apno ajan ko bachaie hai. (5)

At first, he has described the thought of Lord's existence and his worship and then used selected words for description. Having meditated on the Lord, he has explained what was really requested, and there should be no doubt about it in the mind. He himself will give us strength to improve upon it. Many people will level praises on the type of poetry provided by him. (2)

The poet Balmik is like Ganga and his poetry will transform others. (human beings). Through the grace of Lord, he had produced the Granth. On reading this granth by the scholars of Vedas specially would be very much pleased. Then they feel overjoyed in heart on thinking (pondering) of their own writings. (3)

The description of that poetry is considered in the world to be as pure and serene, which gives us an insight and knowledge and it possesses the treasure of important sayings/words. Balmik has made use of such a (wonderful) poetic formation in the production, which spreads pure and holy word. That rare produce (praise of Ram's beauty) is so beautiful, that it is not possible to describe the praises of the poetry. (4)

So far this reason, it behoves us to serve the Lord by considering Him as indescribable. We should recite His Name by getting up early in the morning. The worshipper of His Name, after killing many enemies, will bestow many alms to millions of people. Such people will get the protection of the Lord, by offering His helpful hand. (5)

ਨ ਸੰਤ ਬਾਰ ਬਾਕਿ ਹੈ ਅਸੰਤ ਜੁਝਿ ਹੈ ਬਲੀ ।  
 ਬਿਸੇਖ ਸੈਨ ਭਾਜ ਹੈ ਸਿਤੰਸ ਰੇਣ ਨਿਰਦਲੀ ।  
 ਕਿ ਆਨਿ ਆਪੁ ਹਾਥ ਦੇ ਬਚਾਇ ਮੋਹਿ ਲੇਹਿੰਗੇ ।  
 ਦੁਰੰਤ ਘਾਟ ਅਉਘਟੇ ਕਿ ਦੇਖਨੈ ਨ ਦੇਹਿੰਗੇ । ੬ ।  
 na sant bar baak hai asant jujh hai bali.  
 bisekh sain bhaaj hai sitans rein nirdali.  
 ke aan aap hath dai bachaie mohai lehungo.  
 durant ghasat aoughatai ke dekhnai na dehangai. (6)

ਇਤਿ ਅਵਤਾਰ ਬਾਲਮੀਕ ਪ੍ਰਿਥਮ ਸਮਾਪਤੰ । ੧ ।  
 it avtar balmeeek pritham samapatung. (1)

ਦੁਤੀਯਾ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਕਸਪ ਕਥਨੰ  
 ਪਾਧੜੀ ਛੰਦ

ਪੂਨਿ ਧਰਾ ਬ੍ਰਹਮ ਕਸਪ ਵਤਾਰ । ਸੁਤਿ ਕਰੇ ਪਾਠ ਤੀਅ ਬਰੀ ਚਾਰ ।  
 ਮਥਨੀ ਸ੍ਰਿਸਟਿ ਕੀਨੀ ਪ੍ਰਗਾਸ । ਉਪਜਾਇ ਦੇਵ ਦਾਨਵ ਸੁ ਬਾਸ । ੭ ।

**Dutiya avtar Brahma kasap kathanung**  
**Padhri Chhand**

pun dhara braham kasap vatar. Surat karai path tiria bari char.  
 mathni srist keeni pragas. upjai dev danav so bas. (7)

ਜੋ ਭਏ ਰਿਖ ਹੈ ਗੇ ਵਤਾਰ । ਤਿਨ ਕੋ ਬਿਚਾਰ ਕਿਨੋ ਬਿਚਾਰ ।  
 ਸੁਤਿ ਕਰੇ ਬੇਦ ਅਰੁ ਧਰੇ ਅਰਥ । ਕਰ ਦਏ ਦੁਰ ਭੂਅ ਕੇ ਅਨਰਥ । ੮ ।  
 jo bhaie rikh havai gai vatar. tin ko bichar kino bichar.  
 surat karat beid ar dharai arth. kar daie dur bhua kai anarth. (8)

ਇਰ ਭਾਤਿ ਕੁੰਨਿ ਦੁਸ੍ ਵਤਾਰ । ਅਬ ਕਹੋ ਤੋਹਿ ਤੀਸ੍ ਬਿਚਾਰ ।  
 ਜਿਹ ਭਾਤਿ ਧਰਯੋ ਬਪੁ ਬ੍ਰਹਮ ਰਾਇ । ਸਭ ਕਹਯੋ ਤਾਹਿ ਨੀਕੇ ਸੁਭਾਇ । ੯ ।  
 eh bhant.keen dusar vatar. ab kehai tohai teesar bichar.  
 jeh bhat dhariou bap braham raie. sabh kehioi tahai neeko subhaie. (9)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਕ੍ਰੰਬੇ ਦੁਤੀਯਾ ਅਵਤਾਰੇ ਬ੍ਰਹਮਾ ਕਸਪ ਸਮਾਪਤੰ । ੨ ।  
 it Sri Bacchittar Natak granthai dutiya avtarai Brahma kasap Samapatan.

The Saints do not come to grief, whereas the others (non-saints) such as warriors get killed while fighting, while their unconquerable army runs away (from the field), just as the darkness of the night disappearance on the face of the rays of the moon. Then the Lord will protect me with His helping hand, and will not allow untoward incidents of hardship to occur, and the enemy will not be able to see our position.

(6)

Here the episode of Balmiks Incarnation ends.

**Now the second Incarnation of Brahma, Kashaps Kathanung.**

**Padhri Chhand**

Then Brahma took up the form of Kashap Incarnation. He was reciting the sermons of Vedas, and had married four women. He had created the (Earth) world through Maithan, and he had created all the gods, demons and towns.

(7)

The rishi Kashap had become an Incarnation and his preachings (message) have been described with full thoughtful consideration. He produced Vedas from Surtis by giving their meaning and did away with worlds Evil designs.

(8)

Thus Brahma appeared in the second Incarnation. Now I am going to describe the third Incarnation with due consideration. I am going to describe Brahma's third avtar in a beautiful manner.

(9)

Here the Episode of Keshap, Bachittar Natak granth about the Second Incarnation of Brahma is completed.

(2)

ਅਥ ਤ੍ਰਿਤੀਆ ਅਵਤਾਰ ਸੁਕ ਕਥਨੰ

ਪਾਪਤੀ ਛੰਦ

ਪੁਨਿ ਧਰਾ ਤੀਸਰ ਇਹ ਭਾਤਿ ਰੂਪ । ਜਗਿ ਭਯੋ ਅਨ ਕਰਿ ਦੈਤ ਰੂਪ ।  
ਤਬ ਦੇਬ ਬੀਸ ਪ੍ਰਚਰਯੋ ਅਪਾਰ । ਕੀਨੋ ਸੁ ਰਾਜ ਪ੍ਰਿਥਮੀ ਸੁਧਾਰਿ । ੧ ।

**ab tritia avtar Sukar Kathanung**

**Padhri Chhand**

pun dhara teesar eh bhant roop. jug bhiou aan kar daiut bhoop.  
tab deb bans parchariou apar. keenai so raj prithmi sudhar. (1)

ਬਡ ਪੁਤ੍ਰ ਜਾਨਿ ਕਿਨੀ ਸਹਾਇ । ਤੀਸਰ ਅਵਤਾਰ ਭਇਓ ਸੁਕ ਰਾਇ ।

ਨਿੰਦਾ ਬਯਾਜ ਉਸਤਤੀ ਕੀਨ । ਲਖਿ ਤਾਸੁ ਦੇਵਤਾ ਭਏ ਛੀਨ । ੨ ।

bud puttar jaan kini sahaie. teesar avtar bhiou sukar raie.  
ninda biryaj ustati keen. lakh taas devta bhaie chheen.

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਤ੍ਰਿਤੀਆ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਸੁਕ ਸਮਾਪਤੰ । ੩ ।

It Sri Bachittar Natak granthai tritia avtar brahma Sukar Samapatung.

ਅਥ ਚਤੁਰਥ ਬ੍ਰਹਮਾ ਬਚੇਸ ਕਥਨੰ

ਪਾਪਤੀ ਛੰਦ

ਮਿਲਿ ਦੀਨ ਦੇਵਤਾ ਲਗੇਵ । ਬੀਤੇ ਸੋ ਬਰਖ ਰੀਤੇ ਗੁਰਦੇਵ ।

ਤਬ ਧਰਾ ਰੂਪ ਬਾਚੇਸ ਅਨਿ । ਜੀਤਾ ਸੁਰੇਸ ਭਈ ਅਸੁਰ ਹਾਨਿ । ੩ ।

**Ab Chatruth Brahma Bachess Kathanung.**

**Padhri Chhand**

mil deen devta lagai save. beetai soubarakh reejhai Gurdev.  
tab dhara rup baches aan. jeeta sures bhaiee asur haan. (3)

ਇਹ ਭਾਤਿ ਧਰਾ ਚਤੁਰਥ ਵਤਾਰ । ਜੀਤਾ ਸੁਰੇਸ ਹਾਰੇ ਦਿਵਾਰ ।

ਉਠਿ ਦੇਵ ਸੇਵ ਲਾਗੇ ਸੁ ਸਰਬ । ਧਰਿ ਨੀਚ ਨੈਨ ਕਰਿ ਦੂਰ ਗਰਬ । ੪ ।

eh bhant dhara chatruth vatar. jeeta sures harai divar.

uth dev save lagai so sarab. dhari neech nain keh dur garab. (4)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਚਤੁਰਥ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਬਚੇਸ ਸਮਾਪਤੰ । ੪ ।

Iti Sri Bachittar Natak granthai Chaturath avtar Brahma Bachees Samapatum.

**Now the third Episode of Suhar's kathanung**  
**Padhri Chhand**

Then Brahma took up the form of third Incarnation, and the demons became the kings in the world. The families of demons spread out in the world greatly, and ruled over the world hirely. (1)

Considering him as the eldest son, kashap helped him, so Brahman's third avtar became Sukar. He praised the Lord under the pretext of Lord's slander, which resulted in the weakness of the gods, on perceiving this. (2)

Here is the end of the episode of Shukar from the Bachittar Natak granth, dealing with third Incarnation of Brahma.

**Now the fourth Incarnation of Brahma as Baches's Kathanung**  
**Padhri Chhand**

The brow-beaten gods, now got together and started serving the Lord. After hundred years the Lord got pleased with them. Now Brahma took up the form of Baros Incarnation which resulted in the victory of Inder and the demons suffered losses. (3)

This is how Brahma took up the form of fourth Incarnation, which gave victory to Inder and the demons got defeated. All the gods, with down-cast eyes, and for-saking their pride, then started serving the new Incarnation. (4)

Here the episode of Brahma's fourth Incarnation of Baches is completed. (4)

ਅਬ ਪੰਚਮੇ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਬਿਆਸ

ਮਨੁ ਰਾਜਾ ਕੋ ਰਾਜ ਕਥੰਨ

ਪਾਧੜੀ ਛੰਦ

ਤ੍ਰੇਤਾ ਬਿਤੀਤ ਜੁਗ ਦੁਆਪੁਰਾਨ । ਬਹੁ ਭਾਤਿ ਦੇਖ ਖੇਲੇ ਖਿਲਾਨ ।

ਜਬ ਯੋ ਅਨਿ ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ । ਤਬ ਭਟੇ ਬਯਾਸ ਮੁਖ ਅਨਿ ਚਾਰ । ੫ ।

**Ab panchamai avtar Brahma Bias Man Raja ko raj Kathanung  
Padhri Chhand**

Treta bateet jug duaparan. boh bhant dekh khelai khilan.

Sab bhiou aan krisanavtar. tab bhiou byas mukh aan char. (5)

ਜੇ ਜੇ ਚਰਿਤ੍ਰ ਕੀਅ ਕ੍ਰਿਸਨ ਦੇਵ । ਤੇ ਤੇ ਭਨੇ ਸੁ ਸਾਰਦਾ ਤੇਵ

ਅਬ ਕਹੇ ਤਉਨ ਸੰਛਿਪ ਠਾਨਿ । ਜਿਹ ਭਾਤਿ ਕੀਨ ਸ੍ਰੀ ਅਭਿਰਾਮ । ੬ ।

Je Je charitar kiai krisan dev. tai tai bhanai so sarda tev.

ab kaho toun sanchhep thaen. jeh bhant keen sri abhram. (6)

ਜਿਹ ਭਾਤਿ ਕਥਿ ਕੀਨੇ ਪਸਾਰ । ਤਿਹ ਭਾਤਿ ਕਾਬਿ ਕਥਿ ਹੈ ਬਿਚਾਰ ।

ਕਹੋ ਜਸੈ ਕਾਬਯ ਕਹਿਯੋ ਬਯਾਸ । ਤਉਨੇ ਕਥਾਨ ਕਥੋ ਪ੍ਰਭਾਸ । ੭ ।

jeh bhant kab keeno pasar. the bhant kaab kali hai bichar.

kaho jais kabieu keho Byas. tauno kathan katho parbhas. (7)

ਜੇ ਭਟੇ ਭੂਪ ਮੋ ਮਹਾਨ । ਤਿਨ ਕੋ ਸੁਜਾਨ ਕਥਤ ਕਹਾਨ ।

ਕਹ ਲਗੇ ਤਾਸਿ ਕਿਜੇ ਬਿਚਾਰੁ । ਸੁਣਿ ਲੇਹੁ ਬੈਣ ਸੰਛਿਪ ਯਾਰ । ੮ ।

jo bhaie bhup bhua mo mahan. tin ko sujai kathat kahan.

keh lagai taas kijai bicghar. Sunn leho bain sanchhep yaar. (8)

ਜੇ ਕਹੇ ਭੂਪ ਤੇ ਕਹੇ ਬਯਾਸ । ਹੋਵਤ ਪਰਿੰ ਤੇ ਨਾਮ ਭਾਮ ।

ਮਨ ਭਯੋ ਰਾਜ ਮਹਿ ਕੋ ਭੂਆਰ । ਖੜਗਨ ਸੁ ਪਾਨਿ ਮਹਿਮਾ ਅਪਾਰ । ੯ ।

je bhaie bhup te kehai Byas. hovat puraen te naam bhas.

man bhiou raj meh ko bhuar. kharrgan so paan mehmasa apar. (9)

ਮਨਵੀ ਸ੍ਰਿਸਟਿ ਕਿਨੀ ਪ੍ਰਕਾਸ । ਦਸ ਚਾਰ ਲੋਕ ਅਭਾ ਅਭਾਸ ।

ਮਹਿਮਾ ਅਪਾਰ ਬਰਨੇ ਸੁ ਕਉਨ । ਸੁਣਿ ਸ੍ਰਵਣ ਕ੍ਰਿਤ ਹੁਇ ਰਹੈ ਮੁਨ । ੧੦ ।

manvi srisat kini prakas. das char lok abha abhas.

mehmasa apar barno so kaun. Sunn sarvan kirt hoiai rehai maun. (10)

ਦਸ ਚਾਰ ਚਰਿ ਬਿਦਿਆ ਨਿਧਾਨ । ਅਰਿ ਜੀਤਿ ਜੀਤਿ ਦਿਨੋ ਨਿਸਾਨ ।

ਮੰਡੇ ਮਹੀਪ ਮਾਵਾਸ ਖੇਤਿ । ਗਜੇ ਮਸਾਣ ਨਚੇ ਪਰੇਤ । ੧੧ ।

das char char bidia nidhan. ar jeet jeet dino nisan.

mandai maheep mavas kheit. gajai masan nachai prait. (11)



**Now the episode of Brahma's fifth Incarnation of Biyas kathanung.**

**The Raj of man Raja Kathanung**

**Padhri Chhand**

This was the end of Treta Yuga and Doapar Yug had started. Then we witnessed many miracles and special events When Krisna Incarnation occurred, then Brahma had appeared in the form of Bias Incarnation. (5)

Whatever miracles Krisan had performed, were described by the goddess Saeda. Now I am going to describe briefly all those had been enacted by Krisan with great glamour. (6)

The miracles detailed earlier were explained in poetry form by Byas. The way Vyas has described in poetry, I am going to describe all those miracles or special doings, with great important glamour. (7)

The stories of All the important kings, who ruled then, have been detailed in poetry by Bias poet. How far all those details could be listed ? O friend ! Listen to me, as I am going to describe all those stories briefly. (8)

Bias has described the rajas, who came into existence. The Puranas have mentioned the names of the Rajas. One raja by the name of man happened to be there who used to hold a sword in hand (expert in Sword manship) and was known all over for his bravery. (9)

He created the fourteen regions of the human world, and spread his glamour and honour all over the regions. Who could describe the great glamour and honour of the creation ? Everyone keeps quiet after listening to his glory with one's ears. (being over whelmed). (10)

He was a treasure of eighteen philosophies and had sounded his victory drum having won over all his enemies. He had waged a war against the rebel rajas, where the demons had roared and evil spirits had danced. (11)

ਜਿਤੇ ਸੁ ਦੇਸ ਏਸਰ ਮਵਾਸ । ਕਿਨੇ ਖਰਾਬ ਖਾਨੇ ਖਾਸ ।  
 ਭੰਡੇ ਅਭੰਡ ਮੰਡੇ ਮਹੀਪ । ਦਿਨੇ ਨਿਕਾਰ ਛਿਨੇ ਸੁ ਦੀਪ । ੧੨ ।  
 jitai so des eisor mawas. kinai kharab khanai kharas.  
 bhandai abhand mandai maheep. dinai nikar chhinai so deep. (12)

ਖੰਡੇ ਸੁ ਖੇਤਿ ਖੂਨੀ ਖਤ੍ਰੀਯਾਣ । ਮੋਰੇ ਅਮੋਰ ਜੋਧਾ ਦੁਰਾਣ ।  
 ਚਲੇ ਅਚਲ ਮੰਡੇ ਅਮੰਡ । ਕਿਨੇ ਘਮੰਡ ਖੰਡੇ ਪ੍ਰਚੰਡ । ੧੩ ।  
 Khandai so khet khuni khatriyan. morai amor jodha duran.  
 chalai achal mandai amund. kinai ghamund khandi prachand. (13)

ਕਿਨੇ ਸੁ ਜੋਰ ਖੂਨੀ ਖਤ੍ਰੇਸ । ਮੰਡੇ ਮਹੀਪ ਮਾਵਾਸ ਦੇਸ ।  
 ਇਹ ਭਾਤਿ ਦੀਹ ਦੋਹਿ ਫਿਰਾਇ । ਮਾਨੀ ਸੁ ਮਾਨਿ ਮਨੁ ਰਾਜ ਰਾਇ । ੧੪ ।  
 ukinai so jore khuni khatres. mandai maheep mawas des.  
 eh bhant deh dohi phiraie. mani so maan man raj raie. (14)

ਇਹ ਭਾਤਿ ਦੀਹ ਕਰਿ ਦੇਸ ਰਾਜ । ਬਹੁ ਕਰੇ ਜਗਿ ਅਰੁ ਹੋਮ ਸਾਜ ।  
 ਬਹੁ ਭਾਤਿ ਸੁਰਣੇ ਕਰਿ ਕੈ ਸੁ ਦਾਨ । ਗੋਦਾਨ ਆਦਿ ਬਿਧਵਤ ਸਨਾਨ । ੧੫ ।  
 eh bhant deeh kar des raj. Boh karai jug or home saaj.  
 boh bhant savaran kar kai so daan. godaan aad bidhvat sanan. (15)

ਜੋ ਹੁਤੀ ਜਗ ਅਰੁ ਬੇਦ ਰੀਤਿ । ਸੋ ਕਰੀ ਸਰਬ ਨ੍ਰਿਪ ਲਾਇ ਪ੍ਰੀਤਿ ।  
 ਭੂਆ ਦਾਨ ਦਾਨ ਰਤਨਾਦਿ ਆਦਿ । ਤਿਨ ਭਾਤਿ ਭਾਤਿ ਲਿਨੇ ਸੁਛਾਦਿ । ੧੬ ।  
 jo huti jug or beid reet. So kari sarab nrip laie preet.  
 bhua daan daan ratnad aad. tin bhant bhant leenai suvad. (16)

ਕਰਿ ਦੇਸ ਦੇਸ ਇਸਿ ਨੀਤਿ ਰਾਜ । ਬਹੁ ਭਾਤਿ ਦਾਨ ਦੇ ਸਰਬ ਸਾਜ ।  
 ਹਸਤਾਦਿ ਦਤ ਬਾਜਾਦਿ ਮੇਪ । ਤੇ ਭਾਤਿ ਭਾਤਿ ਕਿਨੇ ਨ੍ਰਿਪੇਧ । ੧੭ ।  
 kar des des im neet raj. boh bhant daan dai sarab saaj.  
 hastad dat bajad medh, te bhant bhant kinai nripeidh. (17)

ਬਹੁ ਸਾਜ ਬਾਜ ਦਿਨੇ ਦਿਜਾਨ । ਦਸ ਚਾਰੁ ਚਾਰੁ ਬਿਦਿਆ ਸੁਜਾਨ ।  
 ਖਟ ਚਾਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤ ਰਟੰਤ । ਕੋਕਾਦਿ ਭੇਦ ਬੀਨਾ ਬਜੰਤ । ੧੮ ।  
 boh saj saaj din dijan. das char char bidia sujan.  
 khat char sastar simrat ratant. kokad bheid beena bajant. (18)

ਘਨਸਾਰ ਘੋਰਿ ਘਸਾਅਤ ਗੁਲਾਬ । ਮਿ੍ਗ ਮਦਿਤ ਡਰਿ ਚੁਵਤ ਸਰਾਬ ।  
 ਕਸਮੀਰ ਘਸ ਘੋਰਤ ਸੁਬਾਸ । ਉਘਟਤ ਸੁਗੰਧ ਮਹਕੰਤ ਅਵਾਸ । ੧੯ ।  
 ghansar ghor ghasiat gulab. marig madit daar chuvat sarab.  
 kasmeer ghas ghorat subas. ughtat sugandh mehkant avas. (19)

He had defeated (won over) the rebel kings and their families and supporters (soldiers) had been maltreated. Having launched an attack against the rajas and threw them out of their lands having won their countries. (12)

The blood-thirsty Kashatriyas had been thrashed fully in the battle field and defeated the most horrible and courageous warriors, and had killed the invincible soldiers. He got engrossed in battle against those who were not willing to fight and brought the most powerful warriors to their knees, overpowering their pride. (13)

The blood-thirsty warriors were brought under his control (sway). The rebellious kingdoms were brought under the control of new rajas, so there was much hue and cry in the whole region. So this is how the Man raja was being honoured by all. (14)

Thus he ruled over the country with great strength and performed many Yagnas including home Yagna. He gave lot of gold in alms, and also gave away in alms many cows after bathing in holy waters according to customs. (15)

All the customery practices of the Yagna were performed by the Raja, as per Vedic rites with great devotion. He earned the pleasure of giving away land and diamonds in alms and enjoyed such practices. (16)

So he proclaimed his suprenacy on various lands, and performed many acts of alms-giving. The king had given away elephants in alms and performed asmed and nripmed Yagnas. (17)

He gave to the brahmins many horses alongwith various ornamental things, and these brahmins were expert in the fourteen academic sciences (knowledge). They were giving sermons from four Vedas. Six Shastras and Smritis. They were giving details of Sex education and were playing music on Veena. (18)

It was the practice to mix camphor with rose water and then rinse it and then by adding Kasturi (deer's inner special) in this mixture, wine was prepared. For proper essence, saffron was added to it. With this, a fragrance would enevolp the whole house. (19)

### ਸੰਗੀਤ ਪਾਧਰੀ ਛੰਦ

ਤਾਗੜਦੇ ਤਾਲ ਬਾਜਤ ਮੁਚੰਗ । ਬੀਨਾ ਸੁ ਬੈਣ ਬੰਸੀ ਮ੍ਰਿਦੰਗ ।  
ਡਫ ਤਾਲ ਤੁਰੀ ਸਹਿਨਾਇ ਰਾਗ । ਬਾਜੰਤ ਜਾਨ ਉਪਨਤ ਸੁਹਾਗ । ੨੦ ।

### Sangeet Padhri Chhand

tagarrdung taal bajat muchang. beena so bain bansi mirdung.  
duff taal turi sehnaie rag. bajant jaan upnat suhag. (20)

ਕਹੂੰ ਤਾਲ ਤੁਰ ਬੀਨਾ ਮ੍ਰਿਦੰਗ । ਡਫ ਝਾਝ ਚੋਲ ਜਲਤਰ ਉਪੰਗ ।  
ਜਹ ਜਹ ਬਿਲੋਕ ਤਹ ਤਹ ਸੁਬਾਸ । ਉਠਤ ਸੁਰੀਧ ਮਹਕੰਤ ਅਵਾਸ । ੨੧ ।  
kahun taal tur beena mirdung. daff jhajh dhol jaltar upang.  
jeh jeh bilok the the sdubas. uthat sugandh mehkant avas. (21)

### ਹਰਿ ਬੋਲ ਮਨਾ ਛੰਦ

ਮਨੁ ਰਾਜ ਕਰਯੋ । ਦੁਖ ਦੇਸ ਹਰਯੋ ।  
ਬਹੁ ਸਾਜ ਸਜੇ । ਸੁਨਿ ਦੇਵ ਲਜੇ । ੨੨ ।

### Har bole mana Chhand

man raj kariou. dukh des hariou.  
boh saaj sajai. Sunn dev lajai. (22)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਮਨੁ ਰਾਜਾ ਕੋ ਰਾਜ ਸਮਾਪਤੰ । ੧ । ੫ ।  
it Sri Bachittar Natakai man raja ko raj Samiaptung. (1) (5)

ਅਥ ਪ੍ਰਿਥੁ ਰਾਜਾ ਕੋ ਰਾਜ ਕਥਨੰ ।

### ਤੋਟਕ ਛੰਦ

ਕਹੀ ਲਾਗ ਗਨੋ ਨ੍ਰਿਪ ਜੋਨ ਭਏ । ਪ੍ਰਭੁ ਜੋਤਿਹ ਜੋਤਿ ਮਿਲਾਇ ਲਏ ।  
ਪੁਨਿ ਸ੍ਰੀ ਪ੍ਰਿਥਰਾਜ ਪ੍ਰਿਥੀਸ ਭਯੋ । ਜਿਨਿ ਬਿਪਨ ਦਾਨ ਦੁਰੰਤ ਦਯੋ । ੨੩ ।

### Ab prith Raja ko raj kathanung.

### Totak Chhand

kahung laag gano nrip jone bhaie. prabh joteh joat milaie laie.  
punn sri prithraj pirbees bhiou. jin bipan daan durant deieuo. (23)

ਦਲੁ ਲੈ ਦਿਨ ਏਕ ਸਿਕਾਰ ਚੜੇ । ਬਨਿ ਨਿਰਜਨ ਮੋ ਲਖਿ ਬਾਘ ਬੜੇ ।  
ਤਹ ਨਾਰਿ ਸੁਕੁੰਤਲ ਤੇਜ ਪਰੇ । ਸਸਿ ਸੂਰਜ ਕੀ ਲਖਿ ਕ੍ਰਾਂਤਿ ਹਰੇ । ੨੪ ।  
dal lai din ek sikar charrai. ban nirjan mo lakh bagh barrai.  
the naar sukuntal tej dharai. sus suraj ki lakh karant harai. (24)

### **Sangeet Padhri Chhand**

The music was produced by using cymbals, muchang, Veena, flute, clarionet, mirdung, duff, Turbolides, and turi etc. and with this music it was an honourable occasion for the king. (20)

Somewhere various musical instruments like cymbals, Veena, flute, clarionet and upang etc. are being played. The fragrance was spread out everywhere, as one looks spread out everywhere, as one looks around, and with this fragrance all the houses are looking graceful. (21)

### **Har bole mana Chhand**

This is how the Raja Man had ruled over the land, and lots of musical instruments were being played there, on listening which even the gods were feeling belittled. (22)

Here the Bachittar Natak episode of Raja Man is Completed.

### **Now the episode of Prith Raja's reign is explained**

#### **Totak Chhand**

How could I count all the Rajas, who happened to rule that time. The Lord has already mingled their Soul with His Prime-Soul. Then there was a Prith Raja of the land (Earth), who gave many alms to the Brahmins. (23)

One day, alongwith his horde of army men, the Raja went for hunting, and saw many huge lions there in the jungle. There one beautiful lady by the name of Shankuntala lived in great glamour, on viewing her even the brightness of the moon and sun was feeling belittled (ashamed). (24)

**ਹਰਿ ਬੋਲ ਮਨਾ ਛੰਦ**

ਤਹ ਜਾਤ ਭਏ । ਮ੍ਰਿਗ ਘਾਤ ਕਏ ।  
ਇਕ ਦੇਖਿ ਕੁਟੀ । ਜਨੁ ਜੋਗ ਜੁਟੀ । ੨੫ ।

**Har bole mana Chhand**  
teh jaat bhaie. mrig ghat keiai.  
ik dekh kuti. jan jog juti. (25)

ਤਹ ਜਾਤ ਭਯੋ । ਸੰਗ ਕੋ ਨ ਲਯੋ ।  
ਲਖਿ ਨਾਰਿ ਖਰੀ । ਰਸ ਰੀਤਿ ਭਰੀ । ੨੬ ।  
teh jaat bhiou. sung ko na liou.  
lakh naar khari. ras reet bhari. (26)

ਅਤਿ ਸੋਭਤ ਹੈ । ਲਖਿ ਲੋਭਤ ਹੈ ।  
ਨ੍ਰਿਪ ਪੇਖਿ ਜਬੈ । ਚਿਤਿ ਚਉਕ ਤਬੈ । ੨੭ ।  
at Sobhat hai. lakh lobhat hai.  
nrip pekh jabai. chit chouk tabai. (27)

ਇਹ ਕਉਨ ਜਈ । ਜਨੁ ਰੂਪ ਮਈ ।  
ਛਬਿ ਦੇਖਿ ਅਕਯੋ । ਚਿਤ ਚਾਇ ਚਕਯੋ । ੨੮ ।  
eh kaun jaiee. jan roop maiee.  
chhab dekh chhakiou. chit chaie chakiou. (28)

ਨ੍ਰਿਪ ਬਾਹ ਗਹੀ ਤ੍ਰਿਅ ਮੋਨ ਰਹੀ ।  
ਰਸ ਰੀਤਿ ਰਚਯੋ । ਦੁਹੀ ਮੈਨ ਮਚਯੋ । ੨੯ ।  
nrip bahn gaiee. tria mone rehi.  
ras reet rachiou. dehun mone machiou. (29)

ਬਹੁ ਭਾਤਿ ਭਜੀ । ਨਿਸ ਲੋ ਨ ਤਜੀ ।  
ਦੋਹੁ ਰੀਤਿ ਰਹੇ । ਨਹੀ ਜਾਤ ਕਹੇ । ੩੦ ।  
boh bhant bhaji. nis lou na taji.  
dohu reej rehai. nahi jaat kehai. (30)

ਰਸ ਰੀਤਿ ਰਚਯੋ ਕਲ ਕੇਲ ਮਚਯੋ ।  
ਅਮਿਤਾਸਨ ਦੈ । ਸੁਖ ਰਾਸਨ ਸੇ । ੩੧ ।  
ras reet rachiou. kal kasle machiou.  
amitsan dai. sukh rasan se. (31)

ਲਲਤਾਸਨ ਲੈ । ਬਿਬਧਾਸਨ ਕੈ ।  
ਲਲਨਾ ਰੁ ਲਲਾ ਕਰਿ ਕਾਮ ਕਲਾ । ੩੨ ।  
laltasan lai. bibdhasan kai.  
lalna ro dala. kar kaam kala. (32)

### **Har bole mana Chhand**

**The Raja went there and hunted some deer. There he saw a hut and (it appeared) as if this is a place of peaceful (Yoga) meditation. (25)**

**The Raja went inside the hut without taking anyone else with him. He saw a women standing there, who was beautiful in the prime of life. (Youthful Beauty). (26)**

**She is looking gracious and endears any onlooker towards herself. When the Raja saw her, he got bewildered. (27)**

**He was wondering, whose daughter she would be ? It appeared, as if she was a portrait of beauty. He was pleased to see her and felt overjoyed to see her. (28)**

**The Raja caught hold of her arm, but the women kept quiet. Both were involved in the love of each other, and sexual desires had overtaken both of them. (29)**

**Then the Raja had sexual relations with that woman in many ways, and would not leave her till the night fall. Both of them were aweloped in the love of each other, which cannot be described. (30)**

**They were engrossed in the love of each other and had sexual relatios to full satisfaction. The raja had given her many sexual poses, which gave her great satisfaction. (31)**

**He took the woman in lalit pose (asan) and then made many other poses. Both had full sexual relationships in Lalna and lala forms to their full satisfaction. (32)**

ਕਰਿ ਕੇਲ ਉਠੀ । ਮਧਿ ਪਰਨ ਕੁਟੀ ।  
 ਨ੍ਰਿਪ ਜਾਤ ਭਯੋ । ਤਿਹ ਗਰਭ ਰਹਿਯੋ । ੩੩  
 kar kale uthi. madh paran kuti.  
 nrip jaat bhiou. the garabh rehiou. (33)

ਦਿਨ ਕੈ ਕੁ ਗਏ । ਤਿਨਿ ਭੂਰ ਜਏ ।  
 ਤਨਿ ਕਉਚ ਧਰੇ । ਸਸਿ ਸੋਭ ਹਰੇ । ੩੪ ।  
 din kai ku gaie. tin bhur jaie.  
 tan kouch dharai. sas sobh harrai. (34)

ਜਨੁ ਜਾਲ ਦਵਾ । ਅਸ ਤੇਜ ਭਵਾ ।  
 ਰਿਖਿ ਜੋਨ ਪਿਥੈ । ਵਿਤ ਚਉਕ ਚਕੈ । ੩੫ ।  
 Jan jawal dawa. us tej bhawa.  
 rikh jaun pikhai. chit chouk chakai. (35)

ਸਿਸੁ ਸਯਾਨ ਭਯੋ । ਕਰਿ ਸੰਗ ਲਯੋ ।  
 ਚਲਿ ਆਵ ਤਹਾ । ਤਿਹ ਤਾਤ ਜਹਾ । ੩੬ ।  
 Sis sian bhiou. kar sung liou.  
 chal av taha. the tat jaha. (36)

ਨ੍ਰਿਪ ਦੇਖਿ ਜਬੈ । ਕਰਿ ਲਾਜ ਤਬੈ ।  
 ਯਹ ਮੋ ਨ ਸੁਆਂ । ਤੀਅ ਕੋਨ ਭੂਆਂ । ੩੭  
 nrip dekh jabai. kar laaj tabai.  
 yeh mo na suang. tiria kaun tuang. (37)

**ਤੀਯੋ ਬਾਚ ਰਾਜਾ ਪ੍ਰਤਿ**  
**ਹਰਿ ਬੋਲ ਮਨਾ ਛੰਦ**  
 ਨ੍ਰਿਪ ਨਾਰਿ ਸੁਈ । ਤੁਮ ਜੋਨ ਭਜੀ ।  
 ਮਧਿ ਪਰਨ ਕੁਟੀ । ਤਹ ਕੇਲ ਠਟੀ । ੩੮ ।  
**Triyiou Baach Raja prati**  
**Har Bol Mana Chhand**  
 nrip naar suaiee. tum jaun bhaji.  
 madh paran kuti. the kail thati. (38)

ਤਬ ਬਾਚ ਦੀਯੋ । ਅਬ ਭੂਲਿ ਗਯੋ ।  
 ਤਿਸ ਚਿਤ ਕਰੋ । ਮੁਹਿ ਰਾਜ ਬਰੋ । ੩੯ ।  
 tab baach deeyo. ab bhool geyo.  
 tis chit karai. mohai raj baro. (39)



**Then Shakuntala after having sexual relations with him, got up in the hut of leaves, and the Raja went away. Thus Shankutala became pregnant. (33)**

**After some time she gave birth to a child (bhoor). The child had covered his body with a coat of arms, and was more beautiful than moon even. (34)**

**It appeared as if the child was like the jungle fire. The child was so bright and glamorous that any Rishi (mendicant) who would see him, would feel wonderstruck. (35)**

**When the child grew up, then Shakuntala took him with herself and came to the place, where his father was residing. (36)**

**When the Raja saw them, he felt ashamed, and said He is not my son. O woman ! Who are you ? (37)**

**The woman told the Raja :-  
Har bole Mana Chhand**

**O King ! I am the same woman, with whom you had sexual relations, and in the shabby hut of leaves, you had developed sexual relations and love affair. (38)**

**Then you had given me your word, which you have forgetton now. O King ! Try to think of that incident and get married to me. (39)**

ਤਬ ਕਾਹਿ ਭਜੋ । ਅਬ ਮੋਹਿ ਤਜੋ ।  
ਇਹ ਪੂਤ ਤੂਐ । ਸੁਨੁ ਤੂਐ । ਭਜ ਕੈਬ ਮੁਝੈ ਸਾਚ ਨਿਪੁ । ੪੦  
tab kahai bhajo. ab mohai tajo.  
eh poot tuang. Sunn saach nirpung. (40)

ਨਹਿ ਸ੍ਰਾਪ ਤੂਐ । ਭਜ ਕੈਬ ਮੁਝੈ ।  
ਅਬ ਤੋ ਨ ਤਜੋ । ਨਹਿ ਲਾਜ ਲਜੋ । ੪੧ ।  
nehe sarap tujhai. bhaj kaib mujhai.  
ab tou na taje. neh laaj lajo. (41)

**ਨਿਪ ਬਾਚ ਤੀਯਾ ਸੋ**  
ਕੋਈ ਚਿਨ ਬਤਾਉ । ਕਿਤੋ ਬਾਤ ਦਿਖਾਉ ।  
ਹਉ ਯੋ ਨ ਭਜੋ । ਨਹਿ ਨਾਰਿ ਲਜੋ । ੪੨ ।  
**Nrip Baach Triya So**  
koiee chin bataou. kito baat dikhaou.  
hoan yo na bhajai. neh naar lajo. (42)

ਇਕ ਮੁਦ੍ਰਕ ਲੈ । ਨਿਰਪ ਕੈ ਕਰਿ ਦੈ ।  
ਇਹ ਦੇਖਿ ਭਲੈ । ਕਸ ਹੋਰ ਤਲੈ । ੪੩ ।  
ik mudrak lai. Nrip kai kar dei.  
eh dokh bhalai. kas hore talai. (43)

ਨਿਪ ਜਾਨਿ ਗਏ । ਪਹਿਚਾਨਤ ਭਏ ।  
ਤਬ ਤਉਨ ਬਰੀ । ਬਹੁ ਭਾਤਿ ਭਰੀ । ੪੪ ।  
nrip jaan gaie. pehchanat bhaie.  
tab taun bari. boh bhant bhari. (44)

ਸਿਸੁ ਸਾਤ ਭਏ । ਰਸ ਰੂਪ ਰਏ ।  
ਅਮਿਤੋਜ ਬਲੀ । ਦਲ ਦੀਹ ਦਲੀ । ੪੫ ।  
Sis Saat bhaie. ras roop reaie.  
amitoj bali. dal deeh dali. (45)

ਹਨਿ ਭੂਪ ਬਲੀ । ਜਿਨਿ ਭੂਮਿ ਬਲੀ ।  
ਰਿਖਿ ਬੋਲਿ ਰਜੀ । ਬਿਧਿ ਜਗ ਸਜੀ । ੪੬ ।  
han bhup bali. jin bhoom bali.  
rikh bol raji. bidh jug saji. (46)

ਸੁਭ ਕਰਮ ਕਰੇ । ਅਰਿ ਪੁੰਜ ਹਰੇ ।  
ਅਰਿ ਸੁਰ ਮਹਾ । ਨਹਿ ਐਰ ਲਹਾ । ੪੭ ।  
Subh karam karai. ar punj harai.  
at sur maha. neh aur laha. (47)

If you were to discard me then why you had intercourse with me. Listen o Rajan !  
Thus boy is your son. I am telling you the truth. (40)

Else, I will throw (bestow) a curse on you. Having enjoyed copulation with me, now  
do not cast me away, and do not feel ashamed. (41)

**The Raja told the woman,**  
Show me some impression (mark) and show me some solid proof. I am neither  
running away like this (from my duty) and nor I am feeling ashamed of it.(42)

The woman handed over one ring into the hands of the Raja and said, “ Please examine  
this ring carefully. Why are you looking downwards ? (downcast). (43)

On seeing the ring the Raja recognized her and remembered Shakuntala. Then he got  
married to her and gave her many gifts to her satisfaction. (44)

The Raja had seven sons from that woman who were very handsome and full  
of youthful glamour. Those sons were full of glory and bravery and could crush  
every force enemy. (45)

Having killed many warrior kings, he won over many countries, and then established  
the practice of Yagnas by calling Rishis and Brahmins (who performed Yagnas).  
(46)

Those sons had crushed lot of rajas (enemies) through various benevolent actions.  
They were great warriors and none could equal them in bravery. (47)

ਅਤਿ ਜੋਤਿ ਲਸੈ । ਸਸਿ ਕ੍ਰਾਂਤਿ ਕਸੈ ।  
 ਦਿਸ ਚਾਰ ਚਕੀ । ਸੁਰ ਨਾਰਿ ਛਕੀ । ੪੮ ।  
 at joat lasai. sas karat kasai.  
 dis char chaki. sur nar chhaki. (48)

#### ਰੁਆਲ ਛੰਦ

ਗਾਰਿ ਗਾਰਿ ਅਖਰਬ ਗਰਬਿਨ ਮਾਰਿ ਮਾਰਿ ਨਰੇਸ ।  
 ਜੀਤਿ ਜੀਤਿ ਅਜੀਤ ਰਾਜਨ ਛੀਨਿ ਦੇਸ ਬਿਦੇਸ ।  
 ਟਾਰਿ ਟਾਰਿ ਕਰੋਰਿ ਪਬਯ ਦੀਨ ਉਤਰ ਦਿਸਾਨ ।  
 ਸਪਤ ਸਿੰਧੁ ਭਏ ਧਰਾ ਪਰ ਲੀਕ ਚਕ੍ਰ ਰਥਾਨ । ੪੯ ।

#### Rual Chhand

gaar gaar akharab garbin maar maar nares.  
 jeet jeet ajeet rajan chheen des bides.  
 taar taar karori pabey deen utar disan.  
 sapat sindh bhaie dhara par leek chakar rathan. (49)

ਗਹਿ ਗਹਿ ਅਗਾਹ ਦੇਸਨ ਬਾਹਿ ਬਾਹਿ ਹਥਿਯਾਰ ।  
 ਤੋਰਿ ਤੋਰਿ ਅਤੋਰ ਭੂਧ੍ਰਿਕ ਦੀਨ ਉਤ੍ਰਾਹਿ ਟਾਰਾ ।  
 ਦੇਸ ਔਰ ਬਿਦੇਸ ਜੀਤਿ ਬਿਸੇਖ ਰਾਜ ਕਮਾਇ ।  
 ਅੰਤ ਜੋਤਿ ਸੁ ਜੋਤਿ ਮੋ ਮਿਲਿ ਜਾਤਿ ਭੀ ਪ੍ਰਿਥ ਰਾਇ । ੫੦ ।  
 gahai gahai agah desan bahai bahai hathiar.  
 tore tore atore bhudharik deen utreh taar.  
 des aur bides jeet bisekh raj kamaie.  
 ant joat so joat mo mil jaat bhi brith raie. (50)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਅਵਤਾਰੇ ਬ੍ਰਹਮਾ ਅਵਤਾਰੇ  
 ਬਿਆਸ ਰਾਜਾ ਪ੍ਰਿਥੁ ਕੋ ਰਾਜ ਸਮਾਪਤੰ । ੨ । ੫ ।  
 It Sri Bachittar Natak Granthai Brahma avtarung  
 Byas Raja Prith ko raj Samapatung. (2) (5)

#### ਅਬ ਰਾਜਾ ਭਰਥ ਰਾਜ ਕਥਨੰ

#### ਰੁਆਲ ਛੰਦ

ਜਾਨਿ ਅੰਤ ਸਮੇ ਭਯੋ ਪ੍ਰਿਥੁ ਰਾਜ ਰਾਜ ਵਤਾਰ ।  
 ਬੋਲਿ ਸਰਬ ਸਮ੍ਰਿਧਿ ਸੰਪਤਿ ਮੰਤ੍ਰਿ ਮਿਤ੍ਰ ਕੁਮਾਰ ।  
 ਸਪਤ ਵੀਪ ਸੁ ਸਪਤ ਪੁਤ੍ਰਨਿ ਬਾਟ ਦੀਨ ਤੁਰੰਤ ।  
 ਸਪਤ ਰਾਜ ਕਰੈ ਲਗੈ ਸੁਤ ਸਰਬ ਸੋਭਾਵੰਤ । ੫੧ ।

#### Ab Raja Bharath Raj Kathanung

#### Rual Chhand

Jaana ant samai bhiou prith raj raj vatar.  
 bole sarab samridh sampat mantar mitar kumar.  
 sapat daveep so sapat putran baat deen turant.  
 sapat raj karai lagai sut sarab sobhavant. (51)

Their faces were shining with glamour, before whom even the moon's brilliance was feeling belittled. The four worldly corners were wonderstruck with their appearance, and the godly women were feeling attracted by them. (48)

### **Rual Chhand**

Millions of haughty kings were reduced to ashes through great torture. Many invincible rajas were defeated, and their countries were occupied by him forcibly. The unbreakable mountains were shifted from the north and seven seas were created. (49)

He used his weapons against odds, who were supposed to be unbreakable and threw the mountains northwards. He ruled the world by winning over all the lands in with great bravery. Having won over all the territories in land and beyond he ruled over the world with great strength ; and finally his soul got merged into the Prime-Soul. (50)

Here the episode of Raja Prith of Brahma's avtar Byas from Bachittar Natask granth is completed.

### **Now the Episode of Bharat's Rule Rual Chhand**

When the end of Prith Raj avtar came, he called all his friends, ministers, sons and distributed all his wealths and property amongst them. The seven sons were given seven islands straight away and the sons started ruling over the seven islands with great honour and glamour. (51)

ਸਪਤ ਛਤ੍ਰ ਫਿਰੈ ਲਗੈ ਸਿਰ ਸਪਤ ਰਾਜ ਕੁਮਾਰ ।  
 ਸਪਤ ਇੰਦ੍ਰ ਪਰੇ ਧਰਾ ਪਰਿ ਸਪਤ ਜਾਨ ਅਵਤਾਰ ।  
 ਸਰਬ ਸਾਸਤ੍ਰ ਧਰੀ ਸਬੈ ਮਿਲਿ ਬੇਦ ਰੀਤਿ ਬਿਚਾਰਿ ।  
 ਦਾਨ ਅੰਸ ਨਿਕਾਰ ਲੀਨੀ ਅਰਥ ਸੁਰਬ ਸੁਧਾਰਿ ੫੨ ।  
 sapat chhatar phirai lagai sir sapat raj kumar.  
 Sapat Inder parai dhara par sapat jaan avtar.  
 sarab satar dhari sabai mil beid reet bichar.  
 daan ans nikar leeni arth savarth sudhar. (52)

ਖੰਡ ਖੰਡ ਅਖੰਡ ਉਰਬੀ ਬਾਟਿ ਲੀਨਿ ਕੁਮਾਰ ।  
 ਸਪਤ ਦੀਪ ਭਏ ਪੁਨਿਰ ਨਵਖੰਡ ਨਾਮ ਬਿਚਾਰ ।  
 ਜੇਸਟ ਪੁਤ੍ਰ ਧਰੀ ਧਰਾ ਤਿਹ ਭਰਬ ਨਾਮ ਬਖਾਨ ।  
 ਭਰਬ ਖੰਡ ਬਖਾਨ ਹੀ ਦਸ ਚਾਰ ਚਾਰੁ ਨਿਧਾਨ । ੫੩ ।  
 khand khand Akhand urbi baat leen kumar.  
 Sapat deep bhaie punar narkhand naam bichar.  
 jesat puttari dhari dhara the bharath naam bakhan.  
 barat khand bakhan hi das char char nidhan. (53)

ਕਉਨ ਕਉਨ ਕਹੈ ਕਥੇ ਕਵਿ ਨਾਮ ਠਾਮ ਅਨੰਤ ।  
 ਬਾਟਿ ਬਾਟਿ ਸਬੈ ਲਏ ਨਵਖੰਡ ਦੀਪ ਦੁਰੰਤ ।  
 ਠਾਮ ਠਾਮ ਭਏ ਨਰਾਧਿਪ ਠਾਮ ਨਾਮ ਅਨੇਕ ।  
 ਕਉਨ ਕਉਨ ਉਚਾਰੀਐ ਕਰਿ ਸੂਰ ਸਰਬ ਬਿਬੇਕ । ੫੪ ।  
 kaun kaun kehai kathai kavi naam tham anant.  
 baat baat sabo leiai navkhand daveep durant.  
 tham tham bhaie naradhip than naam anek.  
 kaun kaun uchariai keh sur sarab bibek. (54)

ਸਪਤ ਦੀਪਨ ਸਪਤ ਭੂਪ ਭੂਗੈ ਲਗੇ ਨਵਖੰਡ ।  
 ਭਾਤਿ ਭਾਤਿਨ ਸੋ ਫਿਰੇ ਅਸਿ ਬਾਧਿ ਜੋਧ ਪ੍ਰਚੰਡ ।  
 ਦੀਹ ਦੀਹ ਅਜੀਹ ਦੇਸਨਿ ਨਾਮ ਆਪਿ ਭਨਾਇ ।  
 ਅਨਿ ਜਾਨੁ ਦੁਤੀ ਭਏ ਛਿਤਿ ਦੂਸਰੇ ਹਰਿ ਰਾਇ । ੫੫ ।  
 Sapat deepan sapat bhoop bhugai lagai navkhand.  
 bhant bhatin so phirai as badh jodh prachand.  
 deeh deeh ajjeeh desan naam aap bhanaie.  
 aan jaan duti bhaie chhit dusarai har raie. (55)

The seven canopies were fluttering over the heads of seven sons. It appeared as if seven Indras (gods) had landed over the Earth, and they were all seven Incarnations of Inder (god). They all joined together in the recitation and meditation of all Shastras and Vedas as per customs. They kept apart some wealth for the welfare of common people and their development. (52)

The unbreakable land was also divided by the sons among themselves by dividing it into seven parts. The name of seven islands was also changed to 'Narkhand' with full Consideration. The eldest son, who adopted the land, named it as Bharat. The treasure of eighteen literatyres (according to intelligent people) were named (the land) as Bharat khand. (53)

How many names the poet could mention as the names and areas were beyond count. The various islands were divided among themselves. The names of Rajas and their lands were many, out of which some warriors, with due thought could be singled out for description. (54)

The seven kings were enjoying their rule over the nine islands (regions). The mighty warriors, with swords tied (with their waists) started moving around in different styles (all around). They started relating the names of the great regions, which were unconquerable. It appeared as if a second Indra (god) had appeared (in the form of these kings) on the Earth, and control of their kingdoms (like Indra). (55)

ਆਪ ਆਪ ਸਮੈ ਸਬੈ ਸਿਰਿ ਅਤ੍ਰ ਪਤ੍ਰ ਫਿਰਾਇ ।  
 ਜੀਤਿ ਜੀਤਿ ਅਜੀਤ ਜੋਧਨ ਰੋਹ ਕੋਹ ਕਮਾਇ ।  
 ਝੂਠ ਸਾਚ ਅਨੰਤ ਬੋਲਿ ਕਲੋਲ ਕੇਲ ਅਨੇਕ ।  
 ਅੰਤਿ ਕਾਲ ਸਬੈ ਭਛੇ ਜਗਿ ਛਾਡਿਆ ਨਹਿ ਏਕ । ੫੬ ।  
 aap aap samai sabai sir atar patar phiraie.  
 jeet jeet ajeet jodhan roh karoh kamaie.  
 jhooth saach anant boleka-jol kel anek.  
 ant kaal sabai bhachhai jag chhadia neh ek. (56)

ਆਪ ਅਰਥ ਅਨਰਥ ਅਪਰਥ ਸਮਰਥ ਕਰਤ ਅਨੰਤ ।  
 ਅੰਤਿ ਹੋਤ ਠਟੀ ਕਛੂ ਪ੍ਰਭੂ ਕੋਟਿ ਕਯੋ ਨ ਕਰੰਤ ।  
 ਜਾਨ ਬੁਝ ਪਰੰਤ ਕੂਪ ਲਹੰਤ ਮੂੜ ਨ ਭੇਵ ।  
 ਅੰਤਿ ਕਾਲ ਤਬੈ ਬਚੈ ਜਬ ਜਾਨ ਹੈ ਗਹੁਰਦੇਵ । ੫੭ ।  
 aap arth anarth apaeath samrath karat anant.  
 ant hote thali kachhu prabhu kot kauion na karant.  
 jaan boojh parant roop lahant moor na bhai.  
 ant kaal tabai bachai jab jaan hai Gurdev. (57)

ਅੰਤਿ ਹੋਤ ਠਟੀ ਭਲੀ ਪ੍ਰਭ ਮੂੜ ਲੋਗ ਨ ਜਾਨਿ ।  
 ਆਪ ਅਰਥ ਅਛਾਨ ਹੀ ਤਜਿ ਦੀਹ ਦੇਵ ਨਿਧਾਨ ।  
 ਧਰਮ ਜਾਨਿ ਕਰਤ ਪਾਪਨ ਯੋ ਨ ਜਾਨਤ ਮੂੜ ।  
 ਸਰਬ ਕਾਲ ਦਇਆਲ ਕੋ ਕਹੁ ਪ੍ਰਯੋਗ ਗੁੜ ਅਗੁੜ । ੫੮ ।  
 ant hote thati bhah prabh moor log na jaan.  
 aap arth achhan hi taj deeh dev nidhan.  
 dharam jaan karat papan yo na janat moorr.  
 sarab kaal dayal ko koh paryag goorr agoorr. (58)

ਪਾਪ ਪੁੰਨ ਪਛਾਨ ਹੀ ਕਰਿ ਪੁੰਨ ਕੀ ਸਮ ਪਾਪ ।  
 ਪਰਮ ਜਾਨ ਪਵਿਤ੍ਰ ਜਾਪਨ ਜਪੈ ਲਾਗ ਕੁਜਾਪ ।  
 ਸਿਧ ਠਉਰ ਨ ਮਨ ਹੀ ਬਿਨੁ ਸਿਧ ਠਉਰ ਪੁਜੰਤ ।  
 ਹਥਿ ਦੀਪਕੁ ਲੈ ਮਹਾ ਪਸੂ ਮਧਿ ਭੁਪ ਪਰੰਤ । ੫੯ ।  
 paap punn pachhan hi kar punn ki sum paap.  
 param jaan pavitar japan japan lag kujap.  
 sidh thour na man hi bin sidh thour pujant.  
 haath deepak lai maha pasu madh kup prant. (59)



All of them had assumed authority (with canopies overhead) according to their times and having won over all other mighty warriors (unconquerable) with great ruthlessness, they ruled over them. While practicing various types of Truthfulness and falsehood (virtuous and villainous deeds) they were engaged in various acts of wonder and pleasure seeking and finally they were engulfed by death (in turn) and none was left alive. (56)

For one's own welfare (they) people were engrossed in power politics and the more powerful men were perpetrating various misfortunes on weaker sections of society (injustice was rampant) finally as is usual, whatever was destined by the Lord, would come to pass in spite of our efforts. The foolish people do not realize the secret of the Lord and face sufferings knowingly (they land themselves in the well). In the end one could serve one self only by realizing the (power of the) Lord Almighty. (57)

The foolish people do not realize that finally whatever the Lord wills, is bound to happen. Forsaking the Lord-Sublime, the foolish human beings, function as per their own selfish interests. Thus the fools commit sins, without realizing the truth and taking flimsy rituals as acts of religion. But the Lord knows all about the manifest and hidden acts of man (being omni-scient) at all times. (58)

They consider all the sins as virtuous acts and thus perform various sinful actions in the grab of virtuous deeds. They consider all irreligious deeds as pure and virtuous, thus practicing false religion. They do not recognize any places of real worship while worshipping all other places without any truthful background (religious background). Thus knowingly, with a lamp in hand, they land themselves into the well, (and undergo sufferings), the fools land in trouble. (59)

ਸਿਧ ਠਉਰ ਨ ਮਾਨ ਹੀ ਅਨਸਿਧ ਪੂਜਤ ਠਉਰ ।  
 ਕੈ ਕੁ ਦਿਵਸ ਚਲਾਹਿਗੇ ਜੜ ਭੀਤ ਕੀ ਸੀ ਦਉਰ ।  
 ਪੰਖ ਹੀਨ ਕਹਾ ਉਡਾਇਬ ਨੈਨ ਹੀਨ ਨਿਹਾਰ ।  
 ਸਸਤ੍ਰ ਹੀਨ ਜੁਧਾ ਨ ਪੈਠਬ ਅਰਖ ਹੀਨ ਬਿਚਾਰ । ੬੦ ।  
 Sidh thour na maan hi ansidh pujat thour.  
 kai ko divas chalaihegai jaar bheet ki si dour.  
 pankh heen kaha udhaieb nain heen nihar.  
 Sastar heen judha na painab arth heen bichar. (60)

ਦਰਬ ਹੀਣ ਬਪਾਰ ਜੈਸਕ ਐਰਬ ਬਿਨੁ ਇਸਦ ਲੋਕ ।  
 ਅੱਖ ਹੀਣ ਬਿਲੋਕਬੋ ਜਗਿ ਕਾਮਕੋਲ ਅਕੋਕ ।  
 ਗਿਆਨ ਹੀਣ ਸੁ ਪਾਠ ਗੀਤਾ ਬੁਧਿ ਹੀਣ ਬਿਚਾਰ ।  
 ਹੀਮਤ ਹੀਨ ਜੁਧਾਨ ਜੁਝਬ ਕੋਲ ਹੀਣ ਕੁਮਾਰ । ੬੧ ।  
 darab heen bapar jaisak arth bin issudh lok.  
 ankh heen bilokbo jug jug kamkel akok.  
 gian heen so paath geeta budh heen bichar.  
 himat heen judhan jujhab kel heen kumar. (61)

ਕਉਨ ਕੌਨ ਗਨਾਈਐ ਜੇ ਭਏ ਭੂਮਿ ਮਹੀਪ ।  
 ਕਉਨ ਕਉਨ ਸੁ ਕਬੀਐ ਜਗਿ ਕੇ ਸੁ ਦੀਪ ਅਦੀਪ ।  
 ਜਾਸੁ ਕੀਨ ਗਨੈ ਵਹੈ ਇਸਿ ਅਉਰ ਕੀ ਨਹਿ ਸਕਤਿ ।  
 ਪੋ ਨ ਐਸ ਪਹਚਾਨੀਐ ਬਿਨੁ ਤਾਸੁ ਕੀ ਕੀਏ ਭਗਤਿ । ੬੨ ।  
 kaun kaun ganaieeai jo bhaie bhoom maheep.  
 kaun kaun so kathiai jug kai so daveep adaveep.  
 jass keen ganai vahai isi aur ki nah sakat.  
 yo na ais pehchaniai bin taas ki kiai bhagat. (62)

ਇਤਿ ਰਾਜਾ ਭਰਥ ਰਾਜ ਸਮਾਪਤੰ । ੩ । ੫ ।  
 it raja Bharat raj samapatang. (3) (5)

ਅਥ ਰਾਜਾ ਸਗਰ ਰਾਜ ਕਥਨੰ  
 ਰੁਆਲ ਛੰਦ  
 ਸ੍ਰੇਸਟ ਸ੍ਰੇਸਟ ਭਏ ਜਿਤੇ ਇਹ ਭੂਮਿ ਆਨਿ ਨਰੇਸ ।  
 ਤਉਨ ਤਉਨ ਉਚਾਰ ਹੋ ਤੁਮਰੇ ਪ੍ਰਸਾਦਿ ਅਸੇਸ ।  
 ਭਰਥ ਰਾਜ ਬਿਤੀਤ ਭੇ ਭਏ ਰਾਜਾ ਸਗਰ ਰਾਜ ।  
 ਰੁਦ੍ਰ ਕੀ ਤਪਸਾ ਕਰੀ ਲੀਅ ਲਛ ਸੁਤ ਉਪਤਰਾਜਿ । ੬੩ ।  
**Now the Episode of Raja Sagar's rule kathanung.**  
**Rual Chhand**  
 sarest sarest bhaie chitai eh bhoom aan nares.  
 toun toun uchar hoan timro prasad ases.  
 bharat raj biteet bhai bhaie raja sagar raj.  
 rudar ki tapasaya kari leeai lacha soot upraj. (63)

They do not believe in the abodes of Sidhas, but they worship the places of non-virtuous people. How long could these foolish people manage their lives in fruitless efforts just like running on a wall ? How long could a bird fly having no wings and how could a blind person (without eyes) see things ? How could an armless person (without weapons) enter a battlefield and how could a person without intelligence and proper understanding, give discourses on Shastras ? (60)

Just as in the world without money one cannot carryout any business (being penniless) and a blind person cannot see the world and without the knowledge of Kok-Shastra, one cannot enjoy sexual pleasure. A person without knowledge cannot study the Gita and without intelligence one cannot enter into any discourse. A warrior without strength cannot fight a battle, while a prince without wonders and pleasures cannot appear glamorous. (61)

How far could we recount the kings, who happened to rule over the land ? How many masters of islands and other lands could we recount in the world. It is only The Lord who created them, that could manage to detail them as none else has the strength to list them. No one could attain The Lord without His worship. (62)

Here the episode of the kingdom of Raja Bharat is completed.

**Now the episode of the Kingdom of Raja Sagar commences :**

**Ruaal Chhand**

I am going to describe all the great kings, who have ruled the Earth with the Lord's Grace. The rule of Bharat came to an end and The Raja Sagar assumed the role of the ruler. He worshipped Shiva (Rudra) and begot one-lakh sons. (63)

ਚਕ੍ਰ ਬਕ੍ਰ ਧੁਜਾ ਗਦਾ ਭ੍ਰਿਤ ਸਰਬ ਜਾਨ ਕੁਮਾਰ ।  
 ਲਛ ਰੂਪ ਧਰੇ ਮਨੋ ਜਗਿ ਅਨਿ ਮੈਨ ਸੁ ਧਾਰ ।  
 ਬੇਖ ਬੇਖ ਬਨੇ ਨਰੇਸ਼ਰ ਜੀਤਿ ਦੇਸ ਅਸੇਸ ।  
 ਦਾਸ ਭਾਵ ਸਬੈ ਧਰੇ ਮਨਿ ਜਤ੍ਰ ਤਤ੍ਰ ਨਰੇਸ । ੬੪ ।  
 chakar bakar dhuja gada bhirat sarab raj kumar.  
 lachh roop dharai mano jug aan main so dhar.  
 bekh bekh banai naresar jeet des ases.  
 daso bhar sabai dharai man jatar tatar nares. (64)

ਬਾਜ ਮੇਧ ਕਰੈ ਲਗੈ ਹਯ ਸਾਲਿ ਤੇ ਹਯ ਚੀਨਿ ।  
 ਬੋਲਿ ਬੋਲਿ ਅਸੋਲ ਰਿਤੁਜ ਮੰਤ੍ਰ ਮਿਤ੍ਰ ਪ੍ਰਬੀਨ ।  
 ਸੰਗ ਦੀਨ ਸਮੂਹ ਸੈਨ ਬਯੂਹ ਬਯੂਹ ਬਨਾਇ ।  
 ਜਤ੍ਰ ਤਤ੍ਰ ਫਿਰੈ ਲਗੇ ਸਿਰਿ ਅਤ੍ਰ ਪਤ੍ਰ ਫਿਰਾਇ । ੬੫ ।  
 baaj meidh karai lagai hey saal te hei cheen.  
 bole bole amol ritja mantar mitar parbeen.  
 sung deen samuh sain briyuh briyoh banaie.  
 jatar tatar phirai lagai sir atar patar phiraie. (65)

ਜੈਤਪਤ੍ਰ ਲਹਯੋ ਜਹਾ ਤਹ ਸਤ੍ਰ ਭੇ ਸਭ ਚੁਰ ।  
 ਛੋਰਿ ਛੋਰਿ ਭਜੇ ਨਰੇਸ਼ਰ ਛਾਡਿ ਸਸਤ੍ਰ ਕਰੂਰ ।  
 ਡਾਰਿ ਡਾਰਿ ਸਨਾਹਿ ਸੂਰ ਤ੍ਰੀਅਨ ਭੇਸ ਸੁ ਧਾਰਿ ।  
 ਭਾਜਿ ਭਾਜਿ ਚਲੇ ਜਹਾ ਤਹ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਬਿਸਾਰਿ । ੬੬ ।  
 jaitpatar lehyo jaha the satar tai sabh chur.  
 chhor chhor bhajai naresavar chhad satar karoor.  
 daar daar sanahai sur triaan bhes so dhar.  
 bhaj bhaj chalai jaha the patar mitar bisar. (66)

ਗਾਜਿ ਗਾਜਿ ਗਜੇ ਗਦਾਧਰਿ ਭਾਜਿ ਭਾਜਿ ਸੁ ਭੀਰ ।  
 ਸਾਜ ਬਾਜ ਤਜੇ ਭਜੇ ਬਿਸੰਭਾਰ ਬੀਰ ਸੁਧੀਰ ।  
 ਸੂਰ ਬੀਰ ਗਜੇ ਜਹਾ ਤਹ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਨਚਾਇ ।  
 ਜੀਤਿ ਜੀਤਿ ਲਏ ਸੁ ਦੇਸਨ ਜੈਤਪਤ੍ਰ ਫਿਰਾਇ । ੬੭ ।  
 gaaj gaaj gajai gajadhar bhaj bhaj so bheer.  
 saaj baaj tajai bhajai bisumbhar beer sudheer.  
 soor beer gajai jaha the astar satar nachaie.  
 jeet jeet laie so desan jaitpatar phiraie. (67)

All the princes possessed tilted wheels, banners, maces, and attendants. It appeared as if the god of love (Kamdev) had assumed a million forms in the world. The various princes were dressed up in different garbs and had won over many other countries (lands). All the people behaved with respect (like slaves) for the princes and had regard in their mind (hearts). (64)

The Raja Sagar then began preparations for Ashmed and selected one horse from the stable. The Raja then sent for great scholars (Reciters of Vedas and Brahmins adept in Yagnas), great ministers and friends. He made many groups and sent them along with troops and the horse. The princes started moving around with canopies overhead (with authority). (65)

Wherever they went, they got their authority recognized (with victory gained over them) and all the enemies were annihilated. All the Rajas fled away leaving behind their dreadful weapons. The warriors, throwing away their arms and protective covering, dressed themselves as women. They fled away forsaking their friends and families (sons) behind. (66)

The armed warriors (with maces) were roaring all around while the cowards were running away, leaving behind their horses and other weapons (goods) while the warriors with patience were getting perplexed. Everywhere the mighty warriors were thundering around, showing off their armour and winning victories, their superiority was recognized, everywhere. (67)

ਜੀਤਿ ਪੂਰਬ ਪਛਿਮੈ ਅਰੁ ਲੀਨ ਦਛਨਿ ਜਾਇ ।  
 ਤਾਕਿ ਬਾਜ ਚਲਯੋ ਤਹਾ ਜਹ ਬੈਠਿ ਬੈ ਮੁਨਿ ਰਾਇ ।  
 ਧਯਾਨ ਮਧਿ ਹੁਤੇ ਮਹਾ ਮੁਨਿ ਸਾਜ ਬਾਜ ਨ ਦੇਖਿ ।  
 ਪ੍ਰਿਸਟਿ ਪਛ ਕਰੇ ਭਯੋ ਰਿਖਿ ਜਾਨਿ ਗੋਰਖ ਭੋਖ । ੬੮ ।  
 jeet purab pachhmai ar leen dachhan jaie.  
 takai baaj chaliou taha jeh baith thai mun raie.  
 dhian madh hutai maha mun saaj baaj na dekh.  
 prisat pachh kharo bhiou rikh jaan gorakh bhekh. (68)

ਚਉਕ ਚਿਤ ਰਹੇ ਸਬੈ ਜਬ ਦੇਖਿ ਨੈਨ ਨ ਬਾਜ ।  
 ਖੋਜਿ ਖੋਜਿ ਥਕੇ ਸਬੈ ਦਿਸਦ ਚਾਰਿ ਚਾਰਿ ਸਲਾਜ ।  
 ਜਾਨਿ ਪਯਾਰ ਗਯੋ ਤੁਰੰਗਮ ਕੀਨ ਚਿਤਿ ਬਿਚਾਰ ।  
 ਸਗਰ ਖਾਤ ਖੁਦੈ ਲਗੇ ਰਣਧੀਰ ਬੀਰ ਅਪਾਰ । ੬੯ ।  
 Chauk chit rehai sabai jab dekh nain na bhaj.  
 khoj khoj thakai sabai dis chaar chaar salaj.  
 jaan pyar geuo trangum keen chit bichar.  
 sagar khaat khudai lagai randhar beer apar. (69)

ਖੋਦਿ ਖੋਦਿ ਅਖੋਦਿ ਪ੍ਰਿਥਵੀ ਕ੍ਰੋਧ ਜੋਧ ਅਨੰਤ ।  
 ਭਛਿ ਭਛਿ ਗਏ ਸਬੈ ਮੁਖ ਮ੍ਰਿਤਕਾ ਦੁਤਿ ਵੰਤ ।  
 ਸਗਰ ਖਾਤ ਖੁਦੈ ਲਗੇ ਦਿਸ ਖੋਦ ਦਛਨ ਸਰਬ ।  
 ਜੀਤਿ ਪੂਰਬ ਕੋ ਚਲੇ ਅਤਿ ਠਾਨ ਕੈ ਜੀਅ ਗਰਬ । ੭੦ ।  
 khod khod akhod prithvi karodh jodh anant.  
 bhachh bhachh geyai sabai mukh mirtaka dut vant.  
 sagar khat khudai lagai diskhod dachhaan sarab  
 jeet purab ko chalai at than kai jia garab. (70)

ਖੋਦ ਦਛਨ ਕੀ ਦਿਸਾ ਪੁਨਿ ਖੋਦ ਪੂਰਬ ਦਿਸਾਨ ।  
 ਤਾਕਿ ਪਛਮ ਕੋਬ ਚਵਲੇ ਦਸ ਚਾਰਿ ਚਾਰਿ ਨਿਧਾਨ ।  
 ਪੈਠਿ ਉਤਰ ਦਿਸਾ ਜਬੈ ਖੋਦੈ ਲਗੇ ਸਭ ਠਉਰ ।  
 ਅਉਰ ਅਉਰ ਠਤੈ ਪਸੂ ਕਲਿ ਕਾਲਿ ਠਾਟੀ ਅਉਰ । ੭੧ ।  
 khod dachhan ki disa pun khod parab disan.  
 takai pachham ko chalai das char char nidhan.  
 paith uttar disa jabai khodai lagai sab thour.  
 aour aour thatai pasu kal kaal thati aour. (71)

Having gained victory in the East and West they moved southwards and subjugated them. Then the horse moved towards the direction where great Muni (seer) Kapil was seated, (on seeing him). The Muni was engrossed in his meditation, so he did not see the decorated horse. Perceiving the Muni in the grab of Gorakh, the horse stood behind the Rishi. (68)

All those following the horse got (shocked) surprised, when they did not see the horse with their eyes. All were feeling ashamed and were looking around for the horse but could not find him and felt tired of locating him. They thought to themselves that the horse must have gone to Netherlands. Then the prince Sagar and other warriors started digging up all around. (69)

Geeting furious with rage, many warriors were digging up the Earth and throwing around the clay. All the beautiful faces of the princes with digging Earth, got covered with dust. After digging up the land in the southern direction, then with (egoism) pride, they moved eastwards to win over that side. (70)

Having dug up the southern area, the princes having knowledge of eighteen sciences moved eastwards and after digging up there, they moved westwards. Having gone to the North side, when they were about to dig up that land, then those fools thought to themselves of many other designs while the god of death had designed something else (for them) in this age of Kalyug. (71)

ਬੇਦਿ ਕੈ ਬਹੁ ਭਾਤਿ ਪ੍ਰਿਥਵੀ ਪੂਜਿ ਅਰਧ ਦਿਸਾਨ ।  
 ਅੰਤਿ ਭੇਦ ਬਿਲੋਕੀਆ ਮੁਨਿ ਬੈਠਿ ਸੰਜੁਤ ਧਯਾਨ ।  
 ਪ੍ਰਿਸਟ ਪਾਛ ਬਿਲੋਕ ਬਾਜ ਸਮਾਜ ਰੂਪ ਅਨੂਪ ।  
 ਲਾਤ ਭੇ ਮੁਨਿ ਮਾਰਿਓ ਅਤਿ ਗਰਬ ਕੈ ਸੁਤ ਭੂਪ । ੭੨ ।  
 khod kai boh bhant prithvi pooj ardh disan.  
 ant bheid bilokia mun baith sanjut dhiyan.  
 prisat pachh bilok baaj samaj roop anoop.  
 laat bhaie mun mariou at garab kai sut bhoop. (72)

ਧਯਾਨ ਛੂਟ ਤਬੈ ਮੁਨੀ ਦ੍ਰਿਗ ਜਾਲ ਮਾਲ ਕਰਾਲ ।  
 ਭਾਤਿ ਭਾਤਿਨ ਸੋ ਉਠੀ ਜਨੁ ਸਿੰਧ ਅਗਨਿ ਬਿਸਾਲ ।  
 ਭਸਮਿ ਭੂਤ ਭਏ ਸਬੇ ਨ੍ਰਿਪ ਲਛ ਪੁਤ੍ਰ ਸੁ ਨੈਨ ।  
 ਬਾਜ ਰਾਜ ਸੰਪਦਾ ਜੁਤ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਸੁ ਸੈਨ । ੭੩ ।  
 dhian chhut tabai muni drig javal maal karal.  
 bhant bhantin so uthi jan Sindh agan bisal.  
 bhasam bhoot bhaie sabai nrip lachh putar so nain.  
 baaj raaj so sampada jut astar satar so sain. (73)

ਮਧੁਭਾਰ ਛੰਦ ।

ਭਏ ਭਸਮਿ ਭੂਤ । ਨ੍ਰਿਪ ਸਰਬ ਪੂਤ ।  
 ਜੁਤ ਸੁਭਟ ਸੈਨ । ਸੁੰਦਰ ਸੁਬੈਨ । ੭੪ ।  
**Madhbhar Chhand**  
 bhaie bhasam bhoot. nrip sarab poot.  
 ajut subhat sain. Sunder subain. (74)

ਸੋਭਾ ਅਪਾਰ । ਸੁੰਦਰ ਕੁਮਾਰ ।  
 ਜਬ ਜਰੇ ਸਰਬ । ਤਬ ਤਜਾ ਗਰਬ । ੭੫ ।  
 Sobha apar. Sunder Kumar.  
 jab jarai sarab. tab taja garab. (75)

ਬਾਹੁ ਅਜਾਨ । ਸੋਭਾ ਮਹਾਨ ।  
 ਦਸ ਚਾਰਿ ਵੰਤ । ਸੁਰਾ ਦੁਰੰਤ । ੭੬ ।  
 bahu ajan. sobha mahan.  
 das char vant. sura durant. (76)

ਜਾਰਿ ਭਾਜੇ ਬੀਰ । ਹੁਐ ਚਿਤਿ ਅਧੀਰ ।  
 ਦਿਨੈ ਸੰਦੇਸ । ਜਹ ਸਾਗਰ ਦੇਸ । ੭੭ ।  
 jaar bhajai beer. huai chit adheer.  
 dino sundes. jeh sagar des. (77)



Having dug up the whole area, when they had covered about half the area, then they realized the secret (of whole affair) that there was a Muni, sitting in meditation, and at his back they saw the horse standing there with all its decorations. Then the sons of Raja Sagar getting furious with rage, struck the Muni with their legs. (72)

Then the Muni was shaken off from his meditation posture, then flames of fire, were seen coming out of his eyes. The flames were protruding in different ways just like the wild fire of oceans. His flames of fire completely struck the million sons of the Raja Sagar and they were reduced to ashes. Then the decorated horse along with the troops with armour was completely destroyed. (73)

#### **Madhbhar Chhand**

All the princes of Raja Sagar's army, with sweet tongues, were reduced to ashes along with the troops. (74)

They were looking glorious and were very charming. They gave up their egoism (pride) after they had been burnt down. (75)

On seeing them burning the great renowned warriors, with long arms reaching up to knees and having many qualities (having fourteen virtues). (76)

The warriors got worried and gave the message of the state of princes to Raja Sagar, sitting in the Yagna (performing Yagna). (77)

ਲਹਿ ਸਾਗਰ ਬੀਰ । ਹੈ ਚਿਤਿ ਅਧੀਰ ।  
 ਪੂਛੇ ਸੰਦੇਸ । ਪੂਤਨ ਸੁਬੇਸ । ੭੮ ।  
 leh sagar beer. havai chit adheer.  
 puchhai sandes. puran subes. (78)

ਕਰਿ ਜੋਰਿ ਸਰਬ । ਭਟ ਛੋਰਿ ਗਰਬ ।  
 ਉਚਰੇ ਬੈਨ । ਜਲ ਚੁਅਤ ਨੈਨ । ੭੯ ।  
 kar jore sarab. bhat chhor garab.  
 uchrai bain. jal chuat nain. (79)

ਭੂਅ ਫੋਰਿ ਬਾਜ । ਜਿਣਿ ਸਰਬ ਰਾਜ ।  
 ਸਬ ਸੰਗ ਲੀਨ । ਨ੍ਰਿਪ ਬਰ ਪ੍ਰਬੀਨ । ੮੦ ।  
 bhua pher baaj. jin sarab raj.  
 sab sung leen. nrip bar parbeen. (80)

ਹਯ ਗਯੋ ਪਯਾਰ । ਤੁਅ ਸੁਤ ਉਦਾਰ ।  
 ਭੂਅ ਖੋਦ ਸਰਬ । ਅਤਿ ਬਦਾ ਗਰਬ । ੮੧ ।  
 hey geyo piar. tua sut audar.  
 bhua khod sarab. at badha garab. (81)

ਤਹੀ ਮੁਨਿ ਅਪਾਰ । ਗੁਨਿ ਗਨ ਉਦਾਰ ।  
 ਲਖਿ ਮਧ ਪਯਾਨ । ਮੁਨਿ ਮਨਿ ਮਹਾਨ । ੮੨ ।  
 tahungmun apar. gunn gaun udar.  
 lakh madh dhian. mun man mahan. (82)

ਤਵ ਪੁਤ੍ਰ ਕੋਧ । ਲੈ ਮੰਗਿ ਜੋਧ ।  
 ਲਤਾ ਪ੍ਰਹਾਰ । ਕੀਅ ਰਿਖਿ ਅਪਾਰ । ੮੩ ।  
 tav putar karodh. lai sung jodh  
 lata parhar. kia rikh apar. (83)

ਤਬ ਛੁਟਾ ਪਯਾਨ । ਮੁਨਿ ਮਨਿ ਮਹਾਨ ।  
 ਨਿਕਸੀ ਸੁ ਜਾਲ । ਦਾਵਾ ਬਿਸਾਲ । ੮੪ ।  
 tab chhuta dhian. mun man mahan.  
 niksi so javal. dava bisal. (84)

ਤਰੀ ਜਰੋ ਪੂਤ । ਕਹਿ ਐਸੇ ਦੂਤ ।  
 ਸਿਨਾ ਸਮੇਤ । ਬਚਾ ਨ ਏਕ । ੮੫ ।  
 tarung jarai poot. keh aisai doot.  
 saina samet. bacha na ek. (85)

**The Raja Sagar had identified those warriors and felt uneasy at heart and then asked about the plight of his sons along with any message. (78)**

**The warriors, forsaking their pride and with folded hands said, with tears trickling down. (79)**

**"O Mighty King ! The princes had moved around the horse all over the lands, and having won over various Rajas, got them collected (arranged) on their side." (80)**

**"Then the horse had gone down to Netherlands. Your great sons had dug up the whole Earth (land) and they became greatly egoistic." (81)**

**"There was a Muni, with great occult powers, who was gifted with many virtues, but seeing this Muni, engaged in meditation. (82)**

**Your sons got enraged and taking some warriors along with them, they started beating the great Muni with their legs. (83)**

**Thus the Muni lost his concentration in meditation and a flame of fire emitted from his eyes, which was strong like the jungle fire. (84)**

**The emissary said," Your sons were then burnt down along with their troops (by the Muni) and not even a single man was left alive." (85)**

ਸੁਨਿ ਪੁਤ੍ਰ ਨਾਸ । ਭਯੋ ਪੁਰਿ ਉਦਾਸ ।  
ਜਹ ਤਹ ਸੁ ਲੋਗ । ਬੈਠੇ ਸੁ ਸੋਗ । ੮੬ ।  
Sunn puttār nass. bhiou pur udas.  
jeh the so log. baithai so sog. (86)

ਸਿਵ ਸਿਮਰ ਬੈਣ । ਲਜ ਥਾਪਿ ਨੈਣ ।  
ਕਰਿ ਧੀਰਜ ਚਿਤਿ । ਮੁਨਿ ਮਨਿ ਪਵਿਤ । ੮੭ ।  
Siv simar bain .jal thaap nain.  
kar dheeraj chit. munn man paist. (87)

ਤਿਨ ਮ੍ਰਿਤਕ ਕਰਮ । ਨ੍ਰਿਪ ਕਰਮ ਧਰਮ ।  
ਬਹੁ ਬੇਦ ਰੀਤਿ । ਕਿਨੀ ਸੁ ਪ੍ਰੀਤਿ । ੮੮ ।  
tin mirtak karam. nrip karam dharam.  
boh beid reet. kini so preet. (88)

ਨ੍ਰਿਪ ਪੁਤ੍ਰ ਸੋਗ । ਗਯੋ ਸੁਰਗ ਲੋਗ ।  
ਨ੍ਰਿਪ ਭੇ ਸੁ ਜੋਨ । ਕਥਿ ਸਕੈ ਕੋਨ । ੮੯ ।  
nrip puttār sag. geyo surag log.  
nrip bhaie so jaun. kath sakai kaun. (89)

ਇਤਿ ਰਾਜਾ ਸਾਗਰ ਕੋ ਰਾਜ ਸਮਾਪਤੰ । ੪ । ੫ ।  
it raja Sagar ko raj samapatung. (4) (5)

ਅਥ ਜੁਜਾਤਿ ਰਾਜਾ ਕੋ ਰਾਜ ਕਥਨੰ  
ਮਧੁਭਾਰ ਛੰਦ  
ਪੁਨਿ ਭਯੋ ਜੁਜਾਤਿ । ਸੋਭਾ ਅਭਾਤਿ । ਦਸ ਚਾਰਵੰਤ । ਸੋਭਾ ਸੁਭੰਤ । ੯੦ ।  
**ab jujat raja ko raj kathanung.**  
**Madhbar Chhand**  
punn bhiou jujat. Sobha abhat.  
das charvant. sobha subhant. (90)

ਸੁੰਦਰ ਸੁ ਨੈਨ । ਜਨ ਰੂਪ ਮੈਨ । ਸੋਭਾ ਅਪਾਰ । ਸੋਭਤ ਸੁਧਾਰ । ੯੧ ।  
Sunder so nain. jan roop main. Sobha apar sobhat sudhar. (91)

ਸੁੰਦਰ ਸਰੂਪ । ਸੋਭੰਤ ਭੂਪ । ਦਸ ਚਾਰਵੰਤ । ਅਭਾ ਅਭੰਤ । ੯੨ ।  
Sunder sarup. Sobhant bhoop. das charvant. abha abhant. (92)

ਗੁਨ ਗਨ ਅਪਾਰ । ਸੁੰਦਰ ਉਦਾਰ । ਦਸ ਚਾਰਵੰਤ । ਸੋਭਾ ਸੁਭੰਤ । ੯੩ ।  
gunn gan apar. Sunder udar. das charvant. Sobha subhant. (93)

On hearing about the loss of the princes, the whole land (town) became gloomy, and everywhere people (the subjects) were engrossed in mourning. (86)

In the end the Raja Sagar started reciting the name of Shiva and while repeating the name of Shiva and restraining his tears from the eyes, he consoled his heart and purified his mind like a Muni (an ascetic). (87)

Then he performed the last rites of his son as per Vedic rules along with other religious functions with great love and devotion. (88)

Finally the Raja gave up his life in observing the heartfelt condolence at the loss of his sons. Who could detail other Rajas of similar nature who lived during those times. ? (89)

Here the episode of the Kingdom of Raja Sagar is completed

**Now the episode of Raja Jujaat's Kingdom commences :**

**Madhbhar Chhand**

Then there lived the Raja Jujaat, who was renowned everywhere for his supernatural glamour. He was known for his scholarly bearing (knowledge) of all the sciences (fourteen studies). (90)

He had very charming eyes, as if he was a personification of the god of love (Kamdev) and he was established as a renowned king of glory. (91)

He was a king of great renown with beautiful features. He was known for his scholarly learning (of all the fourteen sciences) and his supernatural personality of glamour. (92)

He possessed great virtues with a charming personality and liberal leanings. He was glorified as a great scholar (of all sciences) of renown. (93)

ਧਨ ਗੁਨ ਪ੍ਰਬੀਨ । ਪ੍ਰਭ ਕੇ ਅਧੀਨ । ਸੋਭਾ ਅਪਾਰ । ਸੁੰਦਰ ਕੁਮਾਰ । ੯੪ ।  
dhan gunn parbeen. prabh ke adheen. sobha apar. Sunder kumar. (94)

ਸਾਸਤ੍ਰਗ ਸੁਧ । ਕ੍ਰੋਧੀ ਸੁ ਜੁਧ । ਨ੍ਰਿਪ ਭਯੋ ਬੇਨ । ਜਨ ਕਾਮ ਧੇਨ । ੯੫ ।  
Sastrag sudh. karodh so judh. nrip bhiou bein. jan kaam dhen. (95)

ਖੁਨੀ ਸੁ ਖਗ । ਜੋਧਾ ਅਭਗ । ਖਤ੍ਰੀ ਅਖੰਡ । ਕ੍ਰੋਧੀ ਪ੍ਰਚੰਡ । ੯੬ ।  
khuni so khag. jodha abhag. khatri akhad. karodhi prachand. (96)

ਸਤ੍ਰਿਨਿ ਕਾਲ । ਕਾਢੀ ਕ੍ਰਵਾਲ । ਸਮ ਤੇਜ ਭਾਨੁ । ਜਾਲਾ ਸਮਾਨ । ੯੭ ।  
Satrin kaal. kadhi karvaal. Sum tej bhaan. Javala sman. (97)

ਜਬ ਜੁਰਤ ਜੰਗ । ਨਹਿ ਮੁਰਤ ਅੰਗ । ਅਰਿ ਭਜਤ ਨੇਕ । ਨਹਿ ਟਿਕਤ ਏਕ । ੯੮ ।  
jab jurat jung. neh murat ang. ar bhagat nek. neh tikat ek. (98)

ਥਰਹਰਤ ਭਾਨੁ । ਕੰਪਤ ਦਿਸਾਨ । ਮੰਡਤ ਮਵਾਸ । ਭਜਤ ਉਦਾਸ । ੯੯ ।  
dhar karat bhan. kanpat disan. mandat mavas. bhajat udas. (99)

ਥਰਹਰਤ ਬੀਰ । ਭੰਭਰਤ ਭੀਰ । ਤਤਜਤ ਦੇਸ । ਨ੍ਰਿਪਮਨਿ ਨਰੇਸ । ੧੦੦ ।  
tharhart beer. bhambhrat bheer. tatjat des. nripman nares. (100)

ਚਚਕਤ ਚੰਦ । ਧਧਕਤ ਇੰਦ । ਫਨਿਮਨ ਫਟੰਤ । ਭੁਅਧਰ ਭਜੰਤ । ੧੦੧ ।  
Chachkat chand. dhadhkat Ind. phanman phatant. bhuadhar bhajant. (101)

### ਸੰਜੁਤਾ ਛੰਦ

ਜਸ ਠੌਰ ਠੌਰ ਸਬੋ ਸੁਨਯੋ । ਅਰਿ ਬਿੰਦ ਸੀਸ ਸਬੋ ਧੁਨਯੋ ।  
ਜਗ ਜਗ ਸਾਜ ਭਲੇ ਕਰੇ । ਦੁਖ ਪੁੰਜ ਦੀਨਨ ਕੇ ਹਰੇ । ੧੦੨ ।

### Sanjuta Chhand

jas thaur thour sabo suniyo. ar brind sees sabo dhanioy.  
jug jug saj bhalaj karai. a dukh punjh denan ko harai. (102)

ਇਤਿ ਜੁਜਾਤਿ ਰਾਜਾ ਮ੍ਰਿਤ ਬਸਿ ਹੋਤ ਭਏ । ੫ । ੫ ।  
It Raja Jujat Raja marit bas hote bhaie. (5) (5)

He was dexterous (skilful), amassed with wealth, along with various virtues. He was fully aware of the superior authority of The Lord Almighty and was a glorious king of repute. (94)

He possessed great knowledge of the Shastras, being a great scholar, while in the battle he was ruthless. There lived a king by the name of Bane and it appeared, he was a personification of the legendry Kamdhein cow (who was all powerful). (95)

He was a great wielder of sword, being bloodthirsty and was a great warrior who would not flee from the battlefield, and was an invincible Kashatriya with a great fury and ruthlessness. (96)

He was like the god of death for his enemy and was always wielding his sword for their elimination (killing). His splendor was like the glory of the sun, as if he was like a (flame of) fire. (97)

Once he was engrossed in any battle, then he would not be deterred (by any power) from the battlefield. many foes would flee away from the battlefield (against him) and none would dare to oppose him. (98)

Even the sun would feel belittled before this glamour (sun would tremble before his power) and all the directions (powers) would crumble before him. All the rebellious kings were disappointed in opposing him and were running away. (99)

The warriors were trembling with fear, and the cowards were fleeing away, leaving their country, such was the might of the Raja. (100)

Even the moon, on perceiving the Raja, would feel bewildered, Indra's heart was throbbing, and sheshnag was feeling flabbergasted and striking his fangs on the ground and the mountains would run away. (101)

### **Sanjuta Chhand**

All had heard about the praises of the Raja (about the glorious Raja) and all the enemies (groups) had become frustrated (with beating of head). The Raja had organized many Yagnas in the world and alleviated the sufferings of the helpless (poor). (102)

Then the Raja Jujat became a victim of the god of death.

ਅਖ ਬੇਨ ਰਾਜੇ ਕੋ ਰਾਜ ਕਥਨੰ

ਸੰਜੁਤਾ ਛੰਦ

ਪੁਨਿ ਬੇਨੁ ਰਾਜ ਮਹੇਸ ਭਯੋ । ਨਿਜਿ ਡੰਡ ਕਾਹੂੰ ਤੇ ਨ ਲਯੋ ।  
ਜੀਅ ਭਾਤਿ ਭਾਤਿ ਸੁਖੀ ਨਰਾ । ਅਤਿ ਗਰਬ ਸ੍ਰਬ ਛੁਟਿਓ ਧਰਾ । ੧੦੩ ।

**ab ben rajai ko raj kathanung.**

**Sanjuta Chhand**

pun ben raj mahes bhiou. nij dand kahun te na liyo.  
jia bhant bhant sukhi nara. at garab sarab chhutiou dhara. (103)

ਜੀਅ ਜੰਤ ਸਬ ਦਿਖਿਯਤ ਸੁਖੀ । ਤਰਿ ਦ੍ਰਿਸਟਿ ਆਵਤ ਨ ਦੁਖੀ ।  
ਸਬ ਠੌਰ ਠੌਰ ਪ੍ਰਿਥੀ ਬਸੀ । ਜਨੁ ਭੂਮਿ ਰਾਜ ਸਿਰੀ ਲਸੀ । ੧੦੪ ।  
jia jant sab dikhiyat sukhi. tar drisat avat na dukhi.  
sab thour thour prithi basi. jan bhoom raj siri lasi. (104)

ਇਹ ਭਾਤਿ ਰਾਜ ਕਮਾਇ ਕੈ । ਸੁਖ ਦੇਸ ਸਰਬ ਬਸਾਇ ਕੈ ।  
ਬਹੁ ਦੇਖ ਦੀਨਨ ਕੇ ਦਹੇ । ਮੁਨਿ ਬਕਤ ਦੇਵ ਸਮਸਤ ਭਏ । ੧੦੫ ।  
eh bhant raj kamaie kai. Sukh des sarab basaie kai.  
boh dokh deenan ko deho. mun thakat dev samasat bhaie. (105)

ਬਹੁ ਰਾਜ ਸਾਜ ਕਮਾਇ ਕੈ । ਸਿਰਿ ਅਤ੍ਰਪਤ੍ਰ ਫਿਰਾਇ ਕੈ ।  
ਪੁਨਿ ਜੋਤਿ ਜੋਤਿ ਬਿਖੈ ਮਿਲੀ । ਅਰਿ ਛੈਨੁ ਬੇਨੁ ਮਹਾਬਲੀ । ੧੦੬ ।  
boh raj saj kamaie kai. Sir atarpatar phiraie kai.  
pun joat joat bikhai mili. ar chhain bein mahabali. (106)

ਅਬਿਕਾਰ ਭੂਪ ਜਿਤੇ ਭਏ । ਕਰਿ ਰਾਜ ਅੰਤ ਸਮੈ ਗਏ ।  
ਕਬਿ ਕੌਨ ਨਾਮ ਤਿਨੈ ਗਨੈ । ਸੰਕੇਤ ਕਰਿ ਇਤੇ ਭਨੈ । ੧੦੭ ।  
abikar bhoop jitai bhaie. kar raj ant samai gaie.  
kab kaun naam tinai gannai. sanket kar itai bhanai. (107)

ਇਤਿ ਬੇਨੁ ਰਾਜਾ ਮ੍ਰਿਤ ਬਸ ਹੋਤ ਭਏ । ੬ । ੫ ।  
it bein raja mirat bas hote bhaie. (6) (5)

ਅਥ ਮਾਨਧਾਤਾ ਕੋ ਰਾਜ ਕਥਨੰ

ਦੋਪਕ ਛੰਦ

ਜੇਤਕ ਭੂਪ ਭਏ ਅਵਨੀ ਪਰ । ਨਾਮ ਸਕੈ ਤਿਨ ਕੇ ਕਵਿ ਕੋ ਧਰਿ ।  
ਨਾਮ ਜਥਾਮਤਿ ਭਾਖਿ ਸੁਨਾਉ । ਚਿਤ ਤਉ ਅਪਨੇ ਡਰ ਪਾਉ । ੧੦੮ ।

**Ab Mandhata ko raj kathanung.**

**dadhak Chhand**

Jetak bhoop bhaie avni par. Naam sakai tin kai kavi ko dhar.  
Nam jathamat bhakh Sunnaiuoo. chit touoo apnai dar paau. (108)



**Now the episode of Bein (Bane) Kingdom begins.**

**Sanjuta Chhand :**

Then Bane became the king of the land, who had not been punished by anyone. All the beings of various types including human beings were very happy and enjoying comfortable life. All had given up their egoism from the mind. (103)

All the beings were very happy and none of them appeared suffering from any afflictions. The whole land was very much comfortable and enjoying all pleasures. It appeared as if the goddess (of wealth) Lakshmi had manifested herself there. (104)

Thus the Raja had established a reputable kingdom, enjoying all comforts of life and alleviating all the sufferings of poor and helpless people and hearing this the gods even felt overwhelmed. (105)

After ruling the country for a long time the soul of the Raja got mingled with the prime soul (he died). He had his authority proclaimed everywhere (with a canopy overhead). Thus a king Bane of great might and repute, that had destroyed all the enemies, had lived there. (106)

All the kings who were virtuous (devoid of all vices) had finally got their souls mingled with the prime soul. Is there any poet who could detail such Rajas (list them) but briefly they have been listed here. (107)

Now the Raja Ban  
has also died

**Now the episode of The Kingdom of Man-dhata begins**

**Dodhak Chhand :**

Who could (which poet) list all the Rajas who happened to rule the land so far ? According to my ability I am going to describe them but I am afraid, it may not be a complete picture. (108)

ਬੇਨੁ ਗਏ ਜਗ ਤੇ ਨ੍ਰਿਪਤਾ ਕਰਿ । ਮਾਨਧਾਤ ਭਏ ਬਸੁਧਾ ਧਰਿ ।  
 ਬਾਸਵ ਲੋਗ ਗਏ ਜਬ ਹੀ ਵਹ । ਉਠਿ ਦਯੋ ਅਰਧਾਸਨ ਬਾਸਵ ਤਿਹ । ੧੦੯ ।  
 bein geai jug te nripta kar. mandhat bhaie basudha dhar.  
 basav log gaie jab hi veh. uth diyo ardharsan basai the. (109)

ਰੋਸ ਭਰਯੋ ਤਬ ਮਾਨ ਮਹੀਧਰ । ਹਾਕਿ ਗਹਯੋ ਕਰਿ ਖਗ ਭਯੋਕਰ ।  
 ਮਾਰਨ ਲਾਗ ਜਬੈ ਰਿਸ ਇੰਦ੍ਰਹਿ । ਬਹ ਗਹੀ ਤਤਕਾਲ ਦਿਜਿੰਦ੍ਰਹਿ । ੧੧੦ ।  
 ross bhariou tab maan mahidhar. haak gehiou kar khag bheunkar.  
 maran laag jabai ris Indreh. bah gehi tatkaal dijindreh. (110)

ਨਾਸ ਕਰੋ ਜਿਨਿ ਬਾਸਵ ਕੋ ਨ੍ਰਿਪ । ਆਸਨ ਅਰਧ ਦਯੋ ਤੁਹ ਯਾ ਬ੍ਰਤ ।  
 ਹੈ ਲਵਨਾਸ੍ ਮਹਾਸੁਰ ਭੂਧਰਿ । ਤਾਹਿ ਨ ਮਾਰ ਸਕੇ ਤੁਮ ਕਿਉ ਕਰ । ੧੧੧ ।  
 nass karo jin basav ko nrip. asan ardh diyo toh ya barat.  
 hai lavnasar mahasur bhudhar. tahai na maar sakai tum kiou kar. (111)

ਜੋ ਤੁਮ ਤਾਹਿ ਸੰਘਾਰ ਕੈ ਆਵਹੁ । ਤੋ ਤੁਮ ਇੰਦ੍ਰ ਸਿੰਘਾਸਨ ਪਾਵਹੁ ।  
 ਐਸੇ ਕੈ ਅਰਧ ਸਿੰਘਾਸਨ ਬੈਠਹੁ । ਸਾਚੁ ਕਹੋ ਪਰ ਨਾਕੁ ਨ ਐਠਹੁ । ੧੧੨ ।  
 jou tum tahai sanghar kai avoh. tou tum Inder Singhasan pavoh.  
 aisai kai ardh singhasan baithouh. saach kaho par naak na aithouh. (112)

#### ਅਸਤਰ ਛੰਦ

ਧਯੋ ਅਸਤ੍ਰੁ ਲੈ ਕੇ ਤਹਾ । ਮਥੁਰਾ ਮੰਡਲ ਦਾਨੋ ਥਾ ਜਹਾ ।  
 ਮਹਾ ਗਰਬੁ ਕੈ ਕੈ ਮਹਾ ਮੰਦ ਬੁਧੀ । ਮਹਾ ਜੋਰ ਕੈ ਕੈ ਦਲੰ ਪਰਮ ਕ੍ਰੁਪੀ ੧੧੩ ।  
**astar chhand**  
 dhaiou astar lai kai taha. mathura mandal dano tha jaha.  
 maha garab kai kai maha mand budhi. maha jor kai kai dalung param karudhi. (113)

ਮਹਾ ਘੋਰ ਕੈ ਕੈ ਘਨੰ ਕੀ ਘਟਾ ਜਿਯੋ । ਸੁ ਧਾਇਆ ਰਣੰ ਬਿਜੁਲੀ ਕੀ ਛਟਾ ਜਿਯੋ ।  
 ਸੁਨੇ ਸਰਬ ਦਾਨੋ ਸੁ ਸਾਮੁਹਿ ਸਿਧਾਇ । ਮਹਾ ਕ੍ਰੋਧ ਕੈ ਕੈ ਸੁ ਬਾਜੀ ਨਚਾਏ । ੧੧੪ ।  
 Maha ghor kai kai ghanung ki ghata jiou. so dhiaiya rannung bijli ki chhata jiou.  
 sunnai sarab daano so samohai sidhaie. maha karodh kai kai so baji nachaie. (114)

#### ਮੇਦਕ ਛੰਦ

ਅਬ ਏਕ ਕੀਏ ਬਿਨੁ ਯੋ ਨ ਟਰੇ । ਦੋਉ ਦਾਤਨ ਪੀਸ ਹੰਕਾਰਿ ਪਰੈ ।  
 ਜਬ ਲੋ ਨ ਸੁਨੈ ਲਵ ਖੇਤ ਮਰਾ । ਤਬ ਲਉ ਨ ਲਖੇ ਰਨਿ ਬਾਜ ਟਰਾ । ੧੧੫ ।  
**Medak Chhand**  
 ab ek kiai bin yo na tarai. donoo datan pees hankar parai.  
 jab lou na sunnai lav khet maha. tab lou na lakhai run baaj tara. (115)

When Bane Raja had died after ruling the land, then Mandhata became the king, who ruled over the country. When he went to the (heavens) abode of Indra, he had offered him seat in his throne itself along with, by showing him all respect (received him by getting up). (109)

Now the Raja Mandhata was filled with fury and challenging him, took up his double-edged sword in hand. When he was about to strike Indra with great wrathfulness, then Brahspati (Dajindra) held him back by holding his arm. (110)

He then said, O King ! Do not destroy (kill ) Indra. He had offered you half the throne as per rules. It was done like this because o the Earth you had not been able to kill the demon called Lavnasur. (111)

You deserve the full throne (seat) of Indra if you comeback, after killing the demon. So better get seated on half the place. I am telling you the truth, so you need not detest it. (112)

#### **Astar Chhand :**

Raja Mandhata then hurriedly went there along with his bow, to Mathura mandal where that demon (Lavnasur) was abiding. That bad (vicious) demon due to his egoism and fury had collected a huge force (for fighting). (113)

He attacked like a streak of lightning from the dark clouds, thundering and getting furious with rage . Learning about the attack all the other demons also came rushing forward and were trotting their horses with ruthlessness. (114)

#### **Medak Chhand**

Now both of them would not relent unless one was killed. Both of them, gnashing their teeth attacked each other with great fury. Till he learnt that Lavnasur (demon) was killed in fighting, he would not come back and you will not see his horse coming back from the battlefield. (115)

ਅਬ ਹੀ ਰਣਿ ਏਕ ਕੀ ਏਕ ਕਰੇ । ਬਿਨੁ ਏਕ ਕੀਏ ਰਣਿ ਤੇ ਨ ਟਰੈ ।  
 ਬਹੁ ਸਾਲ ਸਿਲਾ ਤਲ ਬ੍ਰਿਛ ਛੁਟੇ । ਦੁਹੂੰ ਓਰਿ ਜਬੈ ਰਣ ਬੀਰ ਜੁਟੇ । ੧੧੬  
 ab hi runn ek ki ek karai. abin ek kiai runn te na tarai.  
 boh saal sila tal brichh chhutai. duhun aour jabai run beer jutai. (116)

ਕੁਪ ਕੈ ਲਵ ਪਾਨਿ ਤ੍ਰਿਸੁਲ ਲਯੋ । ਸਿਰਿ ਧਾਤਯਮਾਨ ਦੁਖੰਡ ਕਿਯੋ ।  
 ਬਹੁ ਜੂਥਪ ਜੂਥਨ ਸੈਨ ਭਜੀ । ਨ ਉਚਾਇ ਸਕੈ ਸਿਰੁ ਐਸ ਲਜੀ । ੧੧੭ ।  
 koop kai lav paan trisul liou. Sir dhateumaan dukhand kiou.  
 boh juthap juthan sain bhaji. na uchaie sakai sir ais laji. (117)

ਘਨ ਜੈਸੇ ਭਜੇ ਘਨ ਘਾਇਲ ਹੁਐ । ਬਰਖਾ ਜਿਮਿ ਸ੍ਰੋਣਤ ਧਾਰ ਚੁਐ ।  
 ਸਭ ਮਾਨ ਮਹੀਪਤਿ ਛੇਤ੍ਰਹਿ ਦੈ । ਸਬ ਹੀ ਦਲ ਭਾਜਿ ਚਲਾ ਜੀਅ ਲੈ । ੧੧੮ ।  
 ghan jaisai bhajai ghun ghial huai. barkha jim saronat dhaar chuai.  
 sabh maan mahipat chhetreh dai. sab hi dal bhaj chala jia lai. (118)

ਇਕ ਘੁਮਤ ਘਾਇਲ ਸੀਸ ਛੁਟੇ । ਇਕ ਸ੍ਰੋਣ ਚੁਰਾਵਤ ਕੇਸ ਛੁਟੇ ।  
 ਰਣਿ ਮਾਰ ਕੈ ਮਾਨਿ ਤ੍ਰਿਸੁਲ ਲੀਏ । ਭਟ ਭਾਤਹਿ ਭਾਤਿ ਭਜਾਇ ਦੀਏ । ੧੧੯ ।  
 ik ghumat ghial sees phutai. ik saron chuchavat kes chhutai.  
 runn maar kai maan trisul liai. bhat bhateh bhat bhajaie diai. (119)

ਇਤਿ ਮਾਨਧਾਤਾ ਰਾਜ ਸਮਾਪਤੰ ।  
 it maandhaata raj samapatam. (7) (5)

ਅਬ ਦਲੀਪ ਕੋ ਰਾਜ ਕਧਨੰ ।

ਤੋਟਕ ਛੰਦ

ਰਣ ਮੋ ਮਾਨ ਮਹੀਪ ਹੁਏ । ਤਬ ਅਨਿ ਦਿਲੀਪ ਦਿਲੀਸ ਭਏ ।  
 ਬਹੁ ਭਾਤਿਨ ਦਾਨਵ ਦੀਹ ਦਲੇ । ਸਬ ਠੌਰ ਸਬੇ ਉਠਿ ਧਰਮ ਪਲੇ । ੧੨੦ ।

**Ab daleep ko raj kathanung**

**Totak Chhand**

runn mo maan maheep hai. tab aan daleep dilees bhaie.  
 boh bhatin danav deeh dalai. sab thour sabai uth dharam palai. (120)

ਚੌਪਈ

ਜਬ ਨ੍ਰਿਪ ਹਨਾ ਮਾਨਧਾਤਾ ਬਰ । ਸਿਵ ਤ੍ਰਿਸੁਲ ਕਰਿ ਧਰਿ ਲਵਨਾਸੁਰ ।  
 ਭਯੋ ਦਲੀਪ ਜਗਤ ਕੋ ਰਾਜਾ । ਭਾਤਿ ਭਾਤਿ ਜਿਹ ਰਾਜ ਬਿਰਾਜਾ । ੧੨੧ ।

**Choupalee**

jab nrip hana maandhaata bar. Siv trisul kar dhar lavnasur.  
 bhiou daleep jagat ko raja. bhant bhant jeh raj biraja. (121)

Very soon both of them would try to kill one of them and without reducing themselves into one person being left alive, they were not willing to stop fighting. Many trees of *Shorea robusta* had been uprooted along with many stones, which came down hurling down. From both sides the warriors were attacking each other in the battlefield. (116)

Then Lavnasur took up his trident, getting furious with rage and cut the head of Mandhata into two pieces. Then all the army commanders along with their troops started fleeing and were feeling ashamed of themselves so much that they could not carry back the head of the Raja even. (117)

Many wounded soldiers were running away from the battlefield just as the clouds get depressed with the blowing winds. Blood was flowing from their wounds like the shower of rain. Having lost the king Mandhata in the battlefield, the whole army forces came back saving their lives. (118)

Some wounded soldiers were moving around, while some had their heads damaged (cut) in war and some were bleeding badly (blood was flowing from the wounds). While some other had their hair disheveled. The King Mandhata had been killed with the striking of a trident while other mighty warriors had been forced to flee from the battlefield. (119)

Here the end of Mandhata Raja's empire is completed.

### **Now the episode of Raja Daleep's kingdom begins Totak Chhand :**

When the Raja Mandhata got killed in the battle, then the King named Dalip took over the reins of the kingdom of Delhi. He crushed many mighty demons and the masses started worship and practicing true religion. (120)

### **Choupaiee :**

When Lavnasur (demon), taking the Trident in hand, given by Shiva, had killed the great king Mandhata, then Daleep became the king of the land, who was controlling the land of many Rajas. (121)

ਮਹਾਰਥੀ ਅਰੁ ਮਹਾ ਨ੍ਰਿਪਾਰਾ । ਕਨਕ ਅਵਟਿ ਸਾਚੇ ਜਨੁ ਢਾਰਾ ।  
 ਅਤਿ ਸੁੰਦਰ ਜਨੁ ਮਦਨ ਸਰੂਪਾ । ਜਾਨੁਕ ਬਨੇ ਰੂਪ ਕੋ ਭੂਪਾ । ੧੨੨ ।  
 maharathi ar maha nirpara. kanak avat sachai jan dhara.  
 at sunder jan madan sarupa. janak banai roop ko bhoopa. (122)

ਬਹੁ ਬਿਧਿ ਕਰੇ ਜਗ ਬਿਸਥਾਰਾ । ਬਿਧਵਤ ਹੋਮ ਦਾਨ ਮਖਸਾਰਾ ।  
 ਧਰਮ ਧੁਜਾ ਜਹ ਤਹ ਬਿਰਾਜੀ । ਇੰਦ੍ਰਾਵਤੀ ਨਿਰਖਿ ਦੁਤਿ ਲਾਜੀ । ੧੨੩ ।  
 boh bidh karai jug bisthara. bidhvat home daan makhsara.  
 dharam dhuja jeh the biraji. Indravati nirakh dutt laaji. (123)

ਪਗ ਪਗ ਜਗਿ ਖੰਡ ਕਹੁ ਗਾਡਾ । ਘਰਿ ਘਰਿ ਅੰਨ ਸਾਲ ਕਰਿ ਛਾਡਾ ।  
 ਭੂਖਾ ਨਾਗ ਜੁ ਆਵਤ ਕੋਈ । ਤਤਛਿਨ ਇਛ ਪੁਰਾਵਤ ਸੋਈ । ੧੨੪ ।  
 pug pug jug khambh koh gada. ghar ghar an saal kar chhada.  
 bhukha nang jo avat koiee. tatchhin ichh pravat soiee. (124)

ਜੋ ਜਿਹੀ ਮੁਖ ਮਾਗਾ ਤਿਹਾ ਪਾਵਾ । ਬਿਮੁਖ ਆਸ ਫਿਰਿ ਭਿਛਕ ਨ ਆਵਾ ।  
 ਧਾਸਿ ਧਾਸਿ ਧੁਜਾ ਧਰਮ ਬਧਾਈ । ਧਰਮਾਵਤੀ ਨਿਰਖਿ ਮੁਰਛਾਈ । ੧੨੫ ।  
 jo jehung mukh manga teha pava. bimukh aas phir bhichhak na ava.  
 dham dham dhuja dharam badhaiee. dharamavati nirakh murchhaiee. (125)

ਮੂਰਖ ਕੋਊ ਰਹੈ ਨਹਿ ਪਾਵਾ । ਬਾਰ ਬੂਦ ਸਭ ਸੋਧਿ ਪਦਾਵਾ ।  
 ਘਰਿ ਘਰਿ ਹੋਤ ਭਈ ਹਰਿ ਸੇਵਾ । ਜਹ ਤਹ ਮਾਨਿ ਸਬੈ ਗੁਰ ਦੇਵਾ । ੧੨੬ ।  
 moorakh kouoo rehai nehi pava. bar boodh sabh sodh padhava.  
 ghar ghar hote bhaiee har seva. jeh the maan sabai gur deva. (126)

ਇਹ ਬਿਧਿ ਰਾਜ ਦਿਲੀਪ ਬਡੇ ਕਰਿ । ਮਹਾਰਥੀ ਅਰੁ ਮਹਾ ਧਨੁਰ ਧਰ ।  
 ਕੋਕ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਸੁਰ ਗਿਆਨਾ । ਜੋਤਿਵੰਤ ਦਸ ਚਾਰਿ ਨਿਧਾਨਾ । ੧੨੭ ।  
 eh bidh raj daleep bado kar. maharathi ar maha dhanur dhar.  
 kok sastar simrit sur giana. jotvant das chaar nidhana. (127)

ਮਹਾ ਕ੍ਰਮਠੀ ਮਹਾ ਸੁਜਾਨੁ । ਮਹਾ ਜੋਤਿ ਦਸ ਚਾਰਿ ਨਿਧਾਨੁ ।  
 ਅਤਿ ਸਰੂਪ ਅਰੁ ਅਮਿਤ ਪ੍ਰਭਾਸਾ । ਮਹਾ ਮਾਨ ਅਰੁ ਮਹਾ ਉਦਾਸਾ । ੧੨੮ ।  
 maha karamathi maha sujan. maha joti das chaar nidhan.  
 at sarup ar amit parbhasa. maha maan ar maha udasa. (128)

ਬੈਦ ਅੰਗ ਖਟ ਸਾਸਤ੍ਰ ਪ੍ਰਬੀਨਾ । ਪਨੁਰਬੇਦ ਪ੍ਰਭ ਕੇ ਰਸ ਲੀਨਾ ।  
 ਖੜਗਨ ਈਸ਼ਰ ਪੁਨਿ ਅਤੁਲ ਬਲ । ਅਰਿ ਅਨੇਕ ਜੀਤੇ ਜਿਨਿ ਦਲਿ ਮਲਿ । ੧੨੯ ।  
 beid ang khat sastar parbina. dhanarbeid prabh ke ras leena.  
 kharrngan easvar pun atul bal. ar anek jeetai jin dal mal. (129)

He was a great charioteer and was so charming a great king as if someone had transformed him in a mould by pouring molten gold therein. He was very beautiful, being a personification of the god of love (kamdev) or it appeared, he was made a king of beauty itself. (122)

He organized many Yagnas (fire pits for worship) and in the yagna place (building) there were many Hom Yagnas with alms giving as per religious practices. Everywhere the banners of religion were fluttering, and the decorations of the whole place would put Indrapuri even to nothingness (to shame). (Even Indrapuri would feel belittled before its beauty). (123)

At each step there were huge pillars (depicting) indicating performance of yagnas, and each house was made a store of food grains by the Raja. Even if a poor destitute were to visit a house for alms, he was instantly given whatever he desired. (124)

The house owner instantly gave, whatever one had asked for, to him. No beggar was left wanting in the land (the beggar was given whatever he desired) and in each house there was banners of religion fluttering and on seeing their beauty even the Dharampuri (religious place) would feel ashamed (was looking pale). (125)

There was not even a single (foolish) illiterate person left in the land as all the children and old persons were made literate by locating them throughout the area. The worship (service) of The Lord was being performed in each house and everywhere people were made to worship and recognize The Lord almighty as the supreme power (Gurdev). (126)

Thus Dalip became a renowned king of the land, who was known to be a great charioteer and a great archer (bowman). He was also a great scholar of Kok-Shastra and smritis as well, and a treasure of the fourteen sciences and a great luminary. (127)

He was a great practical leader of great wisdom, who was known for his splendor and glory, being a (treasure) scholar of all the fourteen sciences. He was very charming and glamorous in personality and was known for his (neutral) virtuous character and praiseworthy nature (of religious type) (man of principle and good character). (128)

He was a great scholar of Vedas and the six shastras (great exponent of shastras) an expert in archery (Danur Veda) and Lord's True Name (love of the Lord). He was a great swordsman (wielder of sword) who had crushed many enemies. (129)

ਖੰਡ ਅਖੰਡ ਜੀਤਿ ਅਡ ਰਾਜਾ । ਅਨਿ ਸਮਾਨ ਨ ਆਪੁ ਬਿਰਾਜਾ ।  
 ਅਤਿ ਬਲਿਸਟ ਅਸਿ ਤੇਜ ਪ੍ਰਚੰਡਾ । ਅਰਿ ਅਨੇਕ ਜਿਨਿ ਸਾਧਿ ਉਦੰਡਾ । ੧੩੦ ।  
 khand akhand jeet bad raja. aan saman na aap biraja.  
 ati balist as tej parchanda. ar anek jin sadh udanda. (130)

ਦੇਸ ਬਿਦੇਸ ਅਧਿਕ ਜਿਹ ਜੀਤਾ । ਜਹ ਤਹ ਚਲੀ ਰਲਜ ਕੀ ਨੀਤਾ ।  
 ਭਾਤਿ ਭਾਤਿ ਸਿਰਿ ਛਤ੍ਰ ਬਿਰਾਜਾ । ਤਜਿ ਹਠ ਚਰਨਿ ਲਗੇ ਬਦ ਰਾਜਾ । ੧੩੧ ।  
 des bides adhik jeh jeeta. jeh the chali raj ki neeta.  
 bhant bhant sir chhatar biraja. taj hath charan lagai bud raja. (131)

ਜਹ ਤਹ ਹੋਤ ਧਰਮ ਕੀ ਰੀਤਾ । ਕਹੂੰ ਨ ਪਾਵਤਿ ਹੋਨਿ ਅਨੀਤਾ ।  
 ਦਾਨ ਨਿਸਾਨ ਚਹੂੰ ਚਕ ਬਾਜਾ । ਕਰਨ ਕੁਬੇਰ ਬੇਟੂ ਬਲਿ ਰਾਜਾ । ੧੩੨ ।  
 jeh the hote dharam ki reeta. kahun na pavat hoan aneeta.  
 daan nisan chahun chak baja. karan kubeer bein bal raja. (132)

ਭਾਤਿ ਭਾਤਿ ਤਨ ਰਾਜ ਕਮਾਈ । ਆ ਸਮੁਦ੍ਰ ਲੋ ਫਿਰੀ ਦੁਹਾਈ ।  
 ਜਹ ਤਹ ਕਰਮ ਪਾਪ ਭਯੋ ਦੂਰਾ । ਧਰਮ ਕਰਮ ਸਭ ਕਰਤ ਹਜੂਰਾ । ੧੩੩ ।  
 bhant bhant tan raj kamaiee. aa samudar lai phiri duhaiee.  
 jeh the karan paap bhiou dura. dharam karam sabh karat hajura. (133)

ਜਹ ਤਹ ਪਾਪ ਛਪਾ ਸਬ ਦੇਸਾ । ਧਰਮ ਕਰਮ ਉਠਿ ਲਾਗਿ ਨਰੇਸਾ ।  
 ਆ ਸਮੁਦ੍ਰ ਲੋ ਫਿਰੀ ਦੁਹਾਈ । ਇਹ ਬਿਧਿ ਕਰੀ ਦਿਲੀਪ ਰਾਜਾਈ । ੧੩੪ ।  
 ajeh teh paap chhapa sab desa. dharam karam uth laag naresa.  
 aa samudar lou phiri duhaiee. eh bidh kari dalip rajaiee. (134)

ਇਤਿ ਦਲੀਪ ਰਾਜ ਸਮਾਪਤੰ । ੮ । ੫ ।  
 it dalip raj samapatung. (8) (5)

ਅਥ ਰਾਘੁ ਰਾਜਾ ਕੋ ਰਾਜ ਕਥਨੰ  
 ਚੌਪਈ

ਬਹੁਰ ਜੋਤਿ ਸੋ ਜੋਤਿ ਮਿਲਾਨੀ । ਸਬ ਜਗ ਐਸ ਕ੍ਰਿਆ ਪਹਿਚਾਨੀ ।  
 ਸ੍ਰੀ ਰਾਘੁਰਾਜ ਰਾਜੁ ਜਗਿ ਕੀਨਾ । ਅਤ੍ਰਪਤ੍ਰ ਸਿਰਿ ਚਾਰਿ ਨਵੀਨਾ । ੧੩੫ ।  
**ab ragh raja ko raj kathanung**  
**Choupalee**  
 batur joat so joat milani. sab jug ais kiria pehchani.  
 Sri Ragraj raj jug keena. atarpatar sir dhar naveena. (135)

ਬਹੁਤੁ ਭਾਤਿ ਕਰਿ ਜਗਿ ਪ੍ਰਕਾਰਾ । ਦੇਸ ਦੇਸ ਮਹਿ ਧਰਮ ਬਿਥਾਰਾ ।  
 ਪਾਪੀ ਕੋਈ ਨਿਕਟਿ ਨ ਰਾਖਾ । ਝੂਠ ਬੈਨ ਕਿਹੂੰ ਭੂਲਿ ਨ ਭਾਖਾ । ੧੩੬ ।  
 bahut bhant kar jug parkara. des des meh dharam bithara.  
 papi koiee nikat na rakha. jhooth bain kehun bhul na bhakha. (136)



He had won over many invincible kings and there was none-equal to him in power and authority. He was a powerful king with great might who had defeated many powerful enemies. (130)

He had (won over) defeated many (near and far) Rajas and his kingdom was spread over the whole land and many canopies were fluttering over his head (his authority recognized everywhere) and many Rajas, forgetting their pride, had accepted his suzerainty over them and thus recognized his authority. (131)

Now everywhere the religious practices (virtuous nature) were being followed invariably and nowhere there was any talk of irreligious type. The drumbeats would announce the practice of alms giving in all the four directions (everywhere offerings were being given). The king was renowned like the kings, Karan, Kuber, Bane and Bal everywhere. (132)

With the varied nature of his kingdom his fame had spread all over, reaching up to the oceans (end of land). Everywhere the (thought of) sins and fear complex had disappeared and all the (attendants) people close to the Raja, were busy in virtuous practices (of religious nature). (133)

The sinful actions (practices) had been completely uprooted and all the kings were engaged in virtuous deeds (religious practices) at all times. His renown had spread all over the end (up to the oceans). This is how the Raja Dalip ruled over the world. (134)

Here the episode of the rule of Dalip is completed.

**Now the episode of the rule of Raja Raghu begins :**

**Choupaiee :**

Then the soul of (Raja Dalip) got mingled with the prime soul (died) and the world had acclaimed this fact, and after him Raja Raghuraj had assumed the control of the kingdom and with canopy fluttering overhead (authority proclaimed) along with new royal emblems he ruled the land. (135)

He arranged many Yagnas to be performed in many ways and spread the cult of religion (virtuous nature) everywhere in distant lands. There was no sinner left in the land, and no one could dare to tell a lie (even by default). (136)

ਨਿਸ" ਤਾਸੁ ਨਿਸ ਨਾਥ ਪਛਾਨਾ । ਦਿਨਕਰ ਤਾਹਿ ਦਿਵਸ ਅਨੁਮਾਨਾ ।  
 ਬੇਦਨ ਤਾਹਿ ਬ੍ਰਹਮ ਕਰਿ ਲੇਖਾ । ਦੇਵਨ ਇੰਦ੍ਰ ਰੂਪ ਅਵਿਰੇਖਾ । ੧੩੭ ।  
 nisa taas nis nath pachhana. dinkar tahain divas anmana.  
 bedan tahain braham kar lekha. devan Inder roop avrekha. (137)

ਬਿਪਨ ਸਬਨ ਬ੍ਰਹਸਪਤਿ ਦੇਖਯੋ । ਦੈਤਨ ਗੁਰੂ ਸੁਕ੍ ਕਰਿ ਪੇਖਯੋ ।  
 ਰੋਗਨ ਤਾਹਿ ਅਉਖਧੀ ਮਾਨਾ । ਜੋਗਨ ਪਰਮ ਤਤ ਪਹਿਚਾਨਾ । ੧੩੮ ।  
 bipan saban brahaspat dekhio. daitan guru sukar kar peikhiou.  
 rogan tahen ankhadi mana. jogin param tat pehchana. (138)

ਬਾਲਨ ਬਾਲ ਰੂਪ ਅਵਿਰੇਖਯੋ । ਜੋਗਨ ਮਹਾ ਜੋਗ ਕਰਿ ਦੇਖਯੋ ।  
 ਦਾਤਨ ਮਹਾਦਾਨਿ ਕਰਿ ਮਾਨਯੋ । ਭੋਗਨ ਭੋਗ ਰੂਪ ਪਹਚਾਨਯੋ । ੧੩੯ ।  
 balan baal roop avarekhiou. jogan maha jog kar dekhio.  
 datan mahadan kar manio. bhogan bhog roop pehchaniou. (139)

ਸੰਨਿਆਸਨ ਦਤ ਰੂਪ ਕਰਿ ਜਾਨਯੋ । ਜੋਗਨ ਗੁਰ ਗੋਰਖ ਕਰਿ ਮਾਨਯੋ ।  
 ਰਾਮਾਨੰਦ ਬੈਰਾਗਿਨ ਜਾਨਾ । ਮਹਾਦੀਨੰ ਤੁਰਕਨ ਪਹਚਾਨਾ । ੧੪੦ ।  
 Sanayasan dut roop kar janiou. jogan gur gorakh kar manio.  
 Ramanand bairagan jana. mahadeen turkana pehchana. (140)

ਦੇਵਨ ਇੰਦ੍ਰ ਰੂਪ ਕਰਿ ਲੇਖਾ । ਦੈਤਨ ਸੁੰਭ ਰਾਜਾ ਕਰਿ ਪੇਖਾ ।  
 ਜਛਨ ਜਛ ਰਾਜ ਕਰਿ ਮਾਨਾ । ਕਿਨ੍ਹਨ ਕਿਨ੍ਹਦੇਵ ਪਹਚਾਨਾ । ੧੪੧ ।  
 devan Inder roop kar lekha. daitan sumbh raja kar pekha.  
 jachhan jachh raj kar mana. kinarnan kinardev pehchana. (141)

ਕਾਮਿਨ ਕਾਮ ਰੂਪ ਕਰਿ ਦੇਖਯੋ । ਰੋਗਨ ਰੂਪ ਧਨੰਤਰ ਪੇਖਯੋ ।  
 ਰਾਜਨ ਲਖਯੋ ਅਧਿਕਾਰੀ । ਜੋਗਨ ਲਖਯੋ ਜੋਗੀਸਰ ਭਾਰੀ । ੧੪੨ ।  
 kamin kaam roop kar dekhio. rogan roop dhanatar peikhiou.  
 rajan lakhio raj adhkari. jogan lakhio jogisar bhari. (142)

ਛਤ੍ਰਨ ਬਡੇ ਛਤ੍ਰਪਤਿ ਜਾਨਾ । ਅਤ੍ਰਿਨ ਮਹਾ ਸਸਤ੍ਰਧਰ ਮਾਨਾ ।  
 ਰਜਨੀ ਤਾਸੁ ਚੰਦ੍ਰ ਕਰਿ ਲੇਖਾ । ਦਿਨੀਅਰ ਕਰਿ ਤਿਹ ਦਿਨ ਅਵਿਰੇਖਾ । ੧੪੩ ।  
 chhatran bado chhatarpat jana. atrin maha sastardhar mana.  
 rajni taas chander kar lekha. diniar kar the din avirekha. (143)

ਸੰਤਨ ਸਾਂਤਿ ਰੂਪ ਕਰਿ ਜਾਨਯੋ । ਪਾਵਕ ਤੇਜ ਰੂਪ ਅਨੁਮਾਨਯੋ ।  
 ਧਰਤੀ ਤਾਸੁ ਧਰਾਧਰ ਜਾਨਾ । ਹਰਣਿ ਏਣਰਾਜ ਪਹਿਚਾਨਾ । ੧੪੪ ।  
 santan saant roop kar janiou. pavak taj roop anmanio.  
 dharti taas dharadhar jana. haran einraj pehchana. (144)

He was like the brilliant moon shining during the night and the day looked at him as the glorious sun shining everywhere. The Vedas took him as Brahma (the originator of Vedas) and the gods looked at him as the king of gods, like Indra. (137)

All The Brahmins looked at him as the form of jupiter while the demons took him to be the form of Venus (evening star). The suffering humanity looked at him as the medicinal herb while the Yogis took him to be the personification of supreme authority (prime soul). (138)

The children took him as one of them (child) and the yogis looked at him as the (main yogi) representative of yoga cult. The benefactors saw him as the supreme donor (alms giver) and the worldly people looked at him as the greatest pleasure mongering person. (139)

The ascetics looked at him as a personification of Dutt (greatest seer) while the yogis took him to be an embodiment of Guru Gorakh Nath, and the recluse looked at him as the form of Ramanand whereas the Muslims took him to be a personification of Hazrat Mohammad. (140)

The gods looked at him as a form of god Indra while the demons looked at him as Raja Shumbh. The demi-gods took him to be the Raja Kuber (of demi gods) while the (mythological horse with human head) Kinars took him to be their Raja Kinar. (141)

The lovers took him to be the god of love, and the suffering humanity looked at him like the physician Dhemitri (the physician at the court of Indra) and the kings took him as the contender for kingdom, while the yogis took him as the main yogi. (leader of yogis). (142)

The Kashatriyas have looked upon him as a great Kashatriya while the warriors have taken him as a great warrior with weapons. The night had looked upon him as the moon while the day had seen him as the embodiment of sun. (143)

The saints had looked upon him as a person of great patience while the fire looked upon him as a flame of light. The Earth took him as a mountain while the deer have seen in him as deer with musk. (144)

ਛਤ੍ਰਿਨ ਤਾ ਸਬ ਛਤ੍ਰਪਤਿ ਸੁਝਾ । ਜੋਗਿਨ ਮਹਾ ਜੋਗ ਕਰ ਬੁਝਾ ।  
ਹਿਮਧਰ ਤਾਹਿ ਹਿਮਾਲਯ ਜਾਨਾ । ਦਿਨਕਰ ਅੰਧਕਾਰਿ ਅਨੁਮਾਨਾ । ੧੪੫ ।  
chhatrin ta(n) sab chhatarpat sujha. jogin maha jog kar boojha.  
himdhar tahai himalaya jana. dinkar andhkaar anmana. (145)

ਜਲ ਸਰੂਪ ਜਲ ਤਾਸੁ ਪਛਾਨਾ । ਮੇਘਨ ਝਿੰਦਰਦੇਵ ਕਰ ਮਾਨਾ ।  
ਬੇਦਨ ਬ੍ਰਹਮ ਰੂਪ ਕਰ ਦੇਖਾ । ਬਿਪਨ ਬਯਾਸ ਜਾਨਿ ਅਵਿਰੇਖਾ । ੧੪੬ ।  
jal sarup jal taas pachhana. meghan Inder dev kar mana.  
bedan braham roop kar dekha. bipan bias jaan avrekha. (146)

ਲਖਮੀ ਤਾਹਿ ਬਿਸਨੁ ਕਰਿ ਮਾਨਯੋ । ਬਾਸਵ ਦੇਵ ਬਾਸਵੀ ਜਾਨਯੋ ।  
ਸੰਤਨ ਸ੍ਰੀਤਿ ਰੂਪ ਕਰਿ ਦੇਖਾ । ਸਤ੍ਰਨ ਕਲਹ ਸਰੂਪ ਬਿਸੇਖਾ । ੧੪੭ ।  
lakhmi tahein bisan kar maniou. basav dev basvi janiou.  
Santan saant roop kar dekha. satran kaleh sarup biseikha. (147)

ਰੋਗਨ ਤਾਹਿ ਅਉਖਧੀ ਸੁਝਾ । ਭਾਮਿਨ ਭੋਗ ਰੂਪ ਕਰਿ ਬੁਝਾ ।  
ਮਿਟਰਨ ਮਹਾ ਮਿਤ੍ਰ ਕਰਿ ਜਾਨਾ । ਜੋਗਿਨ ਪਰਮ ਤਤੁ ਪਹਚਾਨਾ । ੧੪੮ ।  
rogan tahein aukhadi Sujha. bhamin bhog roop kar boojha.  
mitran maha mitar kar jana. jogin param tat pehchana. (148)

ਮੋਰਨ ਮਹਾ ਮੇਘ ਕਰਿ ਮਾਨਿਆ । ਦਿਨਕਰ ਚਿਤ ਚਕਵੀ ਜਾਨਿਆ ।  
ਚੰਦ ਸਰੂਪ ਚਕੋਰਨ ਸੁਝਾ । ਸ੍ਰੀਤਿ ਬੁੰਦ ਸੀਪਨ ਕਰਿ ਬੁਝਾ । ੧੪੯ ।  
moran maha megh kar mania. dinkar chit chakvi jania.  
chand sarup chakoran soojhai. Swant boond seepan kar boojha. (149)

ਮਾਸ ਬਸੰਤ ਕੋਕਿਲਾ ਜਾਨਾ । ਸ੍ਰੀਤਿ ਬੁੰਦ ਚਾਤ੍ਰਕ ਅਨੁਮਾਨਾ ।  
ਸਾਧਨ ਸਿਧਿ ਰੂਪ ਕਰਿ ਦੇਖਾ । ਰਾਜਨ ਮਹਾਰਾਜ ਅਵਿਰੇਖਾ । ੧੫੦ ।  
mass basant kokila jana. Swant boond chatrik anmana.  
Sadhan sidh roop kar dekha. rajan maharaj avirekha. (150)

ਦਾਨ ਸਰੂਪ ਭਿਛਕਨ ਜਾਨਾ । ਕਾਲ ਸਰੂਪ ਸਤ੍ਰ ਅਨੁਮਾਨਾ ।  
ਸਾਸਤ੍ਰ ਸਰੂਪ ਸਿਮ੍ਰਿਤਨ ਦੇਖਾ । ਸਤਿ ਸਰੂਪ ਸਾਧ ਅਵਿਰੇਖਾ । ੧੫੧ ।  
daan sarup tichhkan jana. kaal saroop satar anmana.  
Sastar sarup smiratan dekha. Sat sarup sadh avirekha. (151)

ਸੀਲ ਰੂਪ ਸਾਧਵਿਨ ਚੀਨਾ । ਦਿਆਲ ਸਰੂਪ ਦਇਆ ਜਿਤਿ ਕੀਨਾ ।  
ਮੋਰਨ ਮੇਘ ਰੂਪ ਪਹਿਚਾਨਾ । ਚੋਰਨ ਤਾਹਿ ਭੋਰ ਕਰਿ ਜਾਨਾ । ੧੫੨ ।  
seel roop sadhvin cheena. dial saroop dia jit keena.  
moran megh roop pehchana. choran tahei bhor kar jana. (152)

All the Kashatriyas took him as the (great) mighty warrior while the yogis thought him to be a great yogi. The snow-clad mountains took him as a part of Himalayas while the darkness looked at him as the sun. (145)

The waters (oceans) took him to be akin to water while the clouds thought him to be a great yogi, Indra. The Vedas looked at him as a personification of Brahma while the Brahmins thought him to be like Vyas. (146)

The Laxmi looked at him as a form of Vishnu while Indrani saw in him as an embodiment of Indra. The saints saw in him having great patience while the enemies took him to be an embodiment of conflict. (147)

The patient saw him as a source of remedy (for their ailments) while the women took him to be an embodiment of sensual pleasure. For the friends he was the best type of friend and the yogis recognized him as a personification of the prime soul. (148)

The peacocks looked at him as a type of gurgling (thundering) clouds while the partridge thought him to be the sun itself. The chakors (red legged partridge) looked at him as a form of moon, while the oysters (pearl shell) thought him to be the holy raindrop. (149)

The nightingale (black cuckoo) thought him to be the dawn of spring season (Basant month) and the partridge took him as the heavenly raindrop. The saints took him to be a hermit (sidh) while the kings saw him as the king emperor. (150)

The beggars took him to be a form of alms giving, while the enemy saw him as the god of death. The Smritis took him as a form of Shastras while the Sidhas (saints) took him to be the form of Truth (godliness). (151)

The sidhas (ascetics) thought him to be of a pure (holy) character whereas the kindliness (kindness) saw in him a great benefactor. The peacocks mistook him to be a form of clouds while the thieves took him to be the dawn of day. (152)

ਕਾਮਿਨ ਕੇਲ ਰੂਪ ਕਰਿ ਸੂਝਾ । ਸਾਧਨ ਸਿਧਿ ਰੂਪ ਤਿਹ ਬੂਝਾ ।  
 ਫਣਪਤੋਸ ਫਣੀਅਰ ਕਰਿ ਜਾਨਯੋ । ਅੰਮ੍ਰਿਤ ਰੂਪ ਦੇਵਤਨ ਮਾਨਯੋ । ੧੫੩ ।  
 kamin kail roop kar soojha. Sadhan sidh roop the boojha.  
 phanapates phaniar kar janiou. amrit roop devtan maniou. (153)

ਮਣਿ ਸਮਾਨ ਫਣੀਅਰ ਕਰਿ ਸੂਝਾ । ਪ੍ਰਾਣਿਨ ਪ੍ਰਾਨ ਰੂਪ ਕਰਿ ਬੂਝਾ ।  
 ਰੰਘੁ ਬੰਸੀਅਨ ਰਘੁਰਾਜ ਪ੍ਰਮਾਨਯੋ । ਕੇਵਲ ਕ੍ਰਿਸਨ ਜਾਦਵਨ ਜਾਨਯੋ । ੧੫੪ ।  
 maan saman phaniar kar sujha. pranin pran roop kar boojha.  
 ragh bansian raghraj parmaniou. keval krisan Jadvan janiou. (154)

ਬਿਪਤਿ ਹਰਨ ਬਿਪਤਹਿ ਕਰਿ ਜਾਨਾ । ਬਲਿ ਮਹੀਪ ਬਾਵਨ ਪਹਚਾਨਾ ।  
 ਸਿਵ ਸਰੂਪ ਸਿਵ ਸੰਤਨ ਪੇਖਾ । ਬਯਾਮ ਪਰਾਸੁਰ ਤੁਲ ਬਸੇਖਾ । ੧੫੫ ।  
 bipat haran bipteh kar jana. bal maheep bavan pehchana.  
 Siv sarup Siv santan pekha. bias prasar tul basekha. (155)

ਬਿਪ੍ਰਨ ਬੇਦ ਸਰੂਪ ਬਖਾਨਾ । ਛਤ੍ਰਿ ਜੁਧ ਰੂਪ ਕਰਿ ਜਾਨਾ ।  
 ਜਉਨ ਜਉਨ ਜਿਹ ਭਾਤਿ ਬਿਚਾਰਾ । ਤਉਨੈ ਕਾਛਿ ਕਾਛਿ ਅਨੁਹਾਰਾ । ੧੫੬ ।  
 biparan beid sarup bakhana. chhatar judh roop kar jana.  
 Jaun jaun jeh bhant bichara. tunai kachh kachh anhara. (156)

ਭਾਤਿ ਭਾਤਿ ਤਿਨਿ ਕੀਨੋ ਰਾਜਾ । ਦੇਸ ਦੇਸ ਕੇ ਜੀਤਿ ਸਮਾਜਾ ।  
 ਭਾਤਿ ਭਾਤਿ ਕੇ ਦੇਸ ਛਿਨਾਏ । ਪੈਗ ਪੈਗ ਪਰ ਜਗਿ ਕਰਾਏ । ੧੫੭ ।  
 bhant bhant tin keeno raja. des des kai jeet samaja.  
 bhant bhant kai des chhinaie. paig paig par jug karaie. (157)

ਪਗ ਪਗ ਜਗਿ ਖੰਡ ਕਹੁ ਗਾਡਾ । ਡਗ ਡਗ ਹੋਮ ਮੰਤ੍ਰ ਕਰਿ ਛਾਡਾ ।  
 ਐਸੀ ਧਰਾ ਨ ਦਿਖੀਅਤ ਕੋਈ । ਜਗਿ ਖੰਡ ਜਿਹ ਠਉਰ ਨ ਹੋਈ । ੧੫੮ ।  
 pug pug jug khambh koh gada. dug dug home mantar kar chhada.  
 aisi dhara na dikhiat koiee. jug khambh jeh thour na hoiee. (158)

ਗਵਾਲੰਭ ਬਹੁ ਜਗ ਕਰੇ ਬਰ । ਬ੍ਰਾਹਮਣ ਬੋਲਿ ਬਿਸੇਖ ਧਰਮਧਰ ।  
 ਬਾਜਮੇਧ ਬਹੁ ਬਾਰਨ ਕੀਨੇ । ਭਾਤਿ ਭਾਤਿ ਭੂਯ ਕੇ ਰਸ ਲੀਨੇ । ੧੫੯ ।  
 gavalambh boh jug karai bar. brahman bol bisekh dharamdhar.  
 bajmedh bof baran keenai. bhant bhant bhueu ke ras leenai. (159)

ਗਜਾ ਮੇਧ ਬਹੁ ਕਰੇ ਜਗਿ ਤਿਹ । ਅਜਾ ਮੇਧ ਤੇ ਸਕੈ ਨ ਗਨ ਕਿਹ ।  
 ਗਵਾਲੰਭ ਕਰਿ ਬਿਧਿ ਪ੍ਰਕਾਰੀ । ਪਸੁ ਅਨੇਕ ਮਾਰੇ ਤਿਹ ਬਾਰੀ । ੧੬੦ ।  
 gaja medh boh karai jug teh. aja medh te sakai na gun keh.  
 gavalambh kar bidh parkarung. pasu anek marai the barung. (160)

The beloved ones thought him to be a lover (a piece of love) while the Sidhas thought him to be a Sidha (an ascetic); the cobras mistook him for sheshnag and the gods took him to be a form of the nectar (elixir). (153)

The cobras looked at him as the form of gems (mani) while the human beings took him to be the source of life. The Raghubansis had thought him to be like Raghuraj while the Yadvas took him to be Krishna only. (154)

The suffering humanity looked at him as the destroyer of ailments whereas the Raja Bali took him to be like Bawan Incarnation. The Shiva worshippers looked at him as a form of Shiva while Vyas took him to be the Lord supreme itself. (155)

The Brahmins described him as an embodiment of Vedas while the Kashatriyas took him to be a representative of war. Whatever one thought in one's mind, in the same manner he appeared to them from the same angle (approach). (156)

The king ruled over the land in many ways, having won over distant lands along with their social structure. He usurped many distant kingdoms and Yagnas were performed at various places (at each step). (157)

At many places, the pillars of Yagnas (holy fires) were entrenched and performed home yagnas with chanting of mantras (cantos) at each step. There was not a single place devoid of the pillars of Yagnas. (158)

Many great Gomed Yagnas were performed by calling many Brahmin scholars with religious leanings. Many times Ashvamed Yagnas were organized and enjoyed the pleasure of occupying different lands (kingdoms). (159)

He performed gaj-Yagnas (where elephants were given as sacrificial offerings) many times and many Ajamed Yagnas (where goats were offered in sacrifice) were organized which were countless. Many types of gomed yagnas (where cows were given in sacrifice) were arranged and on all these occasions many animals were killed. (160)



ਰਾਜਸੂਅ ਕਰਿ ਬਿਬਿਧ ਪ੍ਰਕਾਰੀ । ਦੁਤੀਆ ਇੰਦ੍ਰ ਰਘੁ ਰਾਜ ਅਪਾਰੀ ।  
 ਭਾਤਿ ਭਾਤਿ ਕੇ ਬਿਧਵਤ ਦਾਨਾ । ਭਾਤਿ ਭਾਤਿ ਕਰ ਤੀਰਥ ਨਾਨਾ । ੧੬੧ ।  
 rajsua ker bibidh parkarang. dutia Inder ragh raj aparung.  
 bhant bhant kai bidhvat dana. bhant bhant kar tirath nana. (161)

ਸਰਬ ਤੀਰਥ ਪਰਿ ਪਾਵਰ ਬੰਧਾ । ਅਨਛੇਤ੍ਰ ਘਰਿ ਘਰਿ ਮੈ ਸੰਧਾ ।  
 ਆਸਾਵੰਤ ਕਹੂੰ ਕੋਈ ਆਵੈ । ਤਤਛਿਨ ਮੁਖ ਮੰਗੈ ਸੋ ਪਾਵੈ । ੧੬੨ ।  
 sarab tirath par pavar bandha. anchhetar ghar ghar mein sandha.  
 asavant kahun koie avai. tatchhin mukh mangai so pavai. (162)

ਭੂਖ ਨਾਗ ਕੋਈ ਰਹਨ ਨ ਪਾਵੈ । ਭੂਪਤਿ ਹੁਐ ਕਰਿ ਰੰਕ ਸਿਧਾਵੈ ।  
 ਬਹੁਰ ਦਾਨ ਕਹ ਕਰ ਨ ਪਸਾਰਾ । ਏਕ ਬਾਰਿ ਰਘੁ ਰਾਜ ਨਿਹਾਰਾ । ੧੬੩ ।  
 bhukh nang koiee rehan na pavai. bhupat huai kar rank sidhavai.  
 bahur daan keh kar na pasara. ek baar ragh raj nihara. (163)

ਸ੍ਵਣ ਦਾਨ ਦੇ ਬਿਬਿਧ ਪ੍ਰਕਾਰਾ । ਰੁਕਮ ਦਾਨ ਨਹੀ ਪਾਯਤ ਪਾਰਾ ।  
 ਸਾਜਿ ਸਾਜਿ ਬਹੁ ਦੀਨੇ ਬਾਜਾ । ਜਨ ਸਭ ਕਰੇ ਰੰਕ ਰਘੁ ਰਾਜਾ । ੧੬੪ ।  
 Savaran daan dei bibidh parkara. rukam daan nahi payat para.  
 saaj saaj boh derenai baja. jan sabh karai runk ragh raja. (164)

ਹਸਤ ਦਾਨ ਅਰ ਉਸਟਨ ਦਾਨਾ । ਗਉ ਦਾਨ ਬਿਧਿਵਤ ਇਸਨਾਨਾ ।  
 ਹੀਰ ਚੀਰ ਦੇ ਦਾਨ ਅਪਾਰਾ । ਮੋਹ ਸਬੈ ਮਹਿ ਮੰਡਲ ਡਾਰਾ । ੧੬੫ ।  
 hasat daan ar ustan dana. gouoo daan bidhivat isnana.  
 har cheer dei daan apara. moh sabai meh mandal dara. (165)

ਬਾਜੀ ਦੇਤ ਗਜਨ ਕੇ ਦਾਨਾ । ਭਾਤਿ ਭਾਤਿ ਦੀਨਨ ਸਨਮਾਨਾ ।  
 ਦੂਖ ਭੂਖ ਕਾਹੂੰ ਨ ਸੰਤਾਵੈ । ਜੋ ਮੁਖ ਮੰਗੈ ਵਹ ਬਰੁ ਪਾਵੈ । ੧੬੬ ।  
 baji deit gajan kei dana. bhant bhant denan sanmana.  
 dookh bhokh kahun na santavai. jo mukh mangai veh bar pavai. (166)

ਦਾਨ ਸੀਲ ਕੋ ਜਾਨ ਪਹਾਰਾ । ਦਇਆ ਸਿੰਧ ਰਘੁ ਰਾਜ ਭੁਆਰਾ ।  
 ਸੁੰਦਰ ਮਹਾ ਧਨੁਖ ਧਰ ਆਛਾ । ਜਨੁ ਅਲਿਪਨਚ ਕਾਛ ਤਨ ਕਾਛਾ । ੧੬੭ ।  
 daan seel ko jaan pahara. daya sindh ragh raj bhuara.  
 Sundar maha dhanukh dhar achha. jan alipnach kaachh tan kaachha. (167)

ਨਿਤਿ ਉਠਿ ਕਰਤ ਦੇਵ ਕੀ ਪੂਜਾ । ਫੂਲ ਗੁਲਾਬ ਕੇਵੜਾ ਕੂਜਾ ।  
 ਚਰਨ ਕਮਲ ਨਿਤਿ ਸੀਸ ਲਗਾਵੈ । ਪੂਜਨ ਨਿਤ ਚੰਡਿਕਾ ਆਵੈ । ੧੬੮ ।  
 nit uth karat dev ki puja. phool gulab kevra kuja.  
 charan kamal nit sees lagavai. pujan nit chandika avai. (168)



Many Yagnas of Rajsu type were performed (royal yagnas) as a result of which the king Raghuraj was acclaimed as the second Indra (god). Many types of offerings and alms were distributed as per the normal practice and had taken aths at various places of pilgrimage. (161)

All the religious places (of pilgrimage) the steps of bricks were built (for bathing places) and each house was made a storehouse of food grains (food grains were distributed in plenty). If any needy person happened to visit him (for help) he was given all help and material as per his requirement (as per his demand). (162)

There was no person in the land, without having food or clothing (hungry and naked) and even a beggar would be made a wealthy person with offerings, and he need not request another person for alms (help) after his visit to the Raja Raghuraj once in lifetime. (163)

Many types of gold offerings were made in alms, while there was no count of silver offerings (in Yagnas). Many decorated horses were also given in offerings (alms) it would appear that the king Raghuraj had converted all the beggars into rich persons (with material possessions). (164)

The offerings (alms) were given in the form of elephants, camels, cows, and than bathing as per rites, many offerings of jewels and beddings (clothing) were made each time (in alms). In this manner the king Raghuraj had enamoured the whole populace of the land (on the Earth). (165)

He gave offerings of horses and elephants and gave recognition to poor and helpless people of various categories with appreciation. Now nobody was suffering from hunger (due to food shortage). Whatever one could demand or ask for orally was bestowed on him immediately. (166)

So Raja Raghuraj was acclaimed as a mountain of alms giving and (possessing) good nature and an ocean of kindness. He was a charming king having expertise in archery. It seemed as if the god of love (Kamdev) had appeared in that beautiful form. (167)

The Raja was performing worship (puja) of the goddess with the flowers of roses and pandanus by getting up every day. He would bow before the goddess at her lotus feet and was visiting the temple daily for the worship of Chandi. (168)

ਧਰਮ ਰੀਤਿ ਸਬ ਠੌਰ ਚਲਾਈ । ਜਤ੍ਰ ਤਤ੍ਰ ਸੁਖ ਬਸੀ ਲੁਗਾਈ ।  
 ਭੂਖ ਨਾਗ ਕੋਈ ਕਹੂੰ ਨ ਦੇਖਾ । ਉਚ ਨੀਚ ਸਬ ਧਨੀ ਬਿਸੇਖਾ । ੧੬੯ ।  
 dharam reet sab thour chalaiee. jatar tatar sukh basi lugaiee.  
 bhookh nang koiee kahun na dekha. uch neech sab dhani bisekha. (169)

ਜਹ ਤਹ ਪਰਮ ਪੁਜਾ ਫਹਰਾਈ । ਚੋਰ ਜਾਰ ਨਹ ਦੇਤ ਦਿਖਾਈ ।  
 ਜਹ ਤਹ ਯਾਰ ਚੋਰ ਚੁਨਿ ਮਾਰਾ । ਏਕ ਦੋਸਿ ਕਹੂੰ ਰਹੈ ਨ ਪਾਰਾ । ੧੭੦ ।  
 jeh the dharam dhuja phehraiee. chor jaar neh deit dikhaiee.  
 jeh the yaar chor chun mara. ek des kahun rehai na pekha. (170)

ਸਾਧ ਓਰਿ ਕੋਈ ਦਿਸਟਿ ਨ ਪੇਖਾ । ਐਸ ਰਾਜ ਰਾਜ ਬਿਸੇਖਵਾ ।  
 ਚਰੋ ਦਿਸਾ ਚਕ੍ਰ ਫਹਰਾਵੈ । ਪਾਪਿਨ ਕਾਟਿ ਮੂੰਡ ਫਿਰਿ ਆਵੈ । ੧੭੧ ।  
 sadh aur koiee disat na pekha. ais raj ragh raj bisekhva.  
 charo disa chakar phehravai. papin kaat moond phir avai. (171)

ਗਾਇ ਸਿੰਘ ਕਹੁ ਦੂਧ ਪਿਲਾਵੈ । ਸਿੰਘ ਦਊ ਕਹ ਘਾਸੁ ਚੁਗਾਵੈ ।  
 ਚੋਰ ਕਰਤ ਪਨ ਕੀ ਰਖਵਾਰਾ । ਤ੍ਰਾਸ ਮਾਰਿ ਕੋਈ ਹਾਥੁ ਨ ਡਾਰਾ । ੧੭੨ ।  
 gaie Singh kou doodh pilavai. Singh douoo kou ghass chugavai.  
 chor karat dhan ki rakhvara. tras maar koiee haath na dara. (172)

ਨਾਰਿ ਪੁਰਖ ਸੋਵਤ ਇਕ ਸੋਜਾ । ਹਾਥ ਪਸਾਰ ਨ ਸਾਕਤ ਰੇਜਾ ।  
 ਪਾਵਕ ਘਿਰਤ ਇਕ ਠਉਰ ਰਖਾਏ । ਰਾਜ ਤ੍ਰਾਸ ਤੇ ਡਰੈ ਨ ਪਾਏ । ੧੭੩ ।  
 naar purkh sovat ik soja. haath pasar na sakat reja.  
 pavak ghrit ik thour rakhaie. raj tras tei dharai na paie. (173)

ਚੋਰ ਸਾਧ ਮਗ ਏਕ ਸਿਧਾਰੈ । ਤ੍ਰਾਸ ਤ੍ਰਸਤ ਕਹੁ ਕੋਈ ਨ ਡਾਰੈ ।  
 ਗਾਇ ਸਿੰਘ ਇਕ ਖੇਤ ਫਿਰਾਹੀ । ਹਾਥ ਚਲਾਇ ਸਕਤ ਕੋਈ ਨਾਹੀ । ੧੭੪ ।  
 chor sadh mug ek sidharai. trass trasat kar koiee na darai.  
 gaie Singh ik khet phirahi. haath chalaie sakat koiee nahi. (174)

ਇਹ ਬਿਧਿ ਰਾਜੁ ਕਰਯੋ ਰਥੁ ਰਾਜਾ । ਦਾਨ ਨਿਸਾਨ ਚਹੂੰ ਦਿਸ ਬਾਜਾ ।  
 ਚਰੋ ਦਿਸਾ ਬੈਠ ਰਖਵਾਰੇ । ਮਹਾਬੀਰ ਅਰੁ ਰੂਪ ਉਜਿਆਰੇ । ੧੭੫ ।  
 eh bidh raj kariou ragh raja. a daan nisan chahun dis baaja.  
 Charo disa baith rakhvarai. mahabir ar roop ujjarai. (175)

ਬੀਸ ਸਹੀਸੁ ਬਰਖ ਪਰਮਾਨਾ । ਰਾਜੁ ਕਰਾ ਦਸ ਚਾਰ ਨਿਧਾਨਾ ।  
 ਭਾਤਿ ਅਨੇਕ ਕਰੇ ਨਿਤਿ ਧਰਮਾ । ਔਰ ਨ ਸਕੈ ਐਸ ਕਰ ਕਰਮਾ । ੧੭੬ ।  
 bees sahanasar barakh parmana. raj kara das char nidhana.  
 bhant anek kaai nit dharma. aour na sakai ais kar karma. (176)

He had started religious practices (of virtuous nature) at all places and everywhere the subjects were living comfortably. There was no hungry or poor (naked) person to be seen. All the rich and poor people were basically wealthy and well to do. (169)

There were religious banners (of virtues) fluttering everywhere. Nowhere the thief's or cheats and vagabonds were to be seen. Infact, everywhere the thieves and vulgar people had been picked up and killed and there was not even one thief left in the whole country. (170)

No one could dare to trouble the Sidhas (holy persons) or cast an evil eye. The kingdom of Raja Raghuraj was thus functioning beautifully. In all the four directions the Raja's fame had spread and his acclaim was known all over, and his wheel would cut off the heads of sinners and then return to him. (His reign was supreme, where the sinners were punished with death). (171)

The cow was suckling the lion's cub while the lion would take the cows for grazing grass. The thief was guarding the wealth and due to fear of punishment no one would touch (steal) another's money. (172)

The woman and man would live together (would be sleeping together on the same bed) but would not dare to make any overtures without the woman's consent. The fire and ghee were placed together but the ghee would not melt (be affected) due to the fear of the Raja. (173)

The Thief and the rich (person) would travel together, but due to the fear of the Raja, he would not dare to rob him. The cow and the lion were moving together in the same field but no one could dare to attack the other (one could not act according to one's wishes). (174)

Thus the Raja Raghuraj was ruling the land with authority, and his fame had spread far and wide (all the four directions). The guards were controlling the whole land (all the four directions) and they were very powerful with a mighty (glorious) personality. (175)

The Raja Raghuraj, a scholar of all the fourteen sciences (languages) ruled the land for twenty thousand years and performed many religious (virtuous) acts during his tenure, which no one else could have enacted. (176)

**ਪਾਧੜੀ ਛੰਦ**

ਇਹੁ ਭਾਤਿ ਰਾਜੁ ਰਾਜਰਾਜ ਕੀਨ । ਗਜ ਬਾਜ ਸਾਜ ਦੀਨਾਨ ਦੀਨ ।  
ਨ੍ਰਿਪ ਜੀਤਿ ਜੀਤਿ ਲਿਨੇ ਅਪਾਰ । ਕਰਿ ਖੰਡ ਖੰਡ ਖੰਡੇ ਗੜਵਾਰ । ੧੭੭ ।

**Padhrri Chhand**

eh bhant raj raghuraj keen. gaj baaj saaj deenan deen.  
nrip jeet jeet linai apar. kar khand khand khandai garrvar. (177)

ਇਤਿ ਰਾਜੁ ਰਾਜ ਸਮਾਪਤਹਿ । ੯ । ੫ ।  
it Ragh raj Samapteh. (9) (5)

**ਅਬ ਅਜ ਰਾਜਾ ਕੋ ਰਾਜ ਕਥਨੰ**

**ਪਾਧੜੀ ਛੰਦ**

ਫੁਨਿ ਭਏ ਰਾਜ ਅਜਰਾਜ ਬੀਰ । ਜੀਨਿ ਭਾਤਿ ਭਾਤਿ ਜਿਤੇ ਪ੍ਰਬੀਰ ।  
ਕਿਨੇ ਖਰਾਬ ਖਾਨੇ ਖਵਾਸ । ਜਿਤੇ ਮਹੀਪ ਤੋਰੇ ਸਵਾਸ । ੧ ।

**ab aj raja ko raj kathanung**

**Padhri Chhand**

phun bhaie raj ajraj beer. jin bhant bhant jitai parbeer.  
kinai khrab khanai khavas. jitai maheep torai mavas. (1)

ਜਿਤੇ ਅਜੀਤ ਮੁੰਡੇ ਅਮੁੰਡ । ਖੰਡੇ ਅਖੰਡ ਕਿਨੇ ਅਮੰਡ ।  
ਦਸ ਚਾਰਿ ਚਾਰਿ ਬਿਦਿਆ ਨਿਧਾਨ । ਅਜਰਾਜ ਰਾਜ ਰਾਜਾ ਮਹਾਨ । ੨ ।  
jitai ajeet mundai amund. khandai akhand kinai ghamund.  
das chaar chaar bidia nidhan. ajraj raj raja mahan. (2)

ਸੂਰਾ ਸੁਬਾਹ ਜੋਧਾ ਪ੍ਰਚੰਡ । ਸੁਤਿ ਸਰਬ ਸਾਸਤ੍ਰ ਬਿਦਿਆ ਉਦੰਡ ।  
ਮਾਨੀ ਮਹਾਨ ਸੁੰਦਰ ਸਰੂਪ । ਅਵਿਲੋਕਿ ਜਾਸੁ ਲਾਜੀਤ ਭੂਪ । ੩ ।  
Sura subah jodha parchand. Surat Sarab sastar bidia udand.  
mani mahan sunder sarup. avilok jas lajant rup. (3)

ਰਾਜਾਨ ਰਾਜ ਰਾਜਾਧਿਰਾਜ । ਗ੍ਰਿਹ ਭਰੇ ਸਰਬ ਸੰਪਤਿ ਸਮਾਜ ।  
ਅਵਿਲੋਕ ਰੂਪ ਰੀਤੀਤ ਨਾਰਿ । ਸੁਤਿ ਦਾਨ ਸੀਲ ਬਿਦਿਆ ਉਦਾਰ । ੪ ।  
rajan raj rajadhiraj. greh bharai sarab sampat samaj.  
avilok roop reejhant naar. Surat daan seal bidia udar. (4)

ਜੋ ਕਹੋ ਕਥਾ ਬਾਧੰਤ ਗ੍ਰੰਥ । ਸੁਣਿ ਲੇਹੁ ਮਿਤ੍ਰ ਸੰਛਾਪ ਕੰਥ ।  
ਬੈਦਰਭ ਦੇਸਿ ਰਾਜਾ ਸੁਬਾਹ । ਚੰਪਾਵਤੀ ਸੁ ਗ੍ਰਿਹ ਨਾਰਿ ਤਾਹਿ । ੫ ।  
jo kaho katha badhant granth. suni leho mitar sanchhaip kanth.  
baiderbh des raja subaha. champavati so greh naar tahei. (5)

**Padhri Chhand :**

Thus during the rule of Raja Raghuraj many decorated horses and elephants were given away as offerings (alms) to the poor and helpless people. He had gained victories over many other kings, and many Rajas entrenched in their (strongly built) forts had been crushed completely, with a strong hand. (177)

Here the episode of Raghuraj's rule is completed.  
Now the episode of Raja Aaj's rule commences :

**Padhri Chhand :**

Then Aajraj, a great warrior, took over as the king of the land, who won over many mighty rulers and had destroyed many dynasties and kingdoms. He had defeated them, thus he had annihilated their pride (and brought them under his control).(1)

He had defeated most invincible kings even, and had smitten the heads (killed) of many mighty rulers. He had crushed the unconquerable rulers even. The king Aajraj was a mighty ruler with the knowledge of all the fourteen sciences. (2)

He was a great and mighty king and a great scholar of the Vedas, shastras and other sciences (learning). He possessed a great and charming personality (with a proud bearing) and other kings would feel belittled (ashamed) before him. (3)

He was the king of kings, a great king emperor, and his treasury was full of the society's wealth. Seeing his charming personality, the women would get enamoured by his beauty. The Raja was greatly renowned for his knowledge of Vedas, a great benefactor and religious person with a scholarly leaning, having a benevolent character. (4)

If I were to describe all details of his personality then the Granth would become unwieldly (large size) so O friend ! Listen to his episode in brief. There was another king, named Sabahu, ruler of the land of Bedarbh and a great warrior. He had a beautiful wife, named Champavati. (5)

ਤਿਹ ਜਈ ਏਕ ਕੰਨਿਆ ਅਪਾਰ । ਤਿਹ ਮਤੀਇੰਦ੍ਰ ਨਾਮਾ ਉਦਾਰ ।  
ਜਬ ਭਈ ਜੋਗ ਬਰ ਕੇ ਕੁਮਾਰਿ । ਤਬ ਕੀਨ ਬੈਠਿ ਰਾਜਾ ਬਿਚਾਰਿ । ੬ ।  
the jaiee ek kania apar. the mati Inder nama udar.  
jab bhaiee jog bar ke kumar. tab keen baith raja bichar. (6)

ਲਿਨੇ ਬੁਲਾਇ ਨ੍ਰਿਪ ਸਰਬ ਦੇਸ । ਧਾਏ ਸੁਬਾਹ ਲੈ ਦਲ ਅਸੇਸ ।  
ਮੁਖ ਭਈ ਆਨਿ ਸਰਸ੍ਵਤੀ ਆਪੁ । ਜਿਹਿ ਜਪਤ ਲੋਗ ਮਿਲਿ ਸਰਬ ਜਾਪੁ । ੭ ।  
linai bulaie nrip sarab des. dhaie subah lai dal asais.  
mukh bhaiee aan sarasvati aap. jeh japat log mil sarab jaap. (7)

ਤਬ ਦੇਸ ਦੇਸ ਕੇ ਭੂਪ ਆਨਿ । ਕਿਨੇ ਪ੍ਰਣਾਮ ਰਾਜਾ ਮਹਾਨਿ ।  
ਤਹ ਬੈਠਿ ਰਾਜ ਸਭੰਤ ਐਸੁ । ਜਨ ਦੇਵ ਮੰਡਲੀ ਸਮ ਨ ਤੈਸੁ । ੮ ।  
tab des des kai bhoop aan. kino parnam raja mahan.  
the baith raj sobhant ais. jan dev mandli sum na tais. (8)

ਬਾਜੰਤ ਦੋਲ ਦੁੰਦਭਿ ਅਪਾਰ । ਬਾਜੰਤ ਤੂਰ ਝਨਕੰਤ ਤਾਰ ।  
ਸੋਭਾ ਅਪਾਰ ਬਰਨੀ ਨ ਜਾਇ । ਜਨੁ ਬੈਠਿ ਇੰਦ੍ਰ ਆਭਾ ਬਨਾਇ । ੯ ।  
bajant dhol dundabh apar. bajant tur jhankant taar.  
sobha apar barni na jaie. jan baith Inder abha banaie. (9)

ਇਹ ਭਾਤਿ ਰਾਜ ਮੰਡਲੀ ਬੈਠਿ । ਅਵਿਲੋਕਿ ਇੰਦ੍ਰ ਜਹ ਨਾਕ ਐਠਿ ।  
ਆਭਾ ਅਪਾਰ ਬਰਨੇ ਸੁ ਕਉਨ । ਹੈ ਰਹੇ ਜਛ ਗੰਧ੍ਰਬ ਮਉਨ । ੧੦ ।  
eh bhant raj mandli baith. aviloki Inder jeh nak aith.  
abha apar barnai so kaun. havai rehai jachh gandhrab mown.

ਅਰਧ ਪਾਪੜੀ ਛੰਦ ।  
ਸੋਭੰਤ ਸੂਰ । ਲੋਭੰਤ ਹੂਰ ।  
ਅਛ੍ਰੀ ਅਪਾਰ । ਰਿਝੀ ਸੁ ਧਾਰ । ੧੧ ।  
**Ardh Padhri Chhand**  
Sobhant soor. lobhant hoor.  
achhri apar. rijhi so dhaar. (11)

ਗ੍ਰਾਵੰਤ ਗੀਤ । ਮੋਹੰਤ ਚੀਤ ।  
ਮਿਲਿ ਦੇ ਅਸੀਸ । ਜੁਗ ਚਾਰਿ ਜੀਸ । ੧੨ ।  
gavant geet. mohant cheet.  
mil dei asees. jug chaar jees. (12)

ਬਾਜੰਤ ਤਾਰ । ਡਾਰੈ ਧਮਾਰ ।  
ਦੇਵਾਨ ਨਾਰਿ । ਪੇਖਤ ਅਪਾਰ । ੧੩ ।  
bajant taar. daarai dhamar.  
devan naar. pekhat apar. (13)



They gave birth to a charming girl who was known as Indramati, a great woman of repute. When she became of a marriageable age, the king pondered over it. (6)

All the Rajas were invited and many kings with large armies left for the function. All were blessed with the learning from Saraswati (goddess of education learning) and all were reciting her praises. (7)

Then kings from various lands arrived there and paid their obeisance to the great king. (Aajraj) The Rajas, seated there were looking glorious as if it were a collection of the gods (even gods gathering could not compare with it). (8)

Countless drums and kettle drums were beating, clarionets were being played, and many strings were making noise. His glory was beyond description, as if Indra was looking glamorous in his godly setting. (9)

The royal gathering was functioning and seeing them even Indra was feeling upset. Who could describe the glory of this august gathering ? No one could describe it). The demigods and Shiva's musicians were all praise for this splendour. (10)

#### **Ardh Padhri Chhand :**

The warriors were all looking glamorous, and they were enamouring the fairies, and in their own hearts they were thinking of owning them (marrying them). (11)

They were singing songs and were looking very pleasing to the heart. They were bestowing their blessings on them saying that they should live for (all the four Yugas) millions of years. (12)

Many were clapping around, making lot of noise while the spouses of gods were watching them in great numbers. (13)

ਕੈ ਬੇਦ ਰੀਤਿ । ਗਾਵੰਤ ਗੀਤ ।  
ਸੋਭਾ ਅਨੂਪ । ਸੋਭੰਤ ਭੂਪ । ੧੪ ।  
kai beid reet. gavant geet.  
sobha anup. sobhant bhup. (14)

ਬਾਜੰਤ ਤਾਰ । ਰੀਝੰਤ ਨਾਰਿ ।  
ਗਾਵੰਤ ਗੀਤ । ਆਨੰਦ ਚੀਤਿ । ੧੫ ।  
bajant taar. reejhant naar.  
gavant geet. anand cheet. (15)

### ਉਛਾਲ ਛੰਦ

ਗਾਵਤ ਨਾਰੀ । ਬਾਜਤ ਤਾਰੀ ।  
ਦੇਖਤ ਰਾਜਾ । ਦੇਵਤ ਸਾਜਾ । ੧੬ ।

### Uchhal Chhand

gavat nari. bajat tari.  
dekhat raja. devat saja (16)

ਗਾਵਤ ਗੀਤੰ । ਆਨੰਦ ਚੀਤੰ ।  
ਸੋਭਤ ਸੋਭਾ । ਲੋਭਤ ਲੋਭਾ । ੧੭ ।  
gavat geetung. anand cheetung.  
sobhat sobha. lobhat lobha. (17)

ਦੇਖਤ ਨੈਣੰ । ਭਾਖਤ ਬੈਣੰ ।  
ਸੋਹਤ ਛਤ੍ਰੀ । ਲੋਭਤ ਅਤ੍ਰੀ । ੧੮ ।  
dekhat nainung. bhakhat bainung.  
sohat chhatri. lobhat atri. (18)

ਗਜਤ ਹਾਥੀ । ਸਜਤ ਸਾਥੀ ।  
ਕੂਦਤ ਬਾਜੀ । ਨਾਚਤ ਤਾਜੀ । ੧੯ ।  
gajat hathi. sajat sathi.  
kudat baji. nachat taji. (19)

ਬਾਜਤ ਤਾਲੰ । ਨਾਚਤ ਬਾਲੰ ।  
ਗਾਵਤ ਗਾਥੰ । ਆਨੰਦ ਸਾਥੰ । ੨੦ ।  
bajat talung. nachat balung.  
gavat gathung. anand sathung. (20)

ਕੋਕਿਲ ਬੈਣੀ । ਸੁੰਦਰ ਨੈਣੀ ।  
ਗਾਵਤ ਗੀਤੰ । ਚੋਰਤ ਚੀਤੰ । ੨੧ ।  
kokil baini. sunder naini.  
gavat geetung. chorat cheetung. (21)



They were singing songs as per Vedic rites whereas the kings were looking glorious in their positions. (14)

The women were feeling pleased with the clapping going all around, and songs were being sung. They were all getting elated and amused in their hearts. (15)

### **Uchhal Chhand**

The women were singing and clapping along with it and the king was watching them and giving them materials for their embellishment. (16)

They were singing songs and were feeling the bliss at heart. They were all looking charming in their glory and were enjoying the fun and frolic all around. (17)

The Rajas were watching with interest while saying something at times. The kashatriyas were looking glorious whereas the armed warriors were getting covetous. (18)

The elephants were trumpeting and the attendants were getting decorated. The horses were trotting while the horses of high breed were jumping around. (19)

The women were dancing while clapping was going on and they were singing the narratives. They were enjoying the bliss of life. (20)

The singing women were having a sweet tongue like the nightingale, with beautiful eyes and were enamouring with their songs. (21)

ਅਛਣ ਭੇਸੀ । ਸੁੰਦਰ ਕੇਸੀ ।  
 ਸੁੰਦਰ ਨੈਣੀ । ਕੋਕਿਲ ਬੈਣੀ । ੨੨ ।  
 achharan bhaisi. Sunder kaisi.  
 Sunder naini. kokil baini. (22)

ਅਦਭੁਤ ਰੂਪਾ । ਕਾਮੀ ਰੂਪਾ ।  
 ਚਾਰ ਪ੍ਰਹਾਸੀ । ਓਨਿਤਿ ਨਾਸੀ । ੨੩ ।  
 adbhut roopa. koman kupa.  
 chaar parhasung. unat nasung. (23)

ਲਖਿ ਦੁਤਿ ਰਾਣੀ । ਲਜਿਤ ਝਿੰਦਾਣੀ ।  
 ਸੋਹਤ ਬਾਲਾ । ਰਾਗਣ ਮਾਲਾ । ੨੪ ।  
 lakh dut rani. lajit indrani.  
 Sohat bala. ragan mala. (24)

### ਮੋਹਣੀ ਛੰਦ

ਗਉਰ ਸਰੂਪ ਮਹਾ ਛਬਿ ਸੋਹਤ । ਦੇਖਤ ਸੁਰ ਨਰ ਕੋ ਮਨ ਮੋਹਤ ।  
 ਰੀਝਤ ਤਾਕਿ ਬਡੇ ਨ੍ਰਿਪ ਐਸੇ । ਸੋਭਹਿ ਕੋਨ ਸਕੈ ਕਹਿ ਤੈਸੇ । ੨੫ ।

### Mohini Chhand

gauar sarup maha chhab sohat. dekhat sur nar ko man mohat.  
 reejhat takai badai nrip aisai. Sobhehung kaun sahai keh taisai. (25)

ਸੁੰਦਰ ਰੂਪ ਮਹਾ ਦੁਤਿ ਬਾਲਿਯ । ਪੇਖਤ ਰੀਝਤ ਬੀਰ ਰਸਾਲੀਯ ।  
 ਨਾਚਕ ਭਾਵ ਅਨੇਕ ਤ੍ਰੀਅਲ ਕਰਿ । ਦੇਖਤ ਸੋਭਾ ਰੀਝਤ ਸੁਰ ਨਰ । ੨੬ ।  
 Sunder roop maha duti balieu. pekhat reejhat beer rasalieu.  
 Nachat bhav anek tiria kar. dekhat sobhat reejhat sur nar. (26)

ਹੀਸਤ ਹੈਵਰ ਚੀਸਤ ਹਾਥੀ । ਨਾਚਤ ਨਾਗਰਿ ਗਾਵਤ ਗਾਥੀ ।  
 ਰੀਝਤ ਸੁਰ ਨਰ ਮੋਹਤ ਰਾਜਾ । ਦੇਵਤ ਦਾਨ ਤੁਰੰਤ ਸਮਾਜਾ । ੨੭ ।  
 hinsat haivar chinsat hathi. nachat nagar gavat gathi.  
 reejhat sur nar mohat raja. devat daam turant samaja. (27)

ਗਾਵਤ ਗੀਤਨ ਨਾਚਤ ਅਪਛਰਾ । ਰੀਝਤ ਰਾਜਾ ਖੀਝਤ ਅਛਰਾ ।  
 ਬਾਜਤ ਨਾਰਦ ਬੀਨ ਰਸਾਲੀ । ਦੇਖਤ ਦੇਵ ਪ੍ਰਭਾਸਤ ਜ਼ਾਲੀ । ੨੮ ।  
 gavat geetan nachat apachhra. reejhat raja khijhat achhri.  
 bajat nared been rasali. dekhat dev prabhasat jvali. (28)

ਅੰਜਤ ਅੰਜਨ ਸਾਜਤ ਅੰਗਾ । ਸੋਭਤ ਬਸਤ੍ਰ ਸੁ ਅੰਗ ਸੁਰੰਗਾ ।  
 ਨਾਚਤ ਅਛੀ ਰੀਝਤ ਰਾਉ । ਚਾਹਤ ਬਰਥੋ ਕਰਤ ਉਪਾਉ । ੨੯ ।  
 anjat anjan sajat anga. Sobhat bastar so ang suranga.  
 nachat achhri reejhat raouoo. chahat bartho karat upaouoo. (29)

They were looking charming like the fairies, with beautiful hair and bewitching eyes and having a sweet voice like the black cuckoo. (22)

They had a very glamorous personality, and their looks were enticing all with their charming laugh. They were full of pride (with their nose protruding high). (23)

Even Indrani was feeling shy (ashamed) on perceiving the beauty of the queens. These women were looking glamorous like a necklace of songs (musical tunes). (24)

#### **Mohini Chhand :**

These women, with the beauty of Parbati, were looking glamorous and praiseworthy. They were enamouring the hearts of the gods and human beings equally with their looks. Who could explain the glory of the mirth and joy of the great kings who were watching their charm ? (25)

These women possessed a great charm with a pleasing personality. Great many warriors were getting enamoured with their beauty. The women were dancing around with great embellishments (charm). The gods and human beings were feeling overjoyed by perceiving their splendour. (26)

The horses were neighing, while the elephants were trumpeting. The women were dancing around while singing their tales. On seeing them the gods and human beings were all praise for them and the kings were being enamoured with their charm, and were distributing many offerings (alms) to them. (27)

The fairies were singing songs and dancing around. The Rajas were feeling amused while their queens were getting annoyed. The flute of Narad was producing a sweet musical note and with the appreciation of gods they were getting excited like a flame of fire. (28)

They were having collyrium in their eyes with their limbs fully decorated. Beautiful dresses on their beautiful bodies were looking glorious. The fairies were dancing, while the Rajas were getting amused, and were clamouring to wed them. (29)

ਤਤ ਬਈ ਨਾਚੈ ਸੁਰ ਪੁਰ ਬਾਲਾ । ਰੁਣ ਝੁਣ ਬਾਜੈ ਰੰਗ ਅੰਗ ਮਾਲਾ ।  
ਬਨਿ ਬਨਿ ਬੈਠੇ ਜਹ ਤਹ ਰਾਜਾ । ਦੈ ਦੈ ਡਾਰੇ ਤਨ ਮਨ ਸਾਜਾ । ੩੦ ।  
tat khaiee nachai sur pur bala. runn jhunn bajai rung ang mala.  
ban ban baithai jeh the raja. dai dai darai tan man saja. (30)

ਜਿਹ ਜਿਹ ਦੇਖਾ ਸੋ ਸੋ ਰੀਝਾ । ਜਿਨ ਨਹੀ ਦੇਖਾ ਤਿਹ ਮਨ ਖੀਝਾ ।  
ਕਰਿ ਕਰਿ ਭਾਯੀ ਤ੍ਰੀਅ ਬਰ ਨਾਚੈ । ਅਤਿਭੁਤਿ ਭਾਯੀ ਅੰਗ ਅੰਗ ਰਾਚੈ । ੩੧ ।  
jeh jeh dekha(n) so so reejha. jin nahi dekha the man kheeja.  
karkar bhaieung tria bar nachai. atbhut bhaieung ang ang rachai. (31)

ਤਿਨ ਅਤਿਭੁਤਿ ਗਤਿ ਤਹ ਜਹ ਠਾਨੀ । ਜਹ ਤਹ ਸੋਹੈ ਮੁਨਿ ਮਨਿ ਮਾਨੀ ।  
ਤਜਿ ਤਜਿ ਜੋਗਿ ਭਜਿ ਭਜਿ ਆਵੈ । ਲਖਿ ਅਤਿ ਆਭਾ ਜੀਅ ਸੁਖ ਪਾਵੈ । ੩੨ ।  
tin atbhut gati the jeh thani. jeh the sohai mun man mani.  
taj taj jogung bhaj bhaj avai. lakh at abha jia sukh pavai. (32)

ਬਨਿ ਬਨਿ ਬੈਠੇ ਜਹ ਤਹ ਰਾਜਾ । ਜਹ ਤਹ ਸੋਭੈ ਸਭ ਸੁਭ ਸਾਜਾ ।  
ਜਹ ਤਹ ਦੇਖੈ ਗੁਨਿ ਗਨ ਫੁਲੇ । ਮੁਨਿ ਮਨਿ ਛਬਿ ਲਖਿ ਤਨ ਮਨ ਭੁਲੇ । ੩੩ ।  
ban ban baithai jeh teh raja. jeh the sobhai sab subh saja.  
jeh the dekhai gunn gan phulai. muni mani chhab lakh tan man bhulai. (33)

ਤਤ ਬਿਤ ਘਨ ਮੁਖਰਸ ਸਬਾ ਬਾਜੈ । ਸੁਨਿ ਮਨ ਰਾਗੀ ਗੁਨਿ ਗਨ ਲਾਜੈ ।  
ਜਹ ਤਹ ਗਿਰ ਗੇ ਰਿਝਿ ਰਿਝਿ ਐਸੇ । ਜਨੁ ਭਟ ਜੁਝੇ ਰਣ ਬ੍ਰਿਣ ਕੈਸੇ । ੩੪ ।  
sunn man jhan mukhras saba bajai. sunn man ragung gunn gan lajai.  
jeh the gir gai rijh rijh aisai. jan bhat jujhai runn brin haisai. (34)

ਬਨਿ ਬਨਿ ਫੁਲੇ ਜਨੁ ਬਰ ਫੁਲੀ । ਤਨੁ ਬਰੁ ਸੋਭੈ ਜਨੁ ਧਰ ਮੂਲੀ ।  
ਜਹੀ ਤਹੀ ਝੁਲੇ ਮਦ ਮਤ ਰਾਜਾ । ਜਨੁ ਮੁਰਿ ਬੋਲੈ ਸੁਨ ਘਨ ਗਾਜਾ । ੩੫ ।  
ban ban phulai jan bar phulang. tan ban sobhai jan dhar mulung.  
jahung tahung jhulai mud mat raja. jan mur bolai sunn ghan gaja. (35)

#### ਪਾਧਰੀ ਛੰਦ

ਜਹ ਤਹ ਬਿਲੋਕਿ ਸੋਭਾ ਅਪਾਰ । ਬਨਿ ਬੈਠਿ ਸਰਬ ਰਾਜਾਧਿਕਾਰ ।  
ਇਹ ਭਾਤਿ ਕਹੈ ਨਹੀ ਪਰਤ ਬੈਨ । ਲਖਿ ਨੈਨ ਰੂਪਿ ਰੀਝਤ ਨੈਨ । ੩੬ ।

#### Padhri Chhand

jeh teh bilok sobha apar. ban ban sarab rajadhikar.  
eh bhant kehai nahi parat bain. lakh nain roop reejhant nain. (36)

ਅਵਿਲੋਕਿ ਨਾਚਿ ਐਸੇ ਸੁਰੰਗ । ਸਰ ਤਾਨਿ ਨ੍ਰਿਪਨ ਮਾਰਤ ਅਨੰਗ ।  
ਸੋਭਾ ਅਪਾਰ ਬਰਣੀ ਨ ਜਾਇ । ਰੀਝੇ ਅਵਿਲੋਕਿ ਰਨਾ ਰੁ ਰਾਇ । ੩੭ ।  
avilok nahai aiso sarang. sar taan nripan marat anung.  
sobha apar barni na jaie. reejhai avilok rana ru raie. (37)



The women were dancing with the beat of small drums (producing musical notes). The musical instruments were being played with certain notes with Rag Mala (the necklace of Ragas) as their components. The kings were seated with their decorations everywhere, who were completely absorbed in the whole fun of music. (30)

They were enamouring whosoever had seen those women, and those who had missed them watch, were getting annoyed in their hearts. The beautiful women were dancing with great delicacy and interest. Their body movements were full of their inner feelings. (31)

Their beautiful movements were getting established in that gathering and they were looking glamorous in their dances which had amused the great ascetics (Munis) even, which resulted in leaving their (Munis) meditation and rushing towards them. They were greatly enjoying this entire glittering scene in their minds. (32)

The kings were seated everywhere with all their beautiful decorations looking glamorous. They were getting overjoyed with pride on noticing their good qualities. On perceiving the glittering scene, the Munis (ascetic) were completely lost in their ecstasy, being forgetful of their state of mind. (33)

The din produced with wonderful notes of the songs, with pleasing words, was amusing everywhere and the people with the knowledge of musical notes, well versed in the art of the music, were feeling completely abashed (ashamed). They were falling flat on the ground with its absorbing effect as if warriors were falling down, being wounded in the battlefield while fighting. (34)

The Rajas, seated there, were looking like flowers blooming in the forest and their bodies looked glorious like the roots of the flowery trees. The Rajas were swinging around being intoxicated with wine as if peacocks were producing musical notes like the gurgling of thundering clouds. (35)

#### **Padhri Chhand :**

Everywhere there were glamorous arrangements and the kings from various lands were seated in glittering make-ups. This whole scene is beyond description. The eyes were completely enjoying the whole set-up, which was very beautiful. (36)

Having seen such a charming dance, the Rajas were pierced with the arrows of sexual desires (The god of love had aroused their sexual interest). The whole atmosphere was praise worthy, but beyond description. The Rajas were enamoured with the beauty of the charming dancers. (37)

ਆਗਮ ਬਸੰਤ ਜਨੁ ਭਇਓ ਆਜ । ਇਹ ਭਾਤਿ ਸਰਬ ਦੇਖੈ ਸਮਾਜ ।  
 ਰਾਜਾਧਿਰਾਜ ਬਨਿ ਬੈਠ ਐਸ । ਤਿਨ ਕੇ ਸਮਾਨ ਨਹੀ ਈਦ੍ਰੁ ਹੈਸ । ੩੮ ।  
 agam basant jan bhiou aaj. eh bhant sarab dekhai samaj.  
 rajadhiraj ban baith ais. tin kai saman nahi Inder haïs. (38)

ਇਕ ਮਾਸ ਲਾਗ ਤੰਹ ਭਇਓ ਨਾਚ । ਬਿਨ ਪੀਐ ਕੈਫ ਕੋਊ ਨ ਬਾਚ ।  
 ਜਹ ਜਹ ਬਿਲੋਕਿ ਆਭਾ ਅਪਾਰ । ਤਹ ਤਹ ਸੁ ਰਾਜ ਰਾਜਨ ਕੁਮਾਰ । ੩੯ ।  
 ik mass lag the bhiou nach. bin piai kaif kouoo na baach.  
 jeh jeh bilok abha apar. the the so raj rajan kumar. (39)

ਲੈ ਸੰਗ ਤਾਸ ਸਾਰਸੁਤਿ ਆਪ । ਜਿਹ ਕੋ ਜਪੰਤ ਸਭ ਜਗਤ ਜਾਪ ।  
 ਨਿਰਖੇ ਕੁਮਾਰ ਇਹ ਸਿੰਧ ਰਾਜ । ਜਾ ਕੀ ਸਮਾਨ ਨਹੀ ਈਦ੍ਰੁ ਸਾਜ । ੪੦ ।  
 lai sung taas Sarasavat aap. jrh ko japant sabh jagat jaap.  
 nirkho kumar eh sindh raj. ja ki saman nahi Inder saaj. (40)

ਅਵਿਲੋਕ ਸਿੰਧ ਰਾਜਾ ਕੁਮਾਰ । ਨਹੀ ਤਾਸ ਚਿਤ ਕਿਨੋ ਸੁਮਾਰ ।  
 ਤਿਹ ਛਾਡਿ ਪਾਛ ਆਗੈ ਚਲੀਸੁ । ਜਨੁ ਸਰਬ ਸੋਭ ਕਹੁ ਲੀਲ ਲੀਸੁ । ੪੧ ।  
 avilok sindh raja kumar. nahi taas chit kīno Sumar.  
 the chhad pachh agai chalees. jan sarab sobh koh leel lees. (41)

ਪੁਨਿ ਕਹੈ ਤਾਸ ਸਾਰਸੁਤੀ ਬੈਨ । ਇਹ ਪਸਚਮੇਸ ਅਬ ਦੇਖ ਨੈਨਿ ।  
 ਅਵਿਲੋਕਿ ਰੂਪ ਤਾ ਕੋ ਅਪਾਰ । ਨਹੀ ਮਧਿ ਚਿਤਿ ਆਨਿਓ ਕੁਮਾਰ । ੪੨ ।  
 punn kehai taas Sarasvati bain. eh pasachmes ab dekh nain.  
 avilok roop ta ko apar. nahi meh chit aniou kumar. (42)

#### ਮਧੁਭਾਰ ਛੰਦ

ਦੇਖੈ ਕੁਮਾਰ । ਰਾਜਾ ਜੁਝਾਰ ।  
 ਸੁਭ ਵਾਰ ਦੇਸ । ਸੁੰਦਰ ਸੁਬੇਸ । ੪੩ ।  
**madhbar Chhand**  
 dekhai kumar raja jujhar.  
 subh vaar des sunder subes. (43)

ਦੇਖਿਓ ਬਿਚਾਰ । ਰਾਜਾ ਅਪਾਰ ।  
 ਆਨਾ ਨ ਚਿਤ । ਪਰਮੰ ਪਵਿਤ । ੪੪ ।  
 dekhiou bichar. raja apar.  
 ana na chit. parmung pavit. (44)

ਤਬ ਆਗਿ ਚਾਲ । ਸੁੰਦਰ ਸੁ ਬਾਲ ।  
 ਮੁਸਕਿਆਤ ਐਸ । ਘਨਿ ਬੀਜ ਜੈਸ । ੪੫ ।  
 tab aag chaal. sunder so bal.  
 muskiat ais. ghun beej jais. (45)

The whole atmosphere was so glamorous that it appeared as if spring had set in. The whole gathering of the kings was looking praise-worthy. The whole, lots of Rajas were embellished with decorations, and even Indra (god) could not compete with them in splendour. (38)

The dances continued there for a month, and no one could escape taking wine (and getting drunk). Everywhere one could see glamour and glitter, and kings along with princes were seated there in their glory. (39)

The goddess Saraswati, whom the whole world worships, brought the princess herself along with her in the assembly. "O Princess ! See, this is the prince of Sindh, whose splendour can not be matched by Indra even." (40)

On seeing the prince of Sindh, the princess did not (approve of him) attach any importance to him in her mind and moved ahead leaving him behind, as if she had swallowed the whole assembly (disapproving them). (41)

Then Saraswati said to her, "Now look at the prince from the west with open eyes." Even seeing his great personality and charm the princess did not approve of him. (42)

#### **Padhri Chhand :**

(Then she said to the princess) "Look at this prince. He is a great warrior from a great country. He had a charming personality. (43)

The princess looked at him with due thought and he was a (great) mighty Raja, but the princess did not approve of him, though he was having a pure transparent outlook. (44)

Then the charming princess moved further. She was smiling like the lightning shining among the clouds. (45)

ਨ੍ਰਿਪ ਪੋਖਿ ਰੀਝ । ਸੁਰ ਨਾਰ ਖੀਝ ।  
ਬਦਿ ਤਾਸ ਜਾਨ । ਘਟ ਆਪ ਮਾਨ । ੪੬ ।  
nrip pekh reejh. Sur naar kheejh.  
badh taas jaan. ghat aap maan. (46)

ਸੁੰਦਰ ਸਰੂਪ । ਸੌਦਰਜੁ ਭੂਪ ।  
ਸੋਭਾ ਅਪਾਰ । ਸੋਭੈ ਸੁ ਧਾਰ । ੪੭ ।  
sunder sarup. soudarj bhup.  
sobha apar. sobhai so dhar. (47)

ਦੇਖੋ ਨਰੇਂਦ੍ਰ । ਡਾਢੇ ਮਹੇਂਦ੍ਰ ।  
ਮੁਲਤਾਨ ਰਾਜ । ਰਾਜਾਨ ਰਾਜ । ੪੮ ।  
dekhai narendar. dadhai mahinder.  
multan raj. rajan raj. (48)

**ਭੁਲੰਗ ਪ੍ਰਯਾਤ ਛੰਦ**  
ਚਲੀ ਛੋਡਿ ਤਾ ਕੋ ਤ੍ਰੀਆ ਰਾਜ ਐਸੇ । ਮਨੋ ਪਾਤੁ ਪ੍ਰਿਤ੍ਰ ਸਿਰੀ ਰਾਜ ਜੈਸੇ ।  
ਖਰੀ ਮਧਿ ਰਾਜਿਸਬਲੀ ਐਸ ਸੋਹੈ । ਮਨੋ ਜਾਲ ਮਾਲਾ ਮਹਾ ਮੋਨਿ ਮੋਹੈ । ੪੯ ।  
**Bhujang prayat Chhand**  
chali chhod ta kou tria raj aisai. mano paand putrang siri raj jaisai.  
khari rajisbali ais sohai. mano javal mala maha mon mohai. (49)

ਸੁਭੇ ਰਾਜਿਸਬਲੀ ਠਾਢਿ ਐਸੇ । ਮਨੋ ਚਿਤ੍ਰਕਾਰੀ ਲਿਖੀ ਚਿਤ੍ਰ ਜੈਸੇ ।  
ਬਧੇ ਸੁਰਣ ਕੀ ਕਿੰਕਣੀ ਲਾਲ ਮਾਲੀ । ਸਿਖਾ ਜਾਨ ਸੋਭੇ ਨ੍ਰਿਪ ਜਗਿ ਜਾਲੀ ੫੦ ।  
subhai rajisbali thandh aisai. mano chitarkari likhi chitar jaisai.  
badhai savaan ki kinkani lal malung. sikha jaan sobhai nripung jug javalung. (50)

ਕਹੇ ਬੈਨ ਸਾਰਸਵਤੀ ਪਖਿ ਬਾਲਾ । ਲਖੇ ਨੈਨਿ ਠਾਢੇ ਸਭੈ ਭੂਪ ਆਲਾ ।  
ਰੁਚੈ ਚਿਤ ਜਉਨੈ ਸੁਈ ਨਾਥ ਕੀਜੈ । ਸੁਨੇ ਪ੍ਰਾਨ ਪਿਆਰੀ ਇਹੈ ਮਨਿ ਲੀਜੈ । ੫੧ ।  
kehai bain sarusavati pekh bala. lakhai nain thawdhai sabhai bhup ala.  
ruchai chit jounai sudhi nath keejai. sunai pran piari ehai maan leejai. (51)

ਬਡੀ ਬਾਹਨੀ ਸੰਗਿ ਜਾ ਕੇ ਬਿਰਾਜੈ । ਘੁਰੈ ਸੰਗ ਭੇਰੀ ਮਹਾ ਨਾਦ ਬਾਜੈ ।  
ਲਖੇ ਰੂਪ ਬੇਸੀ ਮਹਾਨੀ । ਦਿਨੈ ਰੈਣ ਜਾਪੈ ਸਹੀਸ੍ਰ ਭੁਜਾਨੀ । ੫੨ ।  
badi bahni sung ja kai birajai. ghirai sung bheri maha naad bajai.  
lakho rup besung mahanung. dinung rainn japai sahansar bhujanung. (52)

ਪੂਜਾ ਮਧਿ ਜਾ ਕੇ ਬਡੇ ਸਿੰਘ ਰਾਜੈ । ਸੁਨੇ ਨਾਦ ਤਾ ਕੋ ਮਹਾ ਪਾਪ ਭਾਜੈ ।  
ਲਖੇ ਪੂਰਬੀਸੀ ਛਿਤੀਸੀ ਮਹਾਨੀ । ਸੁਨੇ ਬੈਨ ਬਾਲਾ ਸੁਰੂਪੀ ਸੁ ਭਾਨੀ । ੫੩ ।  
pooja mudh ja kai bado singh rajai. sunai naad ta ko maha paap bhajai.  
lakho purbeesung chhiteesung mahansung. sunai bain bala sarupung so bhanung. (53)



The Rajas were getting excited on perceiving her charm, while the spouses of the gods even were feeling jealous and annoyed considering themselves inferior to the princess (in beauty). (46)

Then there was another Raja with a charming personality, who was looking glorious and was looking praise worthy. (47)

“O Princess ! Look at this Raja. He was a great mighty king of Multan, and a king of kings. (48)

### **Bhujang Prayat Chhand :**

The princess moved ahead ignoring that Raja just as Raj Laxmi would have ignored all the five Pandvas. She was looking glorious standing among the Rajas, just as jawalmala was exciting the hearts of Munis. (49)

The princess, standing midst the Rajas, was looking so charming and glamorous just as a painter had painted a great painting of his. The red twinkling attached to the gold necklace (chain) were looking so beautiful as if a flame of fire was lit among the assembly of the Raja's yagna. (50)

Then Saraswati said, “O Princess ! See for yourself (with your eyes), many brilliant and gallant Rajas were standing there. Whomsoever you prefer, you could take him as your spouse (Master). O my dear Princess ! Please accept my advice”. (51)

“Look at the beauty and glamour of this Raja, who had a huge army along with him and conch shells along with clarinets were making loud notes and many musical notes were being played. The Raja appears to be very powerful with thousand arms during day and night”. (52)

“His banner carried the symbol of a lion and even the greatest sin would disappear (fly off) on hearing his great music”. (His band music). (53)

ਘੁਰੈ ਦੁੰਦਭੀ ਸੰਖ ਭੇਰੀ ਅਪਾਰੀ । ਬਜੈ ਦਛਨੀ ਸਰਬ ਬਾਜੰਤ੍ਰ ਸਾਰੀ ।  
ਤੁਰੀ ਕਾਨਰੇ ਤੂਰ ਤਾਨੀ ਤਰੀਰੀ । ਮੁਚੀ ਝਾਝਰੀ ਨਾਇ ਨਾਦੀ ਮ੍ਰਿਦੰਗੀ । ੫੪ ।  
ghurai dundbhi sunjh bheri aparung. bajai dachhni sarab bajantar sarung.  
turi kanrai tur tanung tarungung. muchung jhajharung naie nadung mirdangung. (54)

ਬਧੇ ਹੀਰ ਚੀਰੀ ਸੁ ਬੀਰੀ ਸੁਬਾਹੀ । ਬਡੇ ਛਤ੍ਰਧਾਰੀ ਸੋ ਸੋਭਿਓ ਸਿਪਾਹੀ ।  
ਨਹੇ ਪਿੰਗ ਬਾਜੀ ਰਥ ਜੇਨਿ ਜਾਨੇ । ਤਿਸੈ ਦਛਨੇਸੀ ਹੀਐ ਬਾਲ ਮਾਨੇ । ੫੫ ।  
badhai heer cheerung so beerung subahung. bado chhatardhari so sobhiou sipahung.  
nahai ping baji rathung joan jano. tisai dachhnesung hiai bal mano. (55)

ਮਹਾ ਬਾਹਨੀਸੀ ਨਗੀਸੀ ਨਰੇਸੀ । ਕਈ ਕੋਟਿ ਪਾਤ ਸੁਭੈ ਪਤ੍ਰ ਭੈਸੀ ।  
ਧੁਜਾ ਬਧ ਉਧੀ ਗਜੀ ਗੁੜ ਬਾਕੇ । ਲਖੇ ਓਤਰੀ ਰਾਜ ਕੈ ਨਾਮ ਤਾ ਕੋ । ੫੬ ।  
maha bahneesung rageesung naresung. kaiee kot patung subhai patar bhesung.  
dhuja badh udhang gajung goorr banko. lakh utri raj kai naam ta ko. (56)

ਫਰੀ ਧੋਪ ਪਾਇਕ ਸੁ ਆਗੇ ਉਮੰਗੀ । ਜਿਣੈ ਕੋਟਿ ਬੰਕੈ ਮੁਚੇ ਨਾਹਿ ਅੰਗੀ ।  
ਹਰੇ ਬਾਜ ਰਾਜੀ ਕਪੋਤੀ ਪ੍ਰਮਾਨੀ । ਨਹੇ ਸਯੋਦਨੀ ਇੰਦ੍ਰ ਬਾਜੀ ਸਮਾਣੀ । ੫੭ ।  
phuri dhop paiek so agai umangai. jinai kot bankai murai nahai angai.  
harai baaj rajung kapotung parmanung. naheai suendani Inder baji samanung. (57)

ਬਡੇ ਸਿੰਗ ਜਾ ਕੇ ਧਰੇ ਸੂਰ ਸੋਭੈ । ਲਖੇ ਦੈਤ ਕੰਨਯਾ ਜਿਣੈ ਚਿਤ ਲੋਭੈ ।  
ਕਡੇ ਦੈਤ ਪੰਤ ਸਿਰੀ ਕੇਸ ਉਚੀ । ਲਖੇ ਗਰਭਣੀ ਆਣਿ ਕੇ ਗਰਭ ਮੁਚੀ । ੫੮ ।  
badai sirang ja kai dharai sur sobhai. lakhai dait kanya jinai chit lobhai/  
kadhai dant patung sirung kes uchang. lakh garbhani aan kai garab muchang. (58)

ਲਖੇ ਲੰਕ ਏਸੀ ਨਰੈਸੀ ਸੁ ਬਾਲੀ । ਸਬੈ ਸੰਗ ਜਾ ਕੈ ਸਬੈ ਲੋਕ ਪਾਲੀ ।  
ਲੁਟਿਓ ਏਕ ਬੇਰੀ ਕੁਬੇਰੀ ਭੰਡਾਰੀ । ਜਿਣਿਓ ਇੰਦ੍ਰ ਰਾਜਾ ਬਡੇ ਛਤ੍ਰਧਾਰੀ । ੫੯ ।  
lakhai lunk aesung naresung so balung. Sabai sung ja kai sabai lok palung.  
latiou ek berung kuberung bhandari. jiniou Inder raja bado chhatardhari. (59)

ਕਹੋ ਜਉਨ ਬਾਲੀ ਨ ਤੇ ਚਿਤ ਆਨੇ । ਜਿਤੇ ਭੂਪ ਭਾਰੀ ਸੁ ਪਾਛੇ ਬਖਾਨੇ ।  
ਚਹੀ ਓਰ ਰਾਜਾ ਕਹੋ ਨਾਮ ਸੋ ਭੀ । ਤਜੇ ਭਾਤਿ ਜੈਸੀ ਸਬੈ ਰਾਜ ਓ ਭੀ । ੬੦ ।  
kehai jaun bali na te chit anai. jitai bhoop bhari so pachhai bakhanai.  
chahung aur raja kaho naam so bhi. tajai bhant jaisi sabai raj aou bhi. (60)

ਲਖੇ ਦਈਤ ਸੈਨਾ ਬਡੀ ਸੰਗਿ ਤਾ ਕੇ । ਸੁਭੈ ਛਤ੍ਰ ਧਾਰੀ ਬਡੇ ਸੰਗ ਜਾ ਕੇ ।  
ਧੁਜਾ ਗਿਧ ਉਧੀ ਲਜੈ ਕਾਕ ਪੂਰੀ । ਤਿਸੈ ਪਿਆਲ ਰਾਜਾ ਬਲੀ ਬਿਧ ਨੂਰੀ । ੬੧ ।  
lakho daieet saina badi sung ta ko. subhai chhatar dhari badai sung ja kai.  
dhuja gidh udhung lajai kak purang. tisai pial raja bali bridh murung. (61)

Many conch shells, drums and clarionets were making thunderous noises; specially various musical instruments from the south were being played, including music of clarionets, Kaura Tur, Tarung, Muchang, flute and mirdang". (54)

"The Raja, who had diamonds studded on his apparel had a great sway over large lands (with a canopy overhead) and a large army was accompanying him with splendour. Brown coloured horses were attached to his chariot. O Princess ! Consider him to be the king of the south in your mind". (55)

"The master of the huge army may be considered to be the king of hilly tracts (kingdoms) and he had millions of troops to give him a glorious outlook like the petals (leaves) and his beautiful large elephant was embellished with a glittering covering and he may be considered the king of the northern states". (56)

"The king who was holding a vertical sword in hand, with infantry troops marching ahead in strength, who had won over millions of forts without a retreat; who possessed royal horses of green colour like the pigeons, just as Indra's chariot had similar horses". (57)

"The person with long horns, looking glorious like a mighty warrior, and on perceiving him the daughters of the demons get enamoured with protruding teeth in the month, and has his hair upright on the head, and on seeing whom the pregnant women lose their pregnancy even out of fear". (58)

"O dear Princess ! That king should be considered the king of Lanka, and his courtiers are also looking praise-worthy along with him. In fact, he had looted the treasury of Kuber even once and had defeated King Indra even, being a great renowned king". (59)

All these kings mentioned above had not come up to the expectations of the princess, All the great kings of the land have been detailed already. Now, I would mention the names of all the Rajas who had come from the four corners of the country and the princess, as before, had rejected all these kings. (60)

"O Princess ! The King with a huge demon army, along with many mighty kings, adding to his glamour, having the symbol of a vulture and crow on his huge banner; you should consider him the great king (Bali) of the nether lands, and is looking glamorous and honourable". (61)

ਰਬੀ ਬੇਸਟ ਹੀਰ ਚੀਰੀ ਅਪਾਰੀ । ਸੁਭੈ ਸੀਗ ਜਾ ਕੇ ਸਭੇ ਲੋਕ ਪਾਰੀ ।  
 ਇਹੈ ਇੰਦ੍ਰ ਰਾਜਾ ਦੁਰੀ ਦਾਨਵਾਰੀ । ਤ੍ਰੀਆ ਤਾਸ ਚੀਨੋ ਅਦਿਤਿਆ ਕੁਮਾਰੀ । ੬੨ ।  
 rathung baisatung heer cheerung aparung. Subhai sung ja kai sabhai lok parung.  
 ehai Inder raja durang danvarung. tria taas cheeno aditia kumarung. (62)

ਨਹੇ ਸਪਤ ਬਾਜੀ ਰਬੀ ਏਕ ਚਕ੍ਰੀ । ਮਹਾ ਨਾਗ ਬਧੀ ਤਪੈ ਤੇਜ ਬਕ੍ਰੀ ।  
 ਮਹਾ ਉਗ੍ਰ ਧੰਨਾ ਸੁ ਆਜਾਨ ਬਾਹੀ । ਸਹੀ ਚਿਤ ਚੀਨੋ ਤਿਸੈ ਦਿਉਸ ਨਾਹੀ । ੬੩ ।  
 nahai sapat baji ruthung ek chakrung. maha naag badhung tapai tej bakarung.  
 maha ugar dhana so ajan bahung. sahi chit cheeno tisai dious nahung. (63)

ਚੜਿਓ ਏਣ ਰਾਜੀ ਧਰੇ ਬਾਣ ਪਾਣੀ । ਨਿਸਾ ਰਾਜ ਤਾ ਕੋ ਲਖੋ ਤੇਜ ਮਾਣੀ ।  
 ਕਰੈ ਰਸਮਿ ਮਾਲਾ ਉਜਾਲਾ ਪਰਾਨੀ । ਜਪੈ ਰਾਤ੍ਰ ਦਿਉਸੀ ਸਹੀਸੀ ਭੁਜਾਨੀ । ੬੪ ।  
 chariou ein rajung dharai baan parung. nisa raj ta ko lakho tej manung.  
 karai rasam mala ujala pranung. japai ratar diousung sahansari bhujanung. (64)

ਚੜੇ ਮਹਿਖੀਸੀ ਸੁਮੇਰੀ ਜੁ ਦੀਸੀ । ਮਹਾ ਕ੍ਰਮ ਕਰਮੀ ਜਿਨਿਓ ਬਾਹ ਬੀਸੀ ।  
 ਧੁਜਾ ਦੰਡ ਜਾ ਕੀ ਪ੍ਰਚੰਡ ਬਿਰਾਜੇ । ਲਖੇ ਜਾਸ ਗਰਬੀਨ ਕੋ ਗਰਬ ਭਾਜੇ । ੬੫ ।  
 charrai mehkheesung Summersung jo deesung.  
 maha karoor karmung jiniou bah beesung.  
 dhuja dand ja ki parchandung birajai.  
 lakhai jaas garbeen ko garab bhajai. (65)

ਕਹਾ ਲੋ ਬਖਾਨੋ ਬਡੇ ਗਰਬਧਾਰੀ । ਸਬੈ ਘੋਰਿ ਠਾਢੇ ਜੁਰੀ ਭੀਰ ਭਾਰੀ ।  
 ਨਚੈ ਪਾਤਰਾ ਚਾਤੁਰਾ ਨਿਰਤਕਾਰੀ । ਉਠੈ ਝਾਝ ਸਬੰਦ ਸੁਨੈ ਲੋਗ ਧਾਰੀ । ੬੬ ।  
 kaha lou bakhano badai garabdhari. sabai ghor thadhai juri bheer bhari.  
 nachai patra chatra niratkari. uthai jhanjh sabdung sunnai log dhari. (66)

ਬਡੇ ਦਿਰਬ ਧਾਰੀ ਬਡੀ ਸੈਨ ਲੀਨੇ । ਬਡੇ ਦਿਰਬ ਕੋ ਚਿਤ ਸੈ ਗਰਬ ਕੀਨੇ ।  
 ਚਿਤ ਤਾਸ ਚੀਨੋ ਸਹੀ ਦਿਰਬ ਪਾਲੀ । ਉਠੈ ਜਉਨ ਕੇ ਰੂਪ ਕੀ ਜਾਲ ਮਾਲੀ । ੬੭ ।  
 bado dirab dhari badi sain leenai. bado dirab ko chit sai garab keenai.  
 chitung taas cheenai sehi darab palung. Uthai jaun kai roop ki javal raj malung. (67)

ਸਭੈ ਰੂਪ ਠਾਢੇ ਜਹਾ ਰਾਜ ਕੀਨਿਆ । ਬਿਧੇ ਭੂ ਤਲੀ ਰੂਪ ਜਾ ਕੇ ਨ ਅੰਨਿਆ ।  
 ਬਡੇ ਛਤ੍ਰਧਾਰੀ ਬਡੇ ਗਰਬ ਕੀਨੇ । ਤਹਾ ਅਨਿ ਠਾਢੇ ਬਡੀ ਸੈਨ ਲੀਨੇ । ੬੮ ।  
 Sabhai bhoop thadai jaha raj kania. likhai bhu talung roop ja kai na ania.  
 badai chhatardhari badai garab keenai. taha aan thadhai badi sain leenai. (68)

ਨਦੀ ਸੀਗ ਜਾ ਕੇ ਸਬੈ ਰੂਪ ਧਾਰੇ । ਸਬੈ ਸਿੰਧ ਸੀਗੀ ਚੜੇ ਤੇਜ ਵਾਰੇ ।  
 ਬਡੀ ਕਾਇ ਜਾ ਕੀ ਮਹਾ ਰੂਪ ਸੋਹੈ । ਲਖੇ ਦੇਵ ਕੀਨਿਆਨ ਕੇ ਮਾਨ ਮੋਹੈ । ੬੯ ।  
 nadi sung ja kai sabai roop dharai. sabai sindh sungung charai tej varai.  
 badi kaie ja ki maha roop sohai. lakhai dev kaniaan ke maan mohai. (69)

"The King, whose chariot was loaded with various apparels and diamonds, and various eminent persons were following him with dignity, was the king Indra, a dreaded enemy of the demons, and his spouse, Sachi, was the princess of Aditi".(62)

"His chariot was moving on wheels, and drawn by seven horses, and great many cobras were tied with his chariot and was full of splendour. He was a great master of archery (dreadful archer) and his arms stretched up to his knees. So, it would be worthwhile to recognize him as the Sun." (63)

"He may be considered armed with an arrow in hand, and the moon riding a deer and was looking glorious. His rays were shining forth like a trap (mesh) for the human beings and he was worshipping the power (goddess of might) with thousand arms day and night. (64)

The king, riding a buffalo, and was looking like Sumer mountain. He may be considered god of death (Yamraj) with great power of destruction and winner of the twenty armed Ravana (with twenty arms). On his banner (flag) the symbol of a great staff is looking glamorous, on seeing which, the proud people lose all their egoistic tendencies. (65)

How far could I describe, as all the proud kings were standing there like a coward and looked like a great multitude? Many clever dancers were dancing, making a twinkling noise with their twinkling bells attached to their feet, for hearing which people had thronged there." (66)

"The king with all the wealth (of the world) was having a large army accompanying him, having great pride (ego) for his wealth in the mind. He may be considered in mind as the great Kuber, producing flames of fire from his great body." (67)

"The princess went to the place where all the kings were collected and there was none else as beautiful on the whole Earth and there were many kings with huge armies, standing there with a great egoistic profiler," (68)

Many rivers had transferred themselves into human beings, (form) and accompanied this king, and all the oceans had come there with great splendour accompanying him. The person, with a great body built up and looking glamorous, and perceiving him the princess of gods was getting enamoured with his beauty. (69)



ਕਹੋ ਨਾਰ ਤੋ ਕੋ ਇਹੋ ਬਰੁਨ ਰਾਜਾ । ਜਿਸੈ ਪੇਖਿ ਰਾਜਾਨ ਕੋ ਮਾਨ ਭਾਜਾ ।  
ਕਹਾ ਲੋ ਬਖਾਨੋ ਜਿਤੇ ਭੂਪ ਆਏ । ਸਬੈ ਬਾਲ ਕੋ ਲੈ ਭਵਾਨੀ ਬਤਾਏ । ੭੦ ।

kaho naar tou kou ehai baran raja. jisai pekh rajaan ko maan bhaja.  
kaha lou bakhanou jitai bhoop aieau. sabai baal kou lai bhavani bataie. (70)

#### ਸਵੈਯਾ

ਆਨਿ ਜੁਰੇ ਨ੍ਰਿਪ ਮੰਡਲ ਜੋਤਿ ਤੇਤ ਸਬੈ ਤਿਨ ਤਾਸ ਦਿਖਾਏ ।  
ਦੇਖ ਫਿਰੀ ਚਹੂੰ ਚਕ੍ਰਨ ਕੋ ਨ੍ਰਿਪ ਰਾਜ ਕੁਮਾਰਿ ਹਿਰੈ ਨਹੀ ਲਿਆਏ ।  
ਹਾਰਿ ਪਰਿਓ ਸਭ ਹੀ ਭਟ ਮੰਡਲ ਭੂਪਤਿ ਹੋਰਿ ਦਸਾ ਮੁਰਝਾਏ ।  
ਫੁਕ ਭਟੇ ਮੁਖ ਸੁਕ ਗਏ ਸਬ ਰਾਜ ਕੁਮਾਰਿ ਫਿਰੇ ਘਰਿ ਆਏ । ੭੧ ।

#### Swaiyya

aan jurai nrip mandal jait tait sabai tin taas dikhaie.  
dekh phiri chahun chakaran ko nrip raj kumar hirdai nahi liaie.  
haar pariou sabh hi bhat mandal bhupat heir dasa murjhaie.  
phuk bhaie mukh suk gaie sab raj kumar phirai ghar aie. (71)

ਤਉ ਲਗਿ ਆਨ ਗਏ ਅਜਿਰਾਜ ਸੁ ਰਾਜਨ ਰਾਜ ਬਡੋ ਦਲ ਲੀਨੇ ।  
ਅੰਬਰ ਅਨੂਪ ਧਰੇ ਪਸਮੰਬਰ ਸੰਬਰ ਕੇ ਅਰਿ ਕੀ ਛਬਿ ਛੀਨੇ ।  
ਬੇਖਨ ਬੇਖ ਚੜੇ ਸੰਗ ਹੈ ਨ੍ਰਿਪ ਹਾਨ ਸਬੈ ਸੁਖ ਧਾਮ ਨਵੀਨੇ ।  
ਆਨਿ ਗਏ ਜਰਿਕੰਬਰ ਸੇ ਅੰਬਰ ਸੇ ਨ੍ਰਿਪ ਕੰਬਰ ਕੀਨੇ । ੭੨ ।

tou lag aan gaie ajiraj so rajan raj badeo dal leno.  
ambar anup dharai pasmanbar sambar ke ar ki chhab chhenai.  
bekhan bekh charrai sung havai nrip haan sabai sukh dham naveenai.  
aan gaie jarkambar se ambar-se nrip kambar keenai. (72)

ਪਾਤਿ ਹੀ ਪਾਤਿ ਬਨਾਇ ਬਡੋ ਦਲ ਚੋਲ ਮ੍ਰਿਦੰਗ ਸੁਰੰਗ ਬਜਾਇ ।  
ਭੂਖਨ ਚਾਰੂ ਦਿਪੈ ਸਬ ਅਣਗ ਬਿਲੋਕਿ ਅਨੰਗ ਪ੍ਰਭਾ ਮੁਰਛਾਏ ।  
ਬਾਜਤ ਚੰਗ ਮ੍ਰਿਦੰਗ ਉਪੰਗ ਸੁਰੰਗ ਸੁ ਨਾਦ ਸਬੈ ਸੁਨਿ ਪਾਏ ।  
ਰਝਿ ਰਹੇ ਰਿਝਵਾਰ ਸਬੈ ਲਖਿ ਰੂਪ ਅਨੂਪ ਸਰਾਹਤ ਆਏ । ੭੩ ।

paat hi paat banaie bado dal dhol mirdang surang bajaiee.  
bhukhan chaar dipai sab ang bilok anung prabha murchhaie.  
bajat chung mirdung upang surang so naad sabai sunon paie.  
reejh rehai rijhvar sabai lakh roop anup sarahat aiai. (73)

ਜੈਸ ਸਰੂਪ ਲਖਿਓ ਅਜਿ ਕੋ ਹਮ ਤੈਸ ਸਰੂਪ ਨ ਅਉਰ ਬਿਚਾਰੇ ।  
ਚੰਦ ਚਪਿਓ ਲਖਿ ਕੈ ਮੁਖ ਕੀ ਛਬਿ ਛੇਦ ਪਰੇ ਉਰ ਮੇ ਰਿਸ ਮਾਰੇ ।  
ਤੇਜ ਸਰੂਪ ਨਿਲੋਕਿ ਕੈ ਪਾਵਕ ਚਿਤਿ ਚਿਰੀ ਗ੍ਰਿਹ ਅਉਰਨ ਜਾਰੇ ।  
ਜੈਸ ਪ੍ਰਭਾ ਲਖਿਓ ਅਜਿ ਕੋ ਹਮ ਤੈਸ ਸਰੂਪ ਨ ਭੂਪ ਨਿਹਾਰੇ । ੭੪ ।

jais saruplakhio aj ko hum tais sarup na adur bicharai.  
Chand chapiou lakh kai mukh ki chhab chhed parai ur mein ris marai.  
tej sarup bilok kai pavak chit chiri greh aouran jarai.  
jais prabha lakhio aj ko hum tais sarup na bhoop niharai. (74)

"O Princess ! I am telling you that king Varuna, on seeing whom other Rajas feel abashed, losing their pride. How far could I detail the Kings who had shown the princess all the kings, who had gathered there, Saraswati had shown the princess all the kings, gathered there. (70)

**Swaiyya :**

All the kings from the assembly of kings who had come there (in the show) were shown to the princess. But the princess, having seen various kings from all corners came back (dejected) and did not approve of any one of them. The whole lot of warriors got frustrated and became withered on seeing their plight. All the faces became pale (with disappointment) while the princess came back to her palace.(71)

Then Ajraj, the king emperor, along with a huge army, came there. He was dressed in beautiful silken robes, which could put to shame the honour of the god of love (Kamdev). Along with him many other Rajas in beautiful robes came along (with him) and they looked like great youths looking like apostles of peace and pleasure. So Raja Aaj with golden robes had come and in his presence all other Rajas appeared like blankets. (72)

He had arranged his army in a single line formation, while the drums, and mirdang were being played beautifully, and golden ornaments worn on all the limbs were shining with a glitter, on seeing which the glamour of Kamdev (god of love) would become feeble before them. The instruments like chang, mirdang and upang were being played and all were listening to this beautiful music. All the interested Rajas on perceiving the Aaj Raja were getting amused and were praising the beauty and charm of the Raja. (73)

The beauty of the Raja was not to be found in any other person. The moon was getting annoyed on seeing the charm of the Aaj Raja and a hole had appeared in the body of the moon (chest of moon) due to its fury. Even the fire was getting agitated in mind on seeing the glory of the king, and was burning the houses of the people. In fact we have not seen any other Raja as beautiful as Aaj Raja. (74)



ਸੁੰਦਰ ਜੁਆਨ ਸਰੂਪ ਮਹਾਨ ਪ੍ਰਧਾਨ ਚਹੁੰ ਚਕ ਮੈ ਹਮ ਜਾਨਿਓ ।  
 ਭਾਨੁ ਸਮਾਨ ਪ੍ਰਭਾ ਨ ਪ੍ਰਮਾਨ ਕਿ ਰਾਵ ਕਿ ਰਾਨ ਮਹਾਨ ਬਖਾਨਿਓ ।  
 ਦੇਵ ਅਦੇਵ ਚਕੇ ਅਪਨੇ ਚਿਤਿ ਚੰਦ ਅਰੂਪ ਨਿਸਾ ਪਹਿਚਾਨਿਓ ।  
 ਦਿਉਸ ਕੈ ਭਾਨੁ ਮੁਨਿਓ ਭਗਵਾਨ ਪਛਾਨ ਮਨੈ ਘਨ ਮੋਰਨ ਮਾਨਿਓ । ੭੫ ।  
 Sunder juan sarup mahan pradhan chahun chak mein hum janiou.  
 bhaan saman prabha na parman ke rav ke raan mahan bakhaniou.  
 dev adev chakai apnai chit chand sarup nisa pehchaniou.  
 deous kai bhaan muniou bhagwan pachhan manai ghaj moran maniou. (75)

ਬੋਲਿ ਉਠੇ ਪਿਕ ਜਾਨ ਬਸੰਤ ਚਕੋਰਨ ਚੰਦ ਸਰੂਪ ਬਖਾਨਿਓ ।  
 ਸਤਿ ਸੁਭਾਵ ਲਖਿਓ ਸਭ ਸਾਧਨ ਜੋਧਨ ਕ੍ਰੋਧ ਪ੍ਰਤਛ ਪ੍ਰਮਾਨਿਓ ।  
 ਬਾਤਨ ਬਾਲ ਸੁਭਾਵ ਲਖਿਓ ਤਿਹ ਸਤ੍ਰਨ ਕਾਲ ਸਰੂਪ ਪਛਾਨਿਓ ।  
 ਦੇਵਲ ਦੇਵ ਅਦੇਵਨ ਕੈ ਸਿਵ ਰਾਜਨ ਰਾਜਿ ਬਡੇ ਜੀਅ ਜਾਨਿਓ । ੭੬ ।  
 bole uthai pik jaan basant chakoran chand sarup bakhaniou.  
 saant Subhav lakhiou sabh sadhan jodhan karodh partachh parmaniou.  
 batan bal subhai lakhiou teh satran kaal sarup pachhaniou.  
 deval dev adevan kai Siv rajan raj bado jia janiou. (76)

ਸਾਧਨ ਸਿਧ ਸਰੂਪ ਲਖਿਓ ਤਿਹ ਸਤ੍ਰਨ ਸਤ੍ਰ ਸਮਾਨ ਬਸੋਖਿਓ ।  
 ਚੋਰਨ ਭੋਰ ਕਰੋਰਨ ਮੋਰਨ ਤਾਸੁ ਸਹੀ ਘਨ ਕੈ ਅਵਿਰੋਖਿਓ ।  
 ਕਾਮ ਸਰੂਪ ਅਭੈ ਪੁਰ ਨਾਰਨ ਸਭੁੰ ਸਮਾਨ ਸਬੁ ਗਨ ਦੇਖਿਓ ।  
 ਸੀਧ ਸਤਿ ਕੀ ਬੂੰਦ ਤਿਸੈ ਕਰਿ ਰਾਜਨ ਰਾਜ ਬਡੇ ਤਿਹ ਪੇਖਿਓ । ੭੭ ।  
 Sadhan sidh sarup lakhiou the satran satar saman basekhiau.  
 choran Bhor karoran moran taas sehi ghan kai avirekhiau.  
 kam Sarup sabhai pur naran sambhu saman sab gunn dekhiau.  
 seep savant ki boond tisai kar rajan raj bado jeh pekhiau. (77)

ਕੰਬਰ ਜਿਉ ਜਰਿਕੰਬਰ ਕੀ ਢਿਗ ਤਿਉ ਅਵਿਨੰਬਰ ਤੀਰ ਸੁਹਾਏ ।  
 ਨਾਕ ਲਖੇ ਰਿਸ ਮਾਨ ਸੂਆ ਮਨ ਨੈਨ ਦੋਊ ਲਖਿ ਏਣ ਲਜਾਏ ।  
 ਪੇਖਿ ਗਲਿਬ ਸਰਾਬ ਪੀਐ ਜਨੁ ਪੇਖਤ ਅੰਗ ਅਨੰਗ ਰਿਸਾਏ ।  
 ਕੰਠ ਕਪੋਤ ਕਟੂ ਪਰ ਕੋਹਰ ਰੋਸ ਰਸੇ ਗ੍ਰਿਹ ਭੂਲਿ ਨ ਆਏ । ੭੮ ।  
 kambar jiou jarkambar ki dhig tiou avinumbar teer suhaie.  
 naak lakhai ris maan sua man nain douoo lakh ein lajaie.  
 pekh gulab sarab piai jan pekhat ang anung risaie.  
 kanth kapot katu par kehar ros rasai greh bhool na aie. (78)



We have known him to be beautiful, to be youthful and a great king in all the four corners(directions). Even his glamour was more than comparable to the bright glitter of the sun. Was he a king or a Rana alone or was he considered greater than these also ? The gods and demons both were getting bewildered at heart (on seeing him). The night had compared him to the brilliance of the moon, while the day has seen him like the sun and the Munis (ascetics) have considered him to be The Lord itself, while the peacocks have seen him as the beautiful clouds. (75)

The nightingale was singing, thinking it to be spring season, while the chakors (partridges) have seen in him the light of moon. The saints have seen him as an embodiment of peace and tranquillity, while the warriors have looked upon him as representing wrathfulness. The children were looking up to him as a child only, while the enemies looked upon him as the god of death. The gods had considered him a god and the demons took him as Shiva and the Rajas had seen him as a king emperor. (76)

The saints had seen him as a personification of a Sidha, while the enemies looked upon him as a strong enemy. The thieves have seen him as the dawn of day and millions of peacocks had taken him as the dark clouds. The women of the town had taken him to be the god of love while the musicians saw him as the like of Shiva. The pearl shell found him to be the holy raindrop, while the kings took him to be the king emperor. (77)

The other Rajas seated next to the Raja Aaj appeared like a blanket lying near a shawl of fur (fine wool). The parrot on seeing the Raja's nose, was feeling annoyed while the deer, on seeing his both the eyes, was feeling ashamed (of himself). The rose (flower) on seeing his cheeks, was feeling like a drunkard who had consumed wine, whereas the god of love (Kamdev) was feeling jealous of his beauty. The parrot seeing his neck and the tiger, seeing his waist, had forgotten their path (backwards) being furious with rage. (78)

ਪੋਖਿ ਸਰੂਪ ਸਿਰਾਤ ਨ ਲੋਚਨ ਘੁਟਤ ਹੈ ਜਨੁ ਘੁਟ ਅਮੀ ਕੇ ।  
ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਤਾਲ ਬਤਾਵਤ ਹੈ ਜਨੋ ਆਛਰ ਹੀ ਕੇ ।  
ਭਾਵਤ ਨਾਰਿ ਸੁਹਾਵਤ ਗਾਰ ਦਿਵਾਵਤ ਹੈ ਭਰਿ ਆਨੰਦ ਜੀ ਕੇ ।  
ਤੂ ਸੁ ਕੁਮਾਰ ਰਚੀ ਕਰਤਾਰ ਕਹੈ ਅਬਿਚਾਰ ਤ੍ਰੀਆ ਬਰ ਨੀਕੇ । ੭੯ ।  
pekh sarup sirat na lochan ghutat hai jan ghut ami kai.  
gavat geet bajavat taal batavat hai jano achhar hi kai.  
bhavat naar suhavat gaar divavat hai bhar anand ji kai.  
tu so kumar rachi kartar kehai abichar tria bar naakai. (79)

ਦੇਖਤ ਰੂਪ ਸਿਰਾਤ ਨ ਲੋਚਨ ਪੋਖਿ ਛਕੀ ਪੀਅ ਕੀ ਛਬਿ ਨਾਰੀ ।  
ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਦੋਲ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗਨ ਕੀ ਧੁਨਿ ਭਾਰੀ ।  
ਆਵਤ ਜਾਤ ਜਿਤੀ ਪੁਰ ਨਾਗਰ ਗਾਗਰਿ ਡਾਰਿ ਲਖੈ ਦੁਤਿ ਭਾਰੀ ।  
ਰਾਜ ਕਰੋ ਤਬ ਲੋ ਜਬ ਲੋ ਮਹਿ ਜਉ ਲਗ ਗੰਗ ਬਹੈ ਜਮੁਨਾ ਰੀ । ੮੦ ।  
dekhat roop sirat na lochai pekh chhaki pia ki chhab nari.  
gavat geet bajavat dhol mirdang muchangan ki bhun bhari.  
avat jaat jiti pur nagar gaagar daar lakhai doot bhari.  
raj karo tab lou jab lou meh jou lag gang bahai jamuna ri. (80)

ਜਉਨ ਪ੍ਰਭਾ ਅਜਿ ਰਾਜ ਕੀ ਰਾਜਤ ਸੋ ਕਹਿ ਕੈ ਕਿਹ ਭਾਤਿ ਗਨਾਉ ।  
ਜਉਨ ਪ੍ਰਭਾ ਕਬਿ ਦੇਤ ਸਬੈ ਜੋ ਪੈ ਤਾਸ ਕਹੈ ਜੀਅ ਬੀਚ ਲਜਾਉ ।  
ਹਉ ਚਹੂੰ ਓਰ ਫਿਰਿਓ ਬਸੁਧਾ ਛਬਿ ਅੰਗਨ ਕੀਨ ਕਹੂੰ ਕੋਈ ਪਾਉ ।  
ਲੇਖਨ ਊਖ ਹੈ ਜਾਤ ਲਿਖੇ ਛਬਿ ਆਨਨ ਤੇ ਕਿਮਿ ਭਾਖਿ ਸੁਨਾਉ । ੮੧ ।  
jaun prabha aj raj ki rajat so keh kai keh bhant ganaouoo.  
jaun prabha kab deit sabai jou pai taas kaho jia beech lajaouoo.  
hoou chahun aour phirio basudha chhab angan keen kahun koiee pauoo.  
lekhan uokh havai jaat likho chhab anan te kim bhakh sunouoo. (81)

ਨੈਨਨ ਬਾਨ ਚਹੂੰ ਦਿਸ ਮਾਰਤ ਘਾਇਲ ਕੈ ਪੁਰ ਬਾਸਨ ਡਾਰੀ ।  
ਸਾਰਸੁਤੀ ਨ ਸਕੈ ਕਹਿ ਰਦਪ ਸਿੰਗਾਰ ਕਹੈ ਮਤਿ ਕਉਨ ਬਿਚਾਰੀ ।  
ਕੋਕਿਲ ਕੀਨ ਹਰਿਓ ਨ੍ਰਿਪ ਨਾਇਕ ਛੀਨ ਕਪੋਤ ਕੀ ਗ੍ਰੀਵ ਅਨਿਆਰੀ ।  
ਰੀਝ ਗਿਰੇ ਨਰ ਨਾਰਿ ਧਰਾ ਪਰ ਘੁਮਤਿ ਹੈ ਜਨੁ ਘਾਇਲ ਭਾਰੀ । ੮੨ ।  
nainan baan chahun dis marat ghaiel kai par basan bhari.  
Sarasavati na sakai keh roop singar kehai mat kaun bichari.  
kokil kanth hariou nrip naiek cheen kapot ki gareev aniari.  
reejh girai nar naar dhara par ghumat hai jan ghaiel bhari. (82)

One would not feel satiated by seeing the charming beauty of the Raja with the eyes, and one would feel like taking the sip of nectar on closing the eyes. The beautiful women were singing while clapping and their words were expressing their heart's desire (to own him). The women were feeling amused and looked beautiful while throwing abuses at him (for his beauty). The charming women were saying in wards (to themselves), "O princess (virgin) ! The Lord had specially created you for the Raja-Aaj only." (79)

Seeing the charming Raja Aaj would not satiate one's eyes and the women were getting enamoured on seeing his beauty. They were singing while the drums mirdang and muchang etc. were being played with reverberations. All the women of the town, would cast away their pots (for bringing water) and stare only at his beautiful body and were offering blessings on him saying, that the Raja should continue to rule for ever on the Earth, so long the rivers Ganga and Jamuna are flowing. (80)

How could I explain the glamour and praiseworthiness of the Raja, being enjoyed all around ? Whatever praises all the poets were showering on him are beyond my description, in fact, I feel shy of describing it. I have roamed around the four corners of the land but could not find any means of detailing the charm of the Raja's limbs (body). In fact, while writing about his beauty, the pen had grown in size (thick) like the sugarcane, while the beauty was still evading description. "How could I say all about it with my tongue ?" (81)

All the women of the town were being (wounded) swayed away with the piercing arrows of the eyes (glances) of Aaj Raja. Even Saraswati was feeling incapable of describing his beauty, so how could my ability cope up with the description of his charming beauty and his glamour ? The king emperor, Raja Aaj, had even robbed the sweet tongue of the black cuckoo along with the beautiful neck of the pigeon, which was much varied from it. The men and women of the whole area were so much overjoyed with seeing his charm that they were falling flat on the ground, as if they were reeling after getting wounded badly. (82)

### ਦੋਹਰਾ

ਨਿਰਖਿ ਰੂਪ ਅਜਿ ਰਾਜ ਕੋ ਰੀਝ ਰਹੇ ਨਰ ਨਾਰਿ ।  
ਇੰਦ੍ਰ ਕਿ ਚੰਦ੍ਰ ਕਿ ਸੂਰ ਇਹਿ ਇਹ ਬਿਧਿ ਕਰਤ ਬਿਚਾਰ । ੮੩ ।

### Dohra

nirakh roop aj raj ko reejh rehai nar naar.  
Inder ke Chander ke sur ehai eh bidh karat bichar. (83)

### ਕਬਿਤੁ

ਨਾਗਨ ਕੇ ਛਉਨਾ ਹੈ' ਕਿ ਕਾਹੂੰ ਟਉਨਾ ਹੈ' ਕਿ ਕਾਮ ਕੇ ਖਿਲਉਨਾ ਹੈ' ਬਨਾਏ ਹੈ' ਸੁਧਾਰ ਕੇ ।  
ਇਸਤ੍ਰਿਨ ਕੇ ਪ੍ਰਾਨ ਹੈ' ਕਿ ਸੁੰਦਰਤਾ ਕੀ ਖਾਨ ਹੈ' ਕਿ ਕਾਮ ਕੇ ਕਲਾਨ ਬਿਧਿ ਕੀਨੇ ਹੈ' ਬਿਚਾਰ ਕੇ ।  
ਚਾਤੁਰਤਾ ਕੇ ਭੇਸ ਹੈ' ਕਿ ਰੂਪ ਕੇ ਨਰੇਸ ਹੈ' ਕਿ ਸੁੰਦਰ ਸੁ ਦੇਸ ਏਸ ਕੀਨੇ ਚੰਦ੍ਰ ਸਾਰ ਕੇ ।  
ਤੇਗ ਹੈ' ਕਿ ਤੀਰ ਹੈ' ਕਿ ਬਾਨਾ ਬਾਧੇ ਬੀਰ ਹੈ' । ਸੁ ਐਸੇ ਨੇਤ੍ਰ ਅਜਿ ਕੇ ਬਿਲੋਕੀਐ ਸੰਭਾਰ ਕੇ । ੮੪ ।

### Kabit

nagan kai chhouna hain ke keenai kahun tauna hain.  
ke kaam ke khilouna hain banaie hain sudhar kai.  
istrin ke pran hain ke sunderata ki khan hain.  
ke kaam ke kalan bidh keenai hain bichar kai.  
Chaturta ke bhes hain ke roop ke nares hain.  
ke sunder so des eis keenai chander saar hai.  
teg hain ke teer hain ke bana bandhai beer hain.  
so aisai netar aj ko bilokiai sambhar kai. (84)

### ਸਵੈਯਾ

ਤੀਰਨ ਤੇ ਤਰਵਾਰਨ ਸੇ ਮ੍ਰਿਗ ਬਾਰਨ ਸੇ ਅਵਿਲੋਕਹੁ ਜਾਈ ।  
ਰੀਝ ਰਹੀ ਰਿਝਵਾਰ ਲਖੇ ਦੁਤਿ ਭਾਖਿ ਪ੍ਰਭਾ ਨਹੀ ਜਾਤ ਬਤਾਈ ।  
ਸੰਗਿ ਚਲੀ ਉਠਿ ਬਾਲ ਬਿਲੋਕਨ ਮੋਰ ਚਕੋਰ ਰਹੇ ਉਰਝਾਈ ।  
ਡੀਠਿ ਪਰੈ ਅਜਿ ਰਾਜ ਜਬੈ ਚਿਤ ਦੇਖਤ ਹੀ ਤ੍ਰੀਅ ਲੀਨ ਚੁਰਾਈ । ੮੫ ।

### Swaiyya

teeran te tarvaran sai mrig baran se avilokoh jaiee.  
reejh rehi rijhvar lakhai dut bhakh prabha nahi jaat bataiee.  
Sung chali uth baal bilokan mor chakor rehai urjhaiee.  
deeth parai aj raj jabai chit dekhat hi tria leen churaiee. (85)

### ਤੋਮਰ ਛੰਦ

ਅਵਿਲੋਕੀਆ ਅਜਿ ਰਾਜ । ਅਤਿ ਰੂਪ ਸਰਬ ਸਮਾਜ ।  
ਅਤਿ ਰੀਝ ਕੈ ਹਸ ਬਾਲ । ਗੁਹਿ ਫੂਲ ਮਾਲ ਉਤਾਲ । ੮੬ ।

### Tomar Chhand

avilokia aje raj. at roop sarab samaj.  
at reejh kai hass baal. geh phool maal utal. (86)

**Couplet :**

All the men and women (of the town) were getting enamoured by seeing the beauty of Aaj Raja. All were confused with his beauty thinking him to be (god) Indra or a personification of the moon or sun. (83)

**Kabit :**

Were they the off springs of snakes or created by some magical wand, or the toys of the god of love, since they were created with lot of care ? They were the very soul of the women, or a mine of beauty or some game of the god of love (Kamdev), as The Lord had created them with great thought. They were representative of cleverness, or the king of charming beauty, or the master of the beautiful land, or an embodiment of the moon's beauty. Were they representing a sword or an arrow or some warriors armed with weapons ? The eyes of the Raja Aaj were so charming, that it needed lot of care to glance at them. (84)

**Swaiyya :**

The eyes of the Raja were piercing like the arrows or were they like the (sharp) sword or were they like those of the off springs of the deer ? One should see for himself before deciding on this fact, as the whole population was completely mesmerized with the Raja's charm and were keen to describe his glamour but failed to do so. The princess also moved ahead to have a look at him along with others. Even the peacock and the partridge (chakor) were perplexed with his charm. As soon as the Raja came in sight, the princess was completely enamoured with his charm. (85)

**Tomar Chhand :**

The princess had now seen the Raja Aaj. He was having a charming personality, and formed a part of the social structure. The princess smiled and made a necklace of flowers immediately. (86)

Then she held this necklace in hand and was looking graceful with char

ਗਹਿ ਫੂਲ ਕੀ ਕਰਿ ਮਾਲ । ਅਤਿ ਰੂਪਵੰਤ ਸੁ ਬਾਲ ।  
 ਤਿਸੁ ਡਾਰੀਆ ਉਰਿ ਆਨਿ । ਦਸ ਚਾਰਿ ਚਾਰਿ ਨਿਧਾਨਿ । ੮੭ ।  
 geh phool ki kar maal. at roopvant so baal.  
 tis daria ur aan. das chaar chaar nidhan. (87)

ਤਿਹ ਦੇਬ ਆਗਿਆ ਕੀਨ । ਦਸ ਚਾਰਿ ਚਾਰਿ ਪ੍ਰਬੀਨ ।  
 ਸੁਨਿ ਸੁੰਦਰੀ ਇਮ ਬੈਨ । ਸਸਿ ਕ੍ਰਾਂਤ ਸੁੰਦਰ ਨੈਨ । ੮੮ ।  
 the deb agya keen. das chaar char parbeen.  
 sunn sundri im bain. sas karant sunder nain. (88)

ਤਵ ਜੋਗ ਹੈ ਅਜਿ ਰਾਜ । ਸੁਨ ਰੂਪਵੰਤ ਸਲਾਜ ।  
 ਬਹੁ ਆਜੁ ਤਾ ਕਹ ਜਾਇ । ਸੁਨਿ ਬੈਨਿ ਸੁੰਦਰ ਕਾਇ । ੮੯ ।  
 tav jog hai aj raj. sunn roopvant salaj.  
 bar aaj ta keh jaie. Sunn bain sunder kaie. (89)

ਗਹਿ ਫੂਲ ਮਾਲ ਪ੍ਰਬੀਨ । ਉਰਿ ਡਾਰ ਤਾ ਕੇ ਦੀਨ ।  
 ਤਬ ਬਾਜ ਤੂਰ ਅਨੇਕ । ਡਫ ਬੀਣ ਬੇਣ ਬਸੇਖ । ੯੦ ।  
 geh phool maal parbeen. ur daar ta ke deen.  
 tab baaj tur anek. dar been ban basekh. (90)

ਡਫ ਬਾਜ ਢੋਲ ਮ੍ਰਿਦੰਗ । ਅਤਿ ਤੂਰ ਤਾਨ ਤਰੰਗ ।  
 ਨਯ ਬਾਸੁਰੀ ਅਰੁ ਬੈਨ । ਬਹੁ ਸੁੰਦਰੀ ਸੁਭ ਨੈਨ । ੯੧ ।  
 daph baaj dhol mirdang. at tur taan tarung.  
 ney basri ar bain. boh sundri subh nain. (91)

ਤਿਹ ਬਿਆਹਿ ਕੈ ਅਜਿ ਰਾਜਿ । ਬਹੁ ਭਾਤਿ ਲੈ ਕਰ ਦਾਜ ।  
 ਗ੍ਰਿਹ ਆਈਆ ਸੁਖ ਪਾਇ । ਡਫ ਬੀਣ ਬੀਣ ਬਜਾਇ । ੯੨ ।  
 the biah kai aj raj. boh bhant lai kar daaj.  
 greh aiyea sukh paie. daph bein been bajaie. (92)

ਅਜਿ ਰਾਜ ਰਾਜ ਮਹਾਨ । ਦਸ ਚਾਰਿ ਚਾਰਿ ਨਿਧਾਨ ।  
 ਸੁਖ ਸਿੰਧੁ ਸੀਲ ਸਮੁੰਦ੍ਰ । ਜਿਨਿ ਜੀਤਿਆ ਰਣ ਰੁਦ੍ਰ । ੯੩ ।  
 aj raj raj mahan. das char char nidhan.  
 sukh sindh seel samundar. jin jeetia runn rudar. (93)

ਇਹ ਭਾਤਿ ਰਾਜ ਕਮਾਇ । ਸਿਰਿ ਅਤ੍ਰ ਪਤ੍ਰ ਫਿਰਾਇ ।  
 ਰੰ ਧੀਰ ਰਾਜ ਬਿਸੇਖ । ਜਗ ਕੀਨ ਜਾਸੁ ਭਿਖੇਖ । ੯੪ ।  
 eh bhant raj kamaie. sir atar patar phirai.  
 runn dheer raj bisekh. jug keen jas bhikhekh. (94)

m and put the wreath of flowers around his neck, who was blessed with the eighteen treasures (master of all wealth). (87)

The goddess Saraswati, who was adept in all the eighteen arts, ordained her. "O beautiful princess ! (Maiden) ! Listen to these words, whose eyes were shining with charm like the moon." (88)

"The Raja Aaj was competent enough to be your praiseworthy spouse. He possessed a charming personality and was praiseworthy. O beautiful lady ! Listen to my words." (89)

That charming princess placed the wreath of flowers around his neck, and the musical instruments started playing them, which included drums, flutes, clarionets, and weaver instrument. (90)

There were many musical instruments playing including small drums, mirdang, weaver's instrument, new flute etc. To match with that music, charming women with beautiful eyes, were singing songs. (91)

The Raja Aaj, after getting married to that princess came back to his palace along with her midst great pomp and show (with beating of drums and playing of flute) and getting great many gifts and offerings and enjoying great pleasure. (92)

The Raja Aaj was a great king, being the master of all the eighteen treasures. He was an ocean of peace and tranquillity who had won over Rudra even in the battle. (93)

Thus he ruled over the kingdom with great honour and prestige (renown) with a canopy fluttering over his head, especially he was a great and mighty warrior and had performed Yagna at the time of his assuming power (coronation). (94)



ਜਗਜੀਤ ਚਾਰਿ ਦਿਸਾਨ । ਅਜਿ ਰਾਜ ਰਾਜ ਮਹਾਨ ।  
 ਨ੍ਰਿਪ ਦਾਨ ਸੀਲ ਪਹਾਰ । ਦਸ ਚਾਰਿ ਚਾਰਿ ਉਦਾਰ । ੯੫ ।  
 jagjeet chaar disan. aj raj raj mahan.  
 nrip daan seel pahar. das char char udar. (95)

ਦੁਤਿਵੀਂਤ ਸੁੰਦਰ ਨੈਨ । ਜਿਹ ਪੇਖਿ ਖਿਝਤ ਮੈਨ ।  
 ਮੁਖ ਦੇਖਿ ਚੰਦ੍ਰ ਸਰੂਪ । ਚਿਤ ਸੋ ਚੁਰਾਵਤ ਭੂਪ । ੯੬ ।  
 dutvant sunder nain. jeh pekh khijjat main.  
 mukh dekh chander sarup. chit so charavat bhoop. (96)

ਇਹ ਭਾਤਿ ਕੈ ਬਡ ਰਾਜ । ਬਹੁ ਜਗ ਧਰਮ ਸਮਾਜ ।  
 ਜਉ ਕਹੋ ਸਰਬ ਬਿਚਾਰ । ਇਕ ਹੋਤ ਕਥਾ ਪਸਾਰ । ੯੭ ।  
 eh bhant kai bud raj. boh jug dharam samaj.  
 jou kaho sarab bichar. ik hoat katha pasar. (97)

ਤਿਹ ਤੇ ਸੁ ਥੋਰੀਐ ਬਾਤ । ਸੁਨਿ ਲੇਹੁ ਭਾਖੋ ਭ੍ਰਾਤ ।  
 ਬਹੁ ਜਗ ਧਰਮ ਸਮਾਜ । ਇਹ ਭਾਤਿ ਕੈ ਅਜਿ ਰਾਜ । ੯੮ ।  
 teh te soa thoriai baat. sunn leho bhakho bharat.  
 boh jug dharam samaj. eh bhant kai aj raj. (98)

ਜਗ ਆਪਨੋ ਅਜਿ ਮਾਨ । ਤਰਿ ਆਖ ਆਨ ਨ ਆਨ ।  
 ਤਬ ਕਾਲ ਕੋਪ ਕ੍ਰਵਾਲ । ਅਜਿ ਜਾਰੀਆ ਮਧਿ ਜਾਲ । ੯੯ ।  
 jug apno aj maan. tar aakh aan na aan.  
 tab kaal kop karval. aj jaria mudh javal. (99)

ਅਜਿ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਨ । ਤਬ ਸਰਬ ਦੇਖਿ ਡਰਾਨ ।  
 ਜਿਮ ਨਾਮ ਖੇਵਟ ਹੀਨ । ਜਿਮ ਦੇਹ ਅਰਬਲ ਛੀਨ । ੧੦੦ ।  
 aj joat joat milan. tab sarab dekh daran.  
 jim nam khevat heen. jim deh arbal cheen. (100)

ਜਿਮ ਗਾਵ ਰਾਵ ਬਿਹੀਨ । ਜਿਮ ਉਰਬਰਾ ਕ੍ਰਿਸ ਛੀਨ ।  
 ਜਿਮ ਦਿਰਬ ਹੀਣ ਭੰਡਾਰ । ਜਿਮ ਸਾਹਿ ਹੀਣ ਬਿਪਾਰ । ੧੦੧ ।  
 jim ga(n)v rav biheen. jim urbara kris cheen.  
 jim dirab heen bhandar. jim sahai heen bipar.

ਜਿਮ ਅਰਥ ਹੀਣ ਕਬਿਤ । ਬਿਨੁ ਪ੍ਰੇਮ ਕੇ ਜਿਸ ਮਿਤ ।  
 ਜਿਮ ਰਾਜ ਹੀਣ ਸੁ ਦੇਸ । ਜਿਮ ਸੈਣ ਹੀਣ ਨਰੇਸ । ੧੦੨ ।  
 jim arth heen kabit. bin prem ke jim mit.  
 jim raj heen so des. jim sain heen nares. (102)



He had gained victories in all the four directions, and Raja Aaj was a great renowned king. He was a great king, being a mountain (source) of magnanimity and gentleness and was great scholar of all eighteen sciences (studies). (95)

He was a glamorous king with beautiful and charming eyes ; on perceiving these (eyes) even the god of love (Kamdev) was getting annoyed (jealous). His face was shining like the moon that would enamour all the onlookers. (96)

He ruled over the country for long, and performed many Yagnas as per religious rites and social obligations. If all the details were to be given, then this episode would become lengthy. (97)

So I am telling it briefly, so O Brother ! Listen to it with keen and great interest. He performed many religious and social Yagnas (functions of fire worship) and the Raja Aaj ruled over the land brilliantly. (98)

The Raja Aaj had taken the worldly kingdom as his own and would not consider anyone else as worthwhile (of importance) then the sword of the god of death suddenly fell upon him and burnt him in the fire. (99)

Thus the soul of Raja Aaj got mingled with the Prime soul and all the people got frightened on perceiving it. They were in such a helpless state just as a boat without the boatman (helmsman) or the body becomes without any life in it. (100)

Just as the village is without its landlord (choudhary) or the productive land appears (barren) after the crop has been taken off or the treasury is without any wealth (money) or a business is without its business sponsorer. (101)

Or just as a poetry without any inner meaning (depth) or a friend without any love and affection or a country is without its ruler or a Raja without any army. (102)

ਜਿਮ ਗਿਆਨ ਹੀਣ ਜੁਗੋਂਦ । ਜਿਮ ਭੂਮ ਹੀਣ ਮਹੋਂਦ ।  
 ਜਿਮ ਅਰਥ ਹੀਣ ਬਿਚਾਰ । ਜਿਮ ਦਰਬ ਹੀਣ ਉਦਾਰ । ੧੦੩ ।  
 jim gyan heen jugindar. jim bhoom heen mahinder.  
 jim arth heen bichar. jim darab heen udar. (103)

ਜਿਮ ਅੰਕੁਸ ਹੀਣ ਗਜੇਸ । ਜਿਮ ਸੈਣ ਹੀਣ ਨਰੇਸ ।  
 ਜਿਮ ਸਸਤ੍ਰ ਹੀਣ ਲੁਝਾਰ । ਜਿਮ ਬੁਧਿ ਬਾਝ ਬਿਚਾਰ । ੧੦੪ ।  
 jim ankas heen gajes. jin bhoom heen nares.  
 jim sastar heen lujhar. jim budh bajh bichar. (104)

ਜਿਮ ਨਾਰਿ ਹੀਣ ਭਤਾਰ । ਜਿਮ ਕੰਤ ਹੀਣ ਸੁ ਨਾਰ ।  
 ਜਿਮ ਬੁਧਿ ਹੀਣ ਕਬਿਤ । ਜਿਮ ਪ੍ਰੇਮ ਹੀਣ ਸੁ ਮਿਤ । ੧੦੫ ।  
 jim naar heen bhatar. jim kant heen so naar.  
 jim budh heen kabit. jim prem heen so mit. (105)

ਜਿਮ ਦੇਸ ਭੂਪ ਬਿਹੀਨ । ਬਿਨੁ ਕੰਤ ਨਾਰਿ ਅਧੀਨ ।  
 ਜਿਹ ਭਾਤਿ ਬਿਪ੍ਰ ਅਬਿਦਿ । ਜਿਮ ਅਰਥ ਹੀਣ ਸਬਿਦਿ । ੧੦੬ ।  
 jim des bhup biheen. bin kant naar adheen.  
 jeh bhant bipar abidi. jim arth heen sabidi. (106)

ਤੇ ਕਹੇ ਸਰਬ ਨਰੇਸ । ਜੇ ਆ ਗਏ ਇਹ ਦੇਸਿ ।  
 ਕਰਿ ਅਸਟ ਦਸਯ ਪੁਰਾਨਿ । ਦਿਜ ਬਿਆਸ ਬੇਦ ਨਿਧਾਨ । ੧੦੭ ।  
 te kehai sarab nares. je aie gaie eh des.  
 kar ast daseu puran. dij biyas beid nidhan. (107)

ਕੀਨੇ ਅਠਾਰਹ ਪਰਬ । ਜਗ ਰੀਝੀਆ ਸੁਨਿ ਸਰਬ ।  
 ਇਹ ਬਿਆਸ ਬ੍ਰਹਮ ਵਤਾਰ । ਭਏ ਪੰਚਮੋ ਮੁਖ ਚਾਰ । ੧੦੮ ।  
 keeno athareh parab. jag reejheea sunn sarab.  
 eh biyas braham vatar. bhaie panchmo mukh char. (108)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਪੰਚਮੋਵਤਾਰ ਬ੍ਰਹਮਾ ਬਿਆਸ ।  
 ਰਾਜਾ ਅਜ ਕੋ ਰਾਜ ਸਮਾਪਤੰ । ੧੦ । ੫ ।  
 it Sri Bachittar Natak granthai panchamavtar Brahma biyas  
 raja aj ko raj samapatam. (10) (5)

Or just as Yogi is without any knowledge (enlightenment) or a Raja without having any (control over) land or a thought without any meaning or a generous person is without money. (103)

Or an elephant without any (control) iron rod ; or a king without an army ; or a warrior without any weapons. or a thought (contemplation) without any intelligence. (104)

Or a spouse (husband) without the woman, or a woman sans husband , or a kabit without intelligent thought or a friend without love and affection. (105)

Just as the Raja, without any kingdom (land) ; or a woman without her spouse, is helpless (and is dependent) or just as a Brahmin without any knowledge (illiterate) or a scholar is without any knowledge. (106)

What type of Rajas have been born in this land (country) ? Just as Vyas had created eighteen Puranas and Vyas Pandit was a treasure (great scholar) of Vedas. (107)

Then he wrote eighteen episodes (parables) of Mahabharat and the whole world is getting interested in these episodes (on listening to them) this Vyas was an incarnation of Brahma, being the fifth incarnation. (108)

Here the chapter of fifth incarnation of Brahma Byas from Bachittar Natak and the kingdom of Raja Aaj is completed. (5)

ਅਬ ਬ੍ਰਹਮਾਵਤਾਰ ਖਟ ਰਿਖਿ ਕਥਣੈ

ਤੋਮਰ ਛੰਦ

ਜੁਗ ਆਗਲੇ ਇਹ ਬਿਆਸ । ਜਗਿ ਕੀਅ ਪੁਰਾਣ ਪ੍ਰਕਾਸ ।

ਤਬ ਬਾਦਿਆ ਤਿਹ ਗਰਬ । ਸਰ ਆਪ ਜਾਨਿ ਨ ਸਰਬ । ੧ ।

**Ab Brahmavatar khat rikh kathanung.**

**Tomar Chhand**

jug aglai eh biyas. jug kia puraan parkas.  
tab badhia the garab. Sar aap jaan na sarab. (1)

ਤਬ ਕੋਪਿ ਕਾਲ ਕ੍ਰਵਾਲ । ਜਿਹ ਜਾਲ ਜਾਲ ਬਿਸਾਲ ।

ਖਟ ਟੂਕ ਤਾ ਕਹ ਕੀਨ । ਪੁਨਿ ਜਾਨ ਕੈ ਤਿਨਿ ਦੀਨ । ੨ ।

tab kop kaal karval. jeh jaal javal bisal.

khat took ta keh keen. pun jaan kai tin deen. (2)

ਨਹੀ ਲੀਨ ਪ੍ਰਾਨ ਨਿਕਾਰ । ਭਏ ਖਸਟ ਰਿਖੈ ਅਪਾਰ ।

ਤਿਨ ਸਾਸਤ੍ਰਗ ਬਿਚਾਰ । ਖਟ ਸਾਸਤ੍ਰ ਨਾਮ ਸੂ ਡਾਰਿ । ੩ ।

nahi leen pran nikal. bhaie khsat rikhai apar.

tin sastrig bichar. khat sastar naam so daar. (3)

ਖਟ ਸਾਸਤ੍ਰ ਕੀਨ ਪ੍ਰਕਾਸ । ਮੁਖਚਾਰ ਬਿਆਸ ਸੁ ਭਾਸ ।

ਧਰਿ ਖਸਟਮੋ ਅਵਤਾਰ । ਖਟ ਸਾਸਤ੍ਰ ਕੀਨ ਸੁਧਾਰਿ । ੪ ।

khat sastar keen prakas. mukh char biyas so bhas.

dhar khastamo avtar. khat sastar keen sudhar. (4)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਖਸਟਮੋ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਖਸਟ ਰਿਖ ਸਮਾਪਤੰ । ੬ ।

it Sri Bachitar natak grantha Khastamo avtar brahma khasat rikh Samapatung. (6)

ਅਬ ਬ੍ਰਹਮਾਵਤਾਰ ਕਾਲਿਦਾਸ ਕਥਣੈ

ਤੋਮਰ ਛੰਦ

ਇਹ ਬ੍ਰਹਮ ਬੇਦ ਨਿਧਾਨ । ਦਸ ਅਸਟ ਸਾਸਤ੍ਰ ਪ੍ਰਮਾਨ ।

ਕਲਿ ਜੁਗਿਯ ਲਾਗ ਨਿਹਾਰਿ । ਭਏ ਕਾਲਿ ਦਾਸ ਅਬਿਚਾਰ । ੧ ।

**Ab Brahmavtar Kalidas Kathanung**

**Tomar Chhand**

eh braham beid nidhan. das ast sastar parman.  
Kai jughey laag nihar. bhaie kaal das abichar. (1)

ਲਖਿ ਰੀਝ ਬਿਕ੍ਰਮਜੀਤ । ਅਤਿ ਗਰਬਵੰਤ ਅਜੀਤ ।

ਅਤਿ ਗਿਆਨ ਮਾਨ ਗੁਨੈਨ । ਸੁਭ ਕ੍ਰਾਂਤਿ ਸੁੰਦਰ ਨੈਨ । ੨ ।

lakh reejh bikramjeet. at garabvant ajeet.

at gyan maan gunan. sabh karant sunder nain. (2)

**Now the episode of Brahma's Incarnation as Rikhi Khat begins.**

**Tomar Chhand :**

In the next age Byas manifested the eighteen puranas, and his egoistic tendencies were increased, so that he would not consider anyone else equal to his stature (in knowledge). (1)

Then the god of death became indignant and took out his sword, which magnified the flame of fire, spreading it all over. So he cut Brahma in to six pieces, and considering him helpless, his life was spared. (2)

His light of life was not extinguished. Then he became the great Rishi (ascetic) author of six shastras, and he meditated on the knowledge of shastras, so he became known as the author of six shastras. (3)

He manifested the six shastras and that Byas appeared in the form of an Incarnation of Brahma. Thus the sixth incarnation (of Brahma) edited the six shastras (and finalized them). (4)

Here the chapter of Brahma's Sixth Incarnation along with six Rishis from Bachittar Natak Granth is completed. (6)

**Now the episode of Kalidas, Brahma's Incarnation commences.**

**Tomar Chhand :**

This Brahma was a treasure (source) of Vedas. He was a great scholar of the eighteen Shastras. Then contemplating on the events of Kalyug. Brahma became known in the form of Kalidas. (1)

On perceiving him Bikramjit was greatly elated, who was himself an egoistic (proud) and invincible king. He possessed great knowledge, being a source of virtues with a benign loveliness and beautiful eyes. (2)

ਰਘੁ ਕਾਬਿ ਕੀਨ ਸੁਧਾਰਿ । ਕਰਿ ਕਾਲਿ ਦਾਸ ਵਤਾਰ ।  
 ਕਹ ਲੋ ਬਖਾਨੋ ਤਉਨ । ਜੋ ਕਾਬਿ ਕੀਨੋ ਜਉਨ । ੩ ।  
 ragh kaab keen sudhar. kar kaal das vatar.  
 keh lou bakhano taun. so kaab keeno jawan. (3)

ਧਰਿ ਸਪਤ ਬ੍ਰਹਮ ਵਤਾਰ । ਤਬ ਭਇਓ ਤਾਸੁ ਉਧਾਰ ।  
 ਤਬ ਧਰਾ ਬ੍ਰਹਮ ਸਰੂਪ । ਮੁਖਚਾਰ ਰੂਪ ਅਨੂਪ । ੪ ।  
 dhar sapat braham vatar. tabbhiou taas udhar.  
 tab lou bakhano sarup. mukhchar roop anup. (4)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਸਪਤਮੋ ਅਵਤਾਰ ਬ੍ਰਹਮਾ ਕਾਲਿਦਾਸ ਸਮਾਪਤਮ । ੭ ।  
 it Sri Bachitar Natak granthai sapatamo avtar brahma kalidas samapatam. (7)

ਰੁਦ੍ਰ ਅਵਤਾਰ  
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ  
 ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ  
 ਅਬ ਰੁਦ੍ਰ ਅਵਤਾਰ ਕਥਨੰ  
 ਤੋਮਰ ਛੰਦ

ਅਬ ਕਹੋ ਤਉਨ ਸੁਧਾਰਿ । ਜੇ ਧਰੇ ਰੁਦ੍ਰ ਅਵਤਾਰ ।  
 ਅਤਿ ਜੋਗ ਸਾਧਨ ਕੀਨ । ਤਬ ਗਰਬ ਕੇ ਰਸਿ ਭੀਨ । ੧ ।

**Rudar avtar**  
**ik Onkar Satgur Prasad.**  
**Sri Bhagouti ji Sahaie.**  
**Ab Rudar avtar Kathanung.**  
**Tomar Chhand**

ab kaho taoun sudhar. je dharai rudar avtar.  
 at jog sadhan keen. tab garab ko ras bheen. (1)

ਸਰਿ ਆਪ ਜਾਨ ਨ ਅਉਰ । ਸਬ ਦੇਸ ਮੋ ਸਬ ਠੌਰ ।  
 ਤਬ ਕੋਪਿ ਕੈ ਇਮ ਕਾਲ । ਇਮ ਭਾਖਿ ਬੈਣ ਉਤਾਲ । ੨ ।  
 Sar aap jan na aour. Sab des mo sab thour.  
 tab kop ko im kaal. im bhakh bain utal. (2)

ਜੇ ਗਰਬ ਲੋਕ ਕਰੀਤ । ਤੇ ਜਾਨ ਰੂਪ ਪਰੀਤ ।  
 ਮੁਰ ਨਾਮ ਗਰਬ ਪ੍ਰਹਾਰ । ਸੁਨ ਲੇਹੁ ਰੁਦ੍ਰ ਬਿਚਾਰ । ੩ ।  
 je garab lok karant. te jaan koop parant.  
 mur naam garab parhar. Surr leho rudar bichar. (3)

He produced a great poetry of love, called Raghubans in a beautiful style. Brahma in the form of Kalidas had performed this feat. How far could I describe the great poetry of Kalidas ? (3)

Thus Brahma assumed seven forms as Incarnation of Brahma and after that only he attained salvation. Then he assumed the form of Brahma with four faceted figures, which was beyond description or praise. (4)

Here the chapter of the seventh Incarnation of Brahma in the form of Kalidas from the Bachittar Natak Granth is completed. (7)

**The Incarnation of Rudra :**

**Ik Onkar SatGur Prasad.**

**(By the Grace of the One Lord-supreme)**

**May The Lord Supreme (Bhagouti) be my support !**

**Now the Episode of Rudra's Incarnation begins**

**Tomar Chhand :**

Now I am going to describe the various incarnations of Rudra, after making it more refined. He had undergone great penance (in Yoga) as per yogic rules, and as such became very egoistic (proud). (1)

He did not consider anyone else on par with himself in various lands or countries. Then the Lord Almighty (prime soul), becoming furious with rage, made certain remarks about Rudra in great haste. (2)

The people who get involved in egoistic tendencies, finally get destroyed automatically (are thrown into the well on their own accord). "O Rudra ! Listen to me with rapt attention, as I am known to be a destroyer of pride (egoism). (3)

ਕੀਅ ਗਰਬ ਕੋ ਮੁਖ ਚਾਰ । ਕਛੁ ਚਿਤ ਮੋ ਅਬਿਚਾਰਿ ।  
ਜਬ ਧਰੇ ਤਿਨ ਤਨ ਸਾਤ । ਤਬ ਬਨੀ ਤਾ ਕੀ ਬਾਤ । ੪ ।  
kia garab ko mukh chhaar. kachh chit mein abichar.  
jab dharai tin tan saat. tab baan ta ki baat. (4)

ਤਿਮ ਜਨਮੁ ਧਰੁ ਤੈ ਜਾਇ । ਚਿਤ ਦੇ ਸੁਨੋ ਮੁਨਿ ਰਾਇ ।  
ਨਹੀ ਐਸ ਹੋਇ ਉਧਾਰ । ਸੁਨ ਲੇਹੁ ਰੁਦ੍ਰ ਬਿਚਾਰ । ੫ ।  
tim janam dhar tai jaie. chit dei sunno munn raie.  
nahi ais hoiai udhar. sunn leho rudar bichar. (5)

ਸੁਨਿ ਸ੍ਰਵਨ ਏ ਸਿਵ ਬੈਨ । ਹਠ ਛਾਡਿ ਸੁੰਦਰ ਨੈਨ ।  
ਤਿਹ ਜਾਨਿ ਗਰਬ ਪ੍ਰਹਾਰ । ਛਿਤਿ ਲੀਨ ਆਨਿ ਵਤਾਰ । ੬ ।  
sunn sarvan ei siv bain. hath chhad sunder nain.  
the jaan garab parhar. chhit leen aan vatar. (6)

#### ਪਾਧਰੀ ਛੰਦ

ਜਿਮ ਕਥੇ ਸਰਬ ਰਾਜਾਨ ਰਾਜ । ਤਿਮ ਕਹੇ ਰਿਖਿਨ ਸਬ ਹੀ ਸਮਾਜ ।  
ਜਿਹ ਜਿਹ ਪ੍ਰਕਾਰ ਤਿਹ ਕਰਮ ਕੀਨ । ਜਿਹ ਭਾਤਿ ਜੋਮਿ ਦਿਜ ਬਰਨ ਲੀਨ । ੭ ।

#### Padhri Chhand

jim kathai sarab rajann raj.  
tim kehai rikhin sab hi samaj.  
jeh jeh parkar the karan keen.  
jeh bhant jein dij baran leen. (7)

ਜੇ ਜੇ ਚਰਿਤ੍ਰ ਕਿਨੇ ਪ੍ਰਕਾਸ । ਤੇ ਤੇ ਚਰਿਤ੍ਰ ਭਾਖੇ ਸੁ ਬਾਸ ।  
ਰਿਖਿ ਪੁਤ੍ਰ ਏਸ ਭਏ ਰੁਦ੍ਰ ਦੇਵ । ਮੋਨੀ ਮਹਾਨ ਮਾਨੀ ਅਭੇਵ । ੮ ।  
je je charitar kinai parkas. te te charitar bhakho so bass.  
rikhi putar des bhaie rudar dev. moni mahan mani abhev. (8)

ਪੁਨਿ ਭਏ ਅਤ੍ਰਿ ਰਿਖਿ ਮੁਨਿ ਮਹਾਨ । ਦਸ ਚਾਰ ਚਾਰ ਬਿਦਿਆ ਨਿਧਾਨ ।  
ਲਿਨੇ ਸੁ ਜੋਗ ਤਜਿ ਰਾਜ ਆਨਿ । ਸੇਵਿਆ ਰੁਦ੍ਰ ਸੰਪਤਿ ਨਿਧਾਨ । ੯ ।  
punn bhaie atar rikhi munn mahan. das char chhaar bidia nidhan.  
linai so jog taj raj aan. sevia rudar sampat nidhan. (9)

ਕਿਨੇ ਸੁ ਯੋਗ ਬਹੁ ਦਿਨ ਪ੍ਰਮਾਨ । ਰੀਝਿਓ ਰੁਦ੍ਰ ਤਾ ਪਰ ਨਿਦਾਨ ।  
ਬਰੁ ਮਾਂਗ ਪੁਤ੍ਰ ਜੋ ਰੁਚੈ ਤੋਹਿ । ਬਰੁ ਦਾਨੁ ਤਉਨ ਮੈ ਦੇਓ ਤੋਹਿ । ੧੦ ।  
kinai so yog boh din parman. reejhiou rudar ta par nidan.  
bar mang puttari jo ruchai tohai. bar daan taun mein deou tohai. (10)



Brahma had been guilty of egoistic tendencies and had thought to himself of some uncalled for contemplations. But when he assumed the form of a saint, then he managed to attain whatever he desired. (4)

“O Muni Raj ! (O holy ascetic !) Listen to me with full concentration, and you also be born in the same fashion. O Rudra ! Listen to this fact carefully, as there is no other mode of attaining salvation. (5)

Shiva listened (with his ears) carefully to these words and that beautiful eyed person gave up his obstinacy. Considering The Lord Almighty as the destroyer of pride (egoism), Rudra was born on this Earth. (6)

#### **Padhri Chhand :**

Just as I have described before, the details of the kingdoms of various Rajas, now I am going to detail the episodes of various Rishis (holy ascetics) and their social structure, along with their detailed functions and how they attained the Brahmanical character. (7)

I am going to describe in a beautiful manner the various characteristics of their doings and designs. Thus Rudra (god) appeared as a son of a Rishi (ascetic) who was a great ascetic, observing silence with pleasing form and indiscriminate behaviour. (8)

Then there was another great Rishi Atri (ascetic) who was a great scholar (treasure) of eighteen sciences. He had accepted the yogic life having discarded his kingdom and served Rudra, the source (treasure) of intangible assets. (9)

He observed yogic principles and style of life for a long time so that finally Rudra was pleased with him. (Then Rudra said), “ O my son ! You ask for any benediction which you like most, and I will bestow on you the same type of blessing.” (10)

ਕਰਿ ਜੋਰਿ ਅਤਿਰ ਤਬ ਭਯੋ ਠਾਢ । ਓਠਿ ਭਾਗ ਆਨ ਅਨੁਰਾਗ ਬਾਢ ।  
ਗਦ ਗਦ ਸੁ ਬੈਣ ਭਭਕੰਤ ਨੈਣ । ਰੋਮਾਨ ਹਰਖ ਉਚਰੇ ਸੁ ਬੈਣ । ੧੧ ।  
kar jor atar tab bhiou thadh. uth bhaag aan anurag badh.  
gad gad so bain bhabhkant nain. romann karkh uchrai so bain. (11)

ਜੋ ਦੇਤ ਰੁਦ੍ਰ ਬਰੁ ਰੀਝ ਮੋਹਿ । ਗ੍ਰਿਹ ਹੋਇ ਪੁਤ੍ਰ ਸਮ ਤੁਲਿ ਤੋਹਿ ।  
ਕਹਿ ਕੈ ਤਬਾਸਤੁ ਭਏ ਅੰਤੁ ਧਿਆਨ । ਗ੍ਰਿਹ ਗਯੋ ਅਤ੍ਰਿ ਮੁਨਿ ਮਨਿ ਮਹਾਨ । ੧੨ ।  
jo dait rudar bar reejh mohai. greh hoiai putar sum tul tohai.  
keh kai tabasat bhaie antar dhian. greh geyo atar mun man mahan. (12)

ਗ੍ਰਿਹਿ ਬਰੀ ਆਨਿ ਅਨਸੂਆ ਨਾਰਿ । ਜਨੁ ਪਠਿਓ ਤਤੁ ਨਿਜ ਸਿਵ ਨਿਕਾਰਿ ।  
ਬ੍ਰਹਮਾ ਰੁ ਬਿਸਨ ਨਿਜ ਤੇਜ ਕਾਢਿ । ਆਏ ਸੁ ਮਧਿ ਅਨਿਸੂਆ ਛਾਡਿ । ੧੩ ।  
agreh bari aan ansua naar. jan pathiou tat nij Siv nikar.  
brahma ru bisan nij tej kadh. aie so madh anisua chhad. (13)

ਭਈ ਕਰਤ ਜੋਗ ਬਹੁ ਦਿਨ ਪ੍ਰਮਾਨ । ਅਨਸੂਆ ਨਾਮ ਗੁਨ ਗਨ ਮਹਾਨ ।  
ਅਤਿ ਤੇਜਵੰਤ ਸੋਭਾ ਸੁਰੰਗ । ਜਨੁ ਧਰਾ ਰੂਪ ਦੂਸਰ ਅਨੰਗ । ੧੪ ।  
bhaiee karat jog boh din parman. ansua naam gunn gan mahan.  
ati tejvant sobha surang. jan dhara roop duser anang. (14)

ਸੋਭਾ ਅਪਾਰ ਸੁੰਦਰ ਅਨੰਤ । ਸਉਹਾਗ ਭਾਗ ਬਹੁ ਬਿਧਿ ਲਸੰਤ ।  
ਜਿਹ ਨਿਰਖਿ ਰੂਪ ਸੋਹਹਿ ਲੁਭਾਇ । ਆਭਾ ਅਪਾਰ ਬਰਨੀ ਨ ਜਾਇ । ੧੫ ।  
sobha apar sunder anant. souhag bhag boh bidh lasant.  
jeh nirakh roop soreh lubhaie. abha apar barni na jaie. (15)

ਨਿਸ ਨਾਥ ਦੇਖਿ ਆਨਨ ਰਿਸਾਨ । ਜਲਿ ਜਾਇ ਨੈਨ ਲਹਿ ਰੋਸ ਮਾਨ ।  
ਤਮ ਨਿਰਖਿ ਕੇਸ ਕੀਅ ਨੀਚ ਡੀਠ । ਛਪਿ ਰਹਾ ਜਾਨੁ ਗਿਰ ਹੋਮ ਪੀਠ । ੧੬ ।  
nis nath dekh anan risan. jal jaie nain leh ros maan.  
tam nirakh kes kia neech deeth. chhap raha jaan gir home peeth. (16)

ਕੰਠਹਿ ਕਪੋਤਿ ਲਖਿ ਕੋਪ ਕੀਨ । ਨਾਸਾ ਨਿਹਾਰਿ ਬਨਿ ਕੀਰ ਲੀਨ ।  
ਰੋਮਾਵਲਿ ਹੋਰਿ ਜਮੁਨਾ ਰਿਸਾਨ । ਲਜਾ ਮੰਗਤ ਸਾਗਰ ਡੁਬਾਨ । ੧੭ ।  
kanthekh kapot lakh kop keen. nasa nihar ban kar leen.  
romaval hore jamuna risan. laja marant sagar duban. (17)

ਬਾਹੁ ਬਿਲੋਕਿ ਲਾਜੈ ਮ੍ਰਿਨਾਲ । ਖਿਸਿਯਾਨ ਹੀਸ ਅਵਿਲੋਕਿ ਚਾਲ ।  
ਜੰਘਾ ਬਿਲੋਕਿ ਕਦਲੀ ਲਾਜਨ । ਨਿਸ ਰਾਟ ਅਪ ਘਟਿ ਰੂਪ ਮਾਨ । ੧੮ ।  
bahu bilok lajai mirnal. khisiyan hanas avilok chaal.  
jangha bilok kadli lajan. nis raat aap ghat roop maan. (18)

When the Muni Atri stood up with folded hands, he gained a great fortune and his love became more intense. He was blessed with a very sweet tongue and his eyes were filled with water. So he spoke in a very cordial (elegant) manner, being full of exuberance and pleasantness. (11)

"O Rudra ! If you are really pleased with me and are blessing me with your benediction, then may I beget a son who should be a kin to you in all respect !" Rudra said, "It will be so, as you desire, " and then Rudra went into a trance. Then Atri Muni, with a great pensive (intelligent) mind also went back to his place. (12)

On coming back, he got married to a woman named Ansua. It appeared as if Shiva had given to Ansua his own true self in the form of her charming personality ; while Brahma and Vishnu (gods) had also bestowed on Ansua their own splendour in her (body) beauty. (13)

For many years (days) Ansua was busy in doing yoga, in fact the woman called ansua was a collection of all the virtues. She possessed a charming and effulgent form with a glamorous personality. It seemed that the god of love (Kamdev) had assumed a second Form (in her body). (14)

Her beauty and charm was renowned all over and her wedded life was also a shining example of perfection. On perceiving her beauty, persons with all the (sixteen) worldly qualities were getting enamoured with her. Her glory was beyond description. (15)

On seeing her charm, even the moon was feeling (jealous) peevish and agitated. Her eyes were so beautiful that the lotus would get (burnt) annoyed on seeing them. Her hair would put total (blinding) darkness even to shame and Sumer Mountain was trying to hide on seeing the beauty of her back (would feel belittled). (16)

On seeing (the beauty of) her neck, the pigeon was feeling agitated and on seeing her nose, the parrot would also run away to the forest (feeling ashamed) and on seeing her charming beauty, the river Jamuna felt ashamed and furious, thus drowning herself in the expanse of the ocean (got mingled with the ocean). (17)

On seeing her (beautiful) arms, the lotus stems were feeling belittled (ashamed) and seeing her gait the swan was feeling (agitated) jealous, and the banana was jealous of her beautiful legs and the moon felt its beauty only second to that of Ansua's. (18)

ਇਹ ਭਾਤਿ ਤਾਸੁ ਬਰਣੇ ਸੀਗਾਰ । ਕੋ ਸਕੈ ਕਬਿ ਮਹਿਮਾ ਉਚਾਰ ।  
 ਐਸੀ ਸਰੂਪ ਅਵਿਲੋਕ ਅਤ੍ਰਿ । ਜਨੁ ਲੀਨ ਰੂਪ ਕੋ ਛੀਨ ਛਤ੍ਰ । ੧੯ ।  
 eh bhant taas barno singar. ko sakai kab mehma uchar.  
 aisi saroop avilok atari. jan leen roop ko chhen chhatar. (19)

ਕੀਨੀ ਪ੍ਰਤਗਿ ਤਿਹ ਸਮੇ ਨਾਰਿ । ਬਯਾਹੈ ਨ ਭਗਿ ਭੋਗੈ ਭਤਾਰ ।  
 ਮੈ ਬਰੋ ਤਾਸੁ ਰੁਚਿ ਮਾਨਿ ਚਿਤ । ਜੋ ਸਹੈ ਕਸਟ ਐਸੇ ਪਵਿਤ੍ਰ । ੨੦ ।  
 keeni partag the samai naar. bayahai na bhog bhogai bhatar.  
 main barou taas ruch maan chit. jo sehai kasat aisai paist. (20)

ਰਿਖਿ ਮਾਨਿ ਬੈਨ ਤਬ ਬਰਯੋ ਵਾਹਿ । ਜਨੁ ਲੀਨ ਲੂਟ ਸੀਗਾਰ ਤਾਹਿ ।  
 ਲੈ ਗਯੋ ਧਾਮਿ ਕਰਿ ਨਾਰਿ ਤਉਨ । ਪਿਤ ਦਤ ਦੇਵ ਮੁਨਿ ਅਤ੍ਰਿ ਜਉਨ । ੨੧ ।  
 rikh maan bain tab baryo vahai. jan leen lut sigar tahai.  
 lai geyo dham kar naar taun. pit dutt dev mun atar jaun. (21)

**ਅਬ ਰੁਦ੍ਰ ਵਤਾਰ ਦਤ ਕਥਨੰ  
 ਤੋਮਰ ਛੰਦ**

ਬਹੁ ਬਰਖ ਬੀਤ ਕਿਨੋ ਬਿਛਾਹਿ । ਇਕ ਭਯੋ ਆਨਿ ਅਉਰੁ ਉਛਾਹਿ ।  
 ਤਿਹ ਗਏ ਥਾਮਿ ਬ੍ਰਹਮਾਦਿ ਆਇ । ਕਿਨੀ ਸੁ ਸੇਵ ਤ੍ਰੀਯ ਬਹੁ ਪ੍ਰਸਾਦਿ । ੨੨ ।

**Ab Rudar vatar dutt kathanung.**

**Tomar Chhand**

beh barakh beet kino bivahai. ik bhiou aan aouran uchhahe.  
 the gaie dham brehmad aad.a kini so save trieya boh prasad. (22)

ਬਹੁ ਧੂਪ ਦੀਪ ਅਰੁ ਅਰਘ ਦਾਨ । ਪਾਦਰਘਿ ਆਇ ਕਿਨੋ ਸੁਜਾਨ ।  
 ਅਵਿਲੋਕਿ ਭਗਤਿ ਤਿਹ ਚਤੁਰ ਬਾਕ । ਇੰਦ੍ਰਾਦਿ ਬਿਸਨੁ ਬੈਠੇ ਪਿਨਾਕ । ੨੩ ।  
 boh dhoop deep ar aragh daan. padaragh aad kinai sujan.  
 avilok bhagat the chatur baak. Inderad bisan baithai pinak. (23)

ਅਵਿਲੋਕਿ ਭਗਤਿ ਭਏ ਰਿਖ ਪ੍ਰਸੰਨ । ਜੋ ਤਿਹੁ ਮਥਿ ਲੋਕਾਨਿ ਧਨਿ ।  
 ਕਿਨੋ ਸੁ ਐਸ ਬ੍ਰਹਮਾ ਉਚਾਰ । ਤੈ ਪੁਤ੍ਰਵੰਤ ਹੁਜੋ ਕੁਮਾਰਿ । ੨੪ ।  
 avilok bhagat bhaie rikh parsan. jo the madh lokaan dhan.  
 kino so ais brahma uchar. tai putarvant hujo kumar. (24)

ਕੀਅ ਐਸ ਬ੍ਰਹਮਾ ਉਚਾਰ । ਤੈ ਪੁਤ੍ਰ ਪਾਵਸ ਬਾਰ ।  
 ਤਬਿ ਨਾਰਿ ਏ ਸੁਨ ਬੈਨ । ਬਹੁ ਆਸੁ ਡਾਰਤ ਨੈਨ । ੨੫ ।  
 kia ais brahma uchar. tai putar pavas bar.  
 tab naar ei sunn bain. boh aas darat nain. (25)

Her beautiful embellishments have been thus detailed and no poet could ever attempt to describe her charming beauty. The Muni Atri once saw such a beautiful woman, which had even surpassed any royal beauty (or beauty of a princess). (19)

The woman also resolved in her mind at that moment that she would get married to a person with full affection who would not enjoy sensuous pleasure with her and who could bear (tolerate) this holy (pure) sufferings (who would not have any sexual relationship with her). (20)

The Rishi Atri got married to her accepting her condition (of abstinence). It seemed he had controlled (snatched) all her beautiful embellishments. He took her home after accepting her as his spouse (after marrying), and Atri Muni became the father of Dutt later. (21)

**Now the episode of Dutt, an Incarnation of Rudra, begins**

**Tomar Chhand :**

Many years had passed after their marriage, when a great social gathering (function) was organized at their place and the great gods like Brahma came there. The woman Ansua served them with great regard and affection. (22)

The wise women served them with many offerings and great illumination of lamps and incense along with jubilation and seeing her charming and sweet words and service, the gods Shiva, Vishnu and Indra were feeling elated (pleased) while sitting together. (23)

Even (her spouse) The Rishi was greatly satisfied and pleased with her service and devotional behaviour who was known and renowned in the three worlds (regions). On that occasion, Brahma got pleased and blessed her like this. "O beautiful woman ! May you beget a son." (24)

Brahma said like this, " O woman ! You will beget a son. "On hearing these words, tears came to her eyes, dripping profusely. (25)

ਤਬ ਬਾਲ ਬਿਕਲ ਸਰੀਰ । ਜਲ ਸ੍ਵਤ ਨੈਨ ਅਧੀਰ ।  
 ਰੋਮ"ਚਿ ਗਦ ਗਦ ਬੈਨ । ਦਿਨ ਤੇ ਭਈ ਜਨੁ ਰੈਨ । ੨੬ ।  
 tab baal bikal sarir. jal sarvat nain adheer.  
 romanch gud gud bain. din te bhaiee jan raen. (26)

ਰੋਮ"ਚਿ ਬਿਕਲ ਸਰੀਰ । ਤਨ ਕੋਪ ਮਾਨ ਅਧੀਰ ।  
 ਫਰਕੰਤ ਉਸਟਰੁ ਨੈਨ । ਬਿਨੁ ਬੁਧ ਬੋਲਤ ਬੈਨ । ੨੭  
 romanch bikal Sarir. tan kope maan adheer.  
 pharkant Ustar nain. bin budh bolat bain. (27)

#### ਮੋਹਣ ਛੰਦ

ਸੁਨਿ ਐਸ ਬੈਨ । ਮ੍ਰਿਗੀਏਸ ਨੈਨ । ਅਤਿ ਰੂਪ ਧਾਮ । ਸੁੰਦਰ ਸੁ ਬਾਮ । ੨੮ ।  
**Mohan Chhand**  
 Sun ais bain. mrigiaais nain. at roop dham. Sunder so bam. (28)

ਚਲ ਚਲ ਚਿਤ । ਪਰਮੰ ਪਵਿਤ । ਅਤਿ ਕੋਪ ਵੰਤ । ਮੁਨਿ ਤ੍ਰਿਅ ਬਿਅੰਤ । ੨੯ ।  
 chal chaal chit. parmang pavit. at kop vant. mun tria beant. (29)

ਉਪਟੰਤ ਕੇਸ । ਮੁਨਿ ਤ੍ਰਿਅ ਸੁਦੇਸ । ਅਤਿ ਕੋਪ ਅੰਗਿ । ਸੁੰਦਰ ਸੁਰੰਗ । ੩੦ ।  
 Uptant kes. man tria sudes. at kop ang. sunder surang. (30)

ਤੋਰੰਤ ਹਾਰ । ਉਪਟੰਤ ਬਾਰ । ਡਾਰੰਤ ਧੂਰਿ । ਰੋਖੰਤ ਪੂਰ । ੩੧ ।  
 torant haar. Uptant bar. darant dhoor. rokhant pur. (31)

#### ਤੋਮਰ ਛੰਦ

ਲਖਿ ਕੋਪ ਭੀ ਮੁਨਿ ਨਾਰਿ । ਉਠਿ ਭਾਜ ਬ੍ਰਾਹਮ ਉਦਾਰ ।  
 ਸਿਵ ਸੰਗਿ ਲੈ ਰਿਖ ਸਰਬ । ਭਯਮਾਨ ਹੈ ਤਜਿ ਗਰਬ । ੩੨ ।  
**Tomar Chhand**  
 Lakh kope bhi mun naar. Uth bhaj braham udar.  
 Sir sung lai rikh sarab. bheyman havai taj garab. (32)

ਤਬ ਕੋਪ ਕੈ ਮੁਨਿ ਨਾਰਿ । ਸਿਰ ਕੇਸ ਜਟਾ ਉਪਾਰਿ ।  
 ਕਰਿ ਸੋ ਜਥੈ ਕਰ ਮਾਰ । ਤਬ ਲੀਨ ਦਤ ਅਵਤਾਰ । ੩੩ ।  
 tab kope kai mun haar. Sir kes jata Upar.  
 kur sou jabai kar mar. tab leen dutt avtar. (33)

ਕਰ ਬਾਮ ਮਾਤ੍ਰ ਸਮਾਨ । ਕਰੁ ਦਛਨਤ੍ਰਿ ਪ੍ਰਮਾਨ ।  
 ਕੀਆ ਪਾਨ ਭੋਗ ਬਿਚਾਰ । ਤਬ ਭਏ ਦਤ ਕੁਮਾਰ । ੩੪ ।  
 kar baam matar saman. kar dachhnatar parman.  
 kia paan bhog bichar. tab bhaie dut kumar. (34)



Then the body of the woman (Ansua) became confounded (impatient) and she became furious with rage. Tears were flowing from her eyes, and she became almost pale. Due to her extreme disturbed mind her speech became indignant, in fact for her, during the day itself, it appeared like nightfall. (26)

Her body became confounded and impatient. Being helpless, she became furious with rage. Her eyes and lips were fluttering and were talking without any sense (meaningless). (27)

#### **Mohan Chhand :**

On hearing such words, the woman with deer like eyes and most beautiful woman. (28)

Her pure heart became restless and Muni Attri's spouse became furious with rage. (29)

She started pulling out her hair, as the beautiful spouse of Atri Muni became violent with rage. She was looking beautiful. (30)

She was plucking her necklace and pulling out her hair (of head) and throwing dust in the hair, as she was getting furious. (31)

#### **Tomar Chhand :**

On seeing the ferocity of the Muni's spouse, the benevolent Brahma rushed away from there ; Shiva taking all other Rishis with him, forgetting his own ego, became frightened. (32)

Then getting furious with rage, the Muni's wife plucked out the tuft of hair from her head. When she struck her hand on the other hand, then Dutt was born. (33)

His left hand was like the mother, and the right hand resembled that of his father Atri) when the lady had rubbed her hands (one on the other) then due to his mingling of hands, the son Dutt was born to her. (34)

ਅਨਭੂਤ ਉਤਮ ਗਾਤ । ਉਚਰੰਤ ਸਿੰਮ੍ਰਿਤ ਸਾਤ ।  
 ਮੁਖਿ ਬੇਦ ਚਾਰ ਰਤੰਤ । ਉਪਜੇ ਸੁ ਦਤ ਮਹੰਤ । ੩੫ ।  
 anbhoot utam gaat. Uchrant simrat saat.  
 mukh beid char rarrant. Upjo so dut mahant. (35)

ਸਿਵ ਸਿਮਰਿ ਪੂਰਬਲ ਸ੍ਰਾਪ । ਬਪੁ ਦਤ ਕੋ ਧਰਿ ਆਪ ।  
 ਉਪਜਿਓ ਨਿਸ੍ਰਾ ਧਾਮਿ । ਅਵਤਾਰ ਪ੍ਰਿਥਮ ਸੁ ਤਾਸ । ੩੬ ।  
 Siv Simar purbal sarap. bap dut ko dhar aap.  
 Upjiou nisua dhaam. avtar pritham so taam. (36)

#### ਪਾਧਰੀ ਛੰਦ

ਉਪਜਿਓ ਸੁ ਦਤ ਮੋਨੀ ਮਹਾਨ । ਦਸ ਚਾਰ ਚਾਰ ਬਿਦਿਆ ਨਿਧਾਨ ।  
 ਸਾਸਤ੍ਰੰਗਿ ਸੁਧ ਸੁੰਦਰ ਸਰੂਪ । ਅਵਧੂਤ ਰੂਪ ਗਣ ਸਰਬ ਭੂਪ । ੩੭ ।

#### Padhri Chhand

upjiou so dut moni mahan. das char chaar bidia nidhan.  
 sastarag sudh sunder saroop. avdhoot rup gunn sarab bhup. (37)

ਸੰਨਿਆਸ ਜੋਗ ਕਿਨੋ ਪ੍ਰਕਾਸ । ਪਾਵਨ ਪਵਿਤ ਸਰਬਤ੍ਰ ਦਾਸ ।  
 ਜਨ ਧਰਿਓ ਅਨਿ ਬਪੁ ਸਰਬ ਜੋਗ । ਤਜਿ ਰਾਜ ਸਾਜ ਅਰੁ ਤਿਆਗ ਭੋਗ । ੩੮ ।  
 Saniyas jog kino parkas. pavan pavit sarbatar das.  
 jan dhariou aan bap sarab jog. taj raj saaj ar tiag bhog. (38)

ਆਛਿਜ ਰੂਪ ਮਹਿਮਾ ਮਹਾਨ । ਦਸ ਚਾਰਵੰਤ ਸੋਭਾ ਸੋਭਾ ਨਿਧਾਨ ।  
 ਰਵਿ ਅਨਿਲ ਤੇਜ ਜਲ ਸੋ ਸੁਭਾਵ । ਉਪਜਿਆ ਜਗਤ ਸੰਨਿਆਸ ਰਾਵ । ੩੯ ।  
 achij roop mehma mahan. das charvant sobha nidhan.  
 ravi anil tej jal so subhav. Upjia jagat saniyas raav. (39)

ਸੰਨਿਆਸ ਰਾਜ ਭਏ ਦਤ ਚੇਵ । ਰੁਦ੍ਰਾਵਤਾਰ ਸੁੰਦਰ ਅਜੇਵ ।  
 ਪਾਵਕ ਸਮਾਨ ਭਯੋ ਤੇਜ ਜਾਸੁ । ਬਸੁਧਾ ਸਮਾਨ ਧੀਰਜ ਸੁ ਤਾਸੁ । ੪੦ ।  
 Saniyas raj bhaie dut dev. rudravtar Sunder ajev.  
 pavak saman bhiou tej jaas. basudha saman dheeraj so taas. (40)

ਪਰਮ ਪਵਿਤ੍ਰ ਭਏ ਦੇਵ ਦਤ । ਆਛਿਜ ਤੇਜ ਅਰੁ ਬਿਮਲ ਮਤਿ ।  
 ਸੋਵਰਣ ਦੇਖਿ ਲਾਜੰਤ ਅੰਗ । ਸਭਿੰਤ ਸੀਸ ਗੰਗਾ ਤਰੰਗ । ੪੧ ।  
 parmung pavitar bhaie dev dutt. achhij tej or bimal mat.  
 sovaran dekh lajant ang. subhant sees ganga tarung. (41)

ਆਜਾਨ ਬਹੁ ਅਲਿਪਤ ਰੂਪ । ਆਦਗ ਜੋਗ ਸੁੰਦਰ ਸਰੂਪ ।  
 ਬਿਭੂਤ ਅੰਗ ਉਜਲ ਸੁ ਬਾਸ । ਸੰਨਿਆਸ ਜੋਗ ਕਿਨੋ ਪ੍ਰਕਾਸ । ੪੨ ।  
 ajan bah alipat roop. adag jog Sunder sarup.  
 bibhoot ang ujal so baar. Saniyas jog bino prakas. (42)



The mighty Dutt, with a strong body, could recite the seven smritis (Hindu literature) and with his tongue he could recite the four Vedas. Thus the great son, Dutt was born. (35)

Shiva was then reminded of his previous curse, and he himself assumed the form (body) of Dutt and was born to Ansua. Thus this was his first incarnation (birth). (36)

### **Padhri Chhand :**

Thus the great Muni (ascetic) Dutt was born, who was a treasure of the eighteen sciences. He possessed the knowledge of shastras and had a charming personality. He was a great ascetic and a leader (king) of all the groups. (37)

He manifested the cults of mendicants (recluses) and yogis,. He possessed an honest, pure and humble personality. It seemed as if all the yogic qualities had taken the human form. He had renounced all the worldly pleasure including princely habits or wealth. (38)

He had an indestructible form, and was greatly renowned being praiseworthy, having knowledge of fourteen sciences and was a treasure of splendor and glory. He possessed all the qualities of the sun, air fire with the nature of water. He was born as a recluse king in the world. (39)

Dutt was born as a form of recluse king being an Incarnation of the invincible Rudra. His might was akin to that of fire, and his patience was comparable to that of the Earth. (40)

The Dutt god was infinitely pure, and his magnificence was indivisible and his wisdom was transparent. The god was even jealous of his body (beauty) and on his head there was a tuft of hair like the waters of Ganga (waves of Ganga waters), on his head. (41)

His arms were long enough touching his knees, and his (beauty) personality was detached (neutral). He possessed a mighty character, with a charming personality. A fresh fragrance was spreading (coming) from the majesty of his limbs (ash rubbed on the body) and he manifested the cult of asceticism (ascetic yoga). (42)

ਅਵਿਲੋਕਿ ਅੰਗ ਮਹਿਮਾ ਅਪਾਰ । ਸੰਨਿਆਸ ਰਾਜ ਉਪਜਾ ਉਦਾਰ ।  
 ਅਨਭੂਤ ਗਾਤ ਆਭਾ ਅਨੰਤ । ਮੋਨੀ ਮਹਾਨ ਸੋਭਾ ਲਸੰਤ । ੪੩ ।  
 avilok ang mehmma apar. Saniyas raj upja udar.  
 anbhoot gat abha anant. moni mahan sabha lasant. (43)

ਆਭਾ ਅਪਾਰ ਮਹਿਮਾ ਅਨੰਤ । ਸੰਨਯਾਸ ਰਾਜ ਕਿਨੋ ਬਿਅੰਤ ।  
 ਕਾਪਿਆ ਅਪਟੁ ਤਿਹ ਉਦੇ ਹੋਤ । ਤਤ ਛਿਨ ਅਕਪਟ ਕਿਨੋ ਉਦੋਤ । ੪੪ ।  
 abha apar mehmma anant. Saniyas raj kino beant.  
 kampia kapat the udo hoat. tat chin akpat kinou udot. (44)

ਮਹਿਮਾ ਅਛਿਜ ਅਨਭੂਤ ਗਾਤ । ਅਵਿਲੋਕਿ ਪੁਤ੍ਰ ਚਕਿ ਰਹੀ ਮਾਤ ।  
 ਦੇਸਨ ਬਿਦੇਸ ਚਕਿ ਰਹੀ ਸਰਬ । ਸੁਨਿ ਸਰਬ ਰਿਖਿਨ ਤਜਿ ਦੀਨ ਗਰਬ । ੪੫ ।  
 mehmma achhij anbhut gaat. avilok putar chak rehi maat.  
 desan bides chak rehi sarab. sunn sarab rikhin taj deen garab. (45)

ਸਰਬਤ੍ਰ ਪਯਾਲ ਸਰਬਤ੍ਰ ਅਕਾਸ । ਚਲ ਚਲ ਚਿਤ੍ਰ ਸੁੰਦਰ ਸੁ ਬਾਸ ।  
 ਕੰਪਾਇਮਾਨ ਹਰਖੰਤ ਰੋਮ । ਆਨੰਦਮਾਨ ਸਭ ਭਈ ਭੋਮ । ੪੬ ।  
 Sarbatar pariyal sarbatar akas. chal chal chit sunder so bass.  
 campaiman harkhant rome. anandman sabh bhaiee bhom. (46)

ਥਰਹਰਤ ਭੂਮਿ ਆਕਾਸ ਸਰਬ । ਜਹ ਤਹ ਰਿਖੀਨ ਤਜਿ ਦੀਨ ਗਰਬ ।  
 ਬਾਜੇ ਬਜੰਤ੍ਰ ਅਨੇਕ ਗੈਨ । ਦਸ ਦਿਉਸ ਪਾਇ ਦਿਖੀ ਨ ਰੈਣ । ੪੭ ।  
 tharharat bhoom akas sarab. jeh the rikheen taj deen garab.  
 bajai bajantar anak gain. das deuos paie dikhi na raen. (47)

ਜਹ ਤਹ ਬਜੰਤ੍ਰ ਬਾਜੇ ਅਨੇਕ । ਪ੍ਰਗਟਿਆ ਜਾਣੁ ਬਪੁ ਧਰਿ ਬਿਬੇਕ ।  
 ਸੋਭਾ ਅਪਾਰ ਬਰਨੀ ਨ ਜਾਇ । ਉਪਜਿਆ ਆਨ ਸੰਨਯਾਸ ਰਾਇ । ੪੮ ।  
 jeh the bajantar bajai anak. pragatia jann bap dhar bibek.  
 Sobha apar barni na jaie. upjia aan saniyas raie. (48)

ਜਨਮੰਤ ਲਾਗਿ ਉਠ ਜੋਗ ਕਰਮ । ਹਤਿ ਕੀਓ ਪਾਪ ਪਰਚੁਰਿਓ ਧਰਮ ।  
 ਰਾਜਧਿਰਾਜ ਬਡ ਲਾਗ ਚਰਨ । ਸੰਨਿਆਸ ਜੋਗ ਉਠਿ ਲਾਗ ਕਰਨ । ੪੯ ।  
 janmant laag uth jog karam. hat kiou paap parchariou dharam.  
 rajadhiraj bad laag charan. Saniyas jog uth laag kara. (49)

ਅਤਿਭੂਤਿ ਅਨੂਪ ਲਖਿ ਦਤ ਰਾਇ । ਉਠਿ ਲਗੇ ਪਾਇ ਨ੍ਰਿਪ ਸਰਬ ਆਇ ।  
 ਅਵਿਲੋਕਿ ਦਤ ਮਹਿਮਾ ਮਹਾਨ । ਦਸ ਚਾਰ ਚਾਰ ਬਿਦਿਆ ਨਿਧਾਨ । ੫੦ ।  
 atbhoot anup lakh dut raie. uthi lagai paie nrip sarab aie.  
 avilok dut mehmma mahan. das char char bidia nidhan. (50)

His limbs were infinitely glorious (praiseworthy), and this is how the ascetic cult was created. His body was marvelous with a (special) grand glamour. He was a great ascetic with a radiant glamour. (43)

He possessed a great luster (brightness) with indescribable dignity (praise), and was a mighty ascetic. With his (birth) appearance on Earth, malice (hypocrisy) started crumbling and he disclosed deceit-less (fraud less) atmosphere (surroundings). (44)

His praise was undisputed and his body (personality) was marvelous (magnificent). Perceiving such a son, the mother was wonder struck (bewildered) ; people all over the land (interior and foreign lands) were left wondering. The pride (egoism) of all the Rishis was (abandoned) thrown aside on hearing his arrival (birth). (45)

All the inhabitants of the whole land, including Netherlands and skies (beautiful palaces) became perturbed in their hearts on hearing about his arrival (birth) and their bodies were trembling (with fear and wonder). Their hair stood apart (on hearing) due to their mirthfulness. (pleasant surprise). The whole land was amused and delighted (on his birth). (46)

The whole Earth and the sky were trembling and everywhere the Rishis (ascetics) had given up their egoism (pride), and the sky was resounding with the music of various types (various musical instruments were being played). For ten days there was no nightfall to be seen. (47)

Everywhere different types of music were being heard rationalism (discretion) had taken birth in human form. His glory was indescribable and this is how asceticism was born (was introduced on Earth). (48)

From his very birth he took to ascetic practices (yogic principles). He propagated religious practices destroying sins (of all types) and great many Rajas became his followers, and had started practicing asceticism. (49)

The Raja Dutt appeared beautiful and wonderful in his form and various other kings became his stooges (fell at his feet). They all look up to Raja Dutt (as guide) who was proficient in the eighteen sciences. (50)

ਸੋਭੰਤ ਸੀਸ ਜਤ ਕੀ ਜਟਾਨ । ਨਖ ਨੇਮ ਕੇ ਸੁ ਬਦਏ ਮਹਾਨ ।  
 ਬਿਭ੍ਰਮ ਬਿਭੂਤ ਉਜਲ ਸੋ ਸੋਹ । ਦਿਜ ਚਰਜ ਤੁਲਿ ਮ੍ਰਿਗ ਚਰਮ ਅਰੋਹ । ੫੧ ।  
 Sobhant sees jūt ki jatan. nakh naim ko so badhei mahan.  
 bibharan bibhoot ujal so soh. dij charaj tul mrig charm aroh. (51)

ਮੁਖ ਸਿਤ ਬਿਭੂਤ ਲੰਗੋਟ ਬੰਦ । ਸੰਨਿਯਾਸ ਚਰਜ ਤਜਿ ਛੰਦ ਬੰਦ ।  
 ਆਸੁਨਕ ਸੁਨਿ ਅਨਵਯਕਤ ਐਗ । ਆਛਿਜ ਤੇਜ ਮਹਿਮਾ ਸੁਰੰਗ । ੫੨ ।  
 mukh sit bibhoot langot band. saniyas charaj taj chhand band.  
 asunak sunn aniviakat ang. achhij tej mehma surang. (52)

ਇਕ ਆਸ ਚਿਤ ਤਜਿ ਸਰਬ ਆਸ । ਅਨਭੂਤ ਗਾਤ ਨਿਸ ਦਿਨ ਉਦਾਸ ।  
 ਮੁਨਿ ਚਰਜੇ ਲੀਨ ਤਜਿ ਸਰਬ ਕਾਮ । ਆਰਕਤਿ ਨੇਤ੍ਰ ਜਨੁ ਧਰਮ ਧਾਮ । ੫੩ ।  
 ik aas chit taj sarab aas. anbhoot gaat nis din udas.  
 mun charaj leen taj sarab kaam. arkat netar jan dharam dham. (53)

ਅਬਿਕਾਰ ਚਿਤ ਅਣਡੋਲ ਐਗ । ਜੁਤ ਧਿਆਨ ਨੇਤ੍ਰ ਮਹਿਮਾ ਅਭੰਗ ।  
 ਧਰਿ ਏਕ ਆਸ ਅਉਦਾਸ ਚਿਤ । ਸੰਨਿਯਾਸ ਦੇਵ ਪਰਮ ਪਵਿਤ । ੫੪ ।  
 abikar chit andol ang. jut dhian netar mehma abhung.  
 dhar ek aas aoudas chit. Saniyas dev parmung pavit. (54)

ਅਵਧੂਤ ਗਾਤ ਮਹਿਮਾ ਅਪਾਰ । ਸ੍ਰਤਿ ਗਿਆਨ ਸਿੰਧੁ ਬਿਦਿਆ ਉਦਾਰ ।  
 ਮੁਨਿ ਮਨਿ ਪ੍ਰਬੀਨ ਗੁਨਿ ਗਨ ਮਹਾਨ । ਜਨੁ ਭਯੋ ਪਰਮ ਗਿਆਨੀ ਮਹਾਨ । ੫੫ ।  
 avdhoot gaat mehma apar. sarat gyan sindh bidia udar.  
 mun man parbeen gunn gan mahan. jan bhiou param giani mahan. (55)

ਕਬਹੂੰ ਨ ਪਾਪ ਜਿਹ ਛੁਹਾ ਐਗ । ਗੁਨਿ ਗਨ ਸੰਪੰਨ ਸੁੰਦਰ ਸੁਰੰਗ ।  
 ਲੰਗੋਟਬੰਦ ਅਵਧੂਤ ਗਾਤ । ਚਕਿ ਰਹੀ ਚਿਤ ਅਵਲੋਕਿ ਮਾਤ । ੫੬ ।  
 kabhun na paap jeh chhuha ang. gunn gan Sunpun sunder surung.  
 langotband avdhoot gaat. chak rehi chit avilok maat. (56)

ਸੰਨਿਯਾਸ ਦੇਵ ਅਨਭੂਤ ਐਗ । ਲਾਜੰਤ ਦੇਖਿ ਜਿਹ ਦੁਤਿ ਅਨੰਗ ।  
 ਮੁਨਿ ਦਤ ਦੇਵ ਸੰਨਿਯਾਸ ਰਾਜ । ਜਿਹ ਸਧੇ ਸਰਬ ਸੰਨਿਯਾਸ ਸਾਜ । ੫੭ ।  
 saniyas dev anbhoot ang. lajant dekh jeh dut anang.  
 mun dut dev saniyas raj. jeh sadhai sarab Saniyas saj. (57)

ਪਰਮ ਪਵਿਤ੍ਰ ਜਾ ਕੇ ਸਰੀਰ । ਕਬਹੂੰ ਨ ਕਾਮ ਕਿਨੋ ਅਧੀਰ ।  
 ਜਟ ਜੋਗ ਜਾਸੁ ਸੋਭੰਤ ਸੀਸ । ਅਸ ਧਰਾ ਰੂਪ ਸੰਨਿਯਾਸ ਈਸ । ੫੮ ।  
 parmang pavitar ja kai sarir. kabhun na kaam kino adheer.  
 jut jog jaas sobhant sees. aas dhara roop saniyas ees. (58)

He had a tuft of hair looking glorious on his head while his hands were full up with religious principles (nails of a discipline were grown). The state of being free from whims and fancies was appearing marvellous from his personality, and following of Brahminical practices was his personal character. (51)

The wonderful facial beauty was hidden inside the body ; in fact the abstinence from fraud and deceit, in fact, is an ascetic (basic) function. His main posture is a complete meditation posture (of complete silence) and detachment from worldly love (attachments) are real functions of Yoga. The indestructible splendour reflects his main glamorous form and its praiseworthiness. (52)

He had forgotten all other hopes and worldly desires, having maintained regard only for the yoga of asceticism (ascetic principles). His spectacular body always remains morose and gloomy. His main job (function) as a muni (ascetic) was the relinquishment of all worldly desires. His eye, devoid of any brightness, was a picture of religious leanings (his religious principles). (53)

His mind, free from vicious thoughts and sinful actions, in fact, was keeping his body limbs in pensive mood (unperturbed by worldly pleasures). His indestructible glory and praise worthy eyes were worth considering (his contemplative eyes were praise worthy) ; and with one hope at heart his mind was always gloomy. He was a perfect ascetic. (54)

His body was free from any sinful actions, and was looking glamorous. He was a great scholar of Vedas and an ocean of kindness and benevolence. That muni (ascetic) possessed a great mind (intelligent) and had many qualities. It appeared a great scholar (with great knowledge) had been born. (55)

His body had never enacted any sinful action (sin had never touched his body), and was full of great many qualities (virtues), with a beautiful body. He was a great ascetic observing abstinence (celibate) having a purified body. His mother was getting wonder struck by perceiving him. (56)

His body was a reflection of a great ascetic and seeing his glamour (splendour) even the god of love (Kamdev) was feeling ashamed (belittled). The Muni 'Dutt Dev' was the king of asceticism, who had been embellished with all the qualities of an ascetic. (57)

His body was sanctified (pure) and worldly desires had never been his mainstay in life. His tuft of hair had glorified his head. Thus the King of ascetic had assumed such a beautiful form. (58)

ਆਭਾ ਅਪਾਰ ਕਥਿ ਸਕੈ ਕਉਨ । ਸੁਨਿ ਰਜੇ ਜਛ ਗੰਧੂਬ ਮਉਨ ।  
 ਚਕਿ ਰਹਿਓ ਬ੍ਰਹਮ ਆਭਾ ਬਿਚਾਰਿ । ਲਾਜਯੋ ਅਨੰਗ ਆਭਾ ਨਿਹਾਰਿ । ੫੯ ।  
 abha apar kath sakai kaun. sunn rehai jachh gandhrab mann.  
 chak rehiou btaham abha bichar. lajiou anag abha nihar. (59)

ਅਤਿ ਗਿਆਨਵੰਤ ਕਰਮਨ ਪ੍ਰਬੀਨ । ਅਨਾਸ ਹਰਿ ਕੋ ਅਧੀਨ ।  
 ਛਬਿ ਦਿਪਤ ਕੋਟ ਸੂਰਜ ਪ੍ਰਮਾਨ । ਚਕ ਰਹਾ ਚੰਦ ਲਖਿ ਆਸਮਾਨ । ੬੦ ।  
 at gianvant karman parbeen. anyas har ko adheen.  
 chhab dipat kot suraj parman. chak raha chand lakha aasman. (60)

ਉਪਜਿਯਾ ਆਪ ਇਕ ਜੋਗ ਰੂਪ । ਪੁਨਿ ਲਗੇ ਜੋਗ ਸਾਧਨ ਅਨੂਪ ।  
 ਗ੍ਰਿਹ ਪ੍ਰਿਥਮ ਛਾਡਿ ਉਠਿ ਚਲਾ ਦਤ । ਪਰਮ ਪਵਿਤ੍ਰ ਨਿਰਮਲੀ ਮਤਿ । ੬੧ ।  
 upjaya aap ik jog roop. ounn lago jog sadhan anup.  
 greh prithamchhad uth chala dut. parmang pavitar nirmali mat. (61)

ਜਬ ਕੀਨ ਜੋਗ ਬਹੁ ਦਿਨ ਪ੍ਰਮਾਨ । ਤਬ ਕਾਲ ਦੇਵ ਰੀਝੇ ਨਿਦਾਨ ।  
 ਇਮਿ ਭਈ ਬਿਓਮਬਾਨੀ ਬਨਾਇ । ਤੁਮ ਸੁਣਹੁ ਬੈਨ ਸੰਨਯਾਸ ਰਾਇ । ੬੨ ।  
 jab keen jog boh din parman. tab kaal dev reejhai nidan.  
 im bhaiee biombani banaiee. tum sunnoh bain saniyas raie. (62)

#### ਆਕਾਸ ਬਾਨੀ ਬਾਚਿ ਦਤ ਪ੍ਰਤਿ ਪਾਪਤੀ ਛੰਦ

ਗੁਰ ਹੀਣ ਮੁਕਤਿ ਨਹੀ ਹੋਤ ਦਤ । ਤੁਹਿ ਕਹੋ ਬਾਤ ਸੁਨਿ ਬਿਮਲ ਮਤ ।  
 ਗੁਰ ਕਰਹਿ ਪ੍ਰਿਥਮ ਤਬ ਹੋਗਿ ਮੁਕਤਿ । ਕਹਿ ਦੀਨ ਕਾਲ ਤਿਹ ਜੋਗ ਜੁਗਤ । ੬੩ ।

#### Akas bani baach dat prati

#### Padhri Chhand

Gur heen mukat nahi hut dut. toh kaho baat sunn bimal mat.  
 gun kareh pritham tab hog mukat. keh deen kaal the jog jugat.

ਬਹੁ ਭਾਤਿ ਦਤ ਦੰਡਵਤ ਕੀਨ । ਆਸਾ ਬਿਰਹਤਿ ਹਰਿ ਕੋ ਅਧੀਨ ।  
 ਬਹੁ ਭਾਤ ਜੋਗ ਸਾਧਨਾ ਸਾਧਿ । ਆਦਗ ਜੋਗ ਮਹਿਮਾ ਅਗਾਧ । ੬੪ ।  
 boh bhant dut dandvant keen. asa birhat har ko adheen.  
 boh bhant jog sadhna sadh. adag jog mehama agad. (64)

ਤਬ ਨਮਸਕਾਰ ਕਰਿ ਦਤ ਦੇਵ । ਉਚਰੰਤ ਪਰਮ ਉਸਤਤਿ ਅਭੇਵ ।  
 ਜੋਗੀਨ ਜੋਗ ਰਾਜਾਨ ਰਾਜ । ਅਨਭੂਤ ਅੰਗ ਜਹ ਤਹ ਬਿਰਾਜ । ੬੫ ।  
 tab namaskar kar dat dev. Uchrant param ustati abhev.  
 jogeen jog rajan raj. anbhoot ang jeh the biraj. (65)

His brilliance (splendour) was manifold which cannot be described (beyond description). On hearing about it, the demi-gods and Shiva's musicians had become benumbed (silent). Even Brahma was bewildered on thinking about his glory and the god of love (Kamdev) was feeling shy (ashamed) on seeing his splendour. (59)

He was a great scholar and was an adept in all his functions. He was devoid of any desires (hopes) and was always at the service of the Lord-sublime. His splendour was akin to the brilliance of millions of suns and the moon in the sky was feeling bewildered on seeing him (his glory). (60)

He was born as an embodiment of Yoga (man of principle) and was engaged in the great and praiseworthy worship of The Lord. First of all Dutt had left his home (abandoned his homely life). He possessed a clear and transparent wisdom (with great intelligence). (61)

When he had performed a great worship for many days, in the end, the god of death (prime-soul) got pleased with him, and a heavenly voice said, "O king of ascetics ! Listen with attention ! " (62)

**The heavenly voice told to Dutt  
Padhri Chhand :**

Dutt ! You will not attain salvation without the guidance of Guru. O Dutt, with a sanctified wisdom ! Listen to me carefully, what I am telling you. First of all you should embrace (assume) the guidance of a true Guru (guide) and then only you will attain salvation. Thus the god of death (timeless god) proclaimed this mode of attaining salvation to him for practicing. (63)

On hearing this heavenly verdict, Dutt made his proper obeisance to the Lord, and became a disciple of the Lord without any worldly hopes or desires. Then he got involved in yogic exercises (meditation and worship) in many ways, which was devoid of any slander (defamation) and was praiseworthy. (64)

Then Dutt Dev saluted him and said words of praise for the Lord Almighty, who was beyond discrimination, who was a great yogi and king (king emperor) and his presence is felt everywhere (though) being formless. (65)



ਜਲ ਥਲ ਬਿਯਾਪ ਜਿਹ ਤੇਜ ਏਕ । ਗਾਵੰਤ ਜਾਸੁ ਮੁਨਿ ਗਨ ਅਨੇਕ ।  
 ਜਿਹ ਨੇਤਿ ਨੇਤਿ ਭਾਖੰਤ ਨਿਗਮ । ਤੇ ਆਦਿ ਅੰਤ ਮਧਹ ਅਗਮ । ੬੬ ।  
 jal thal biyap jeh tej ek. gavant jass mun gunn anek.  
 jeh nait nait bhakhant nigam. te aad ant madeh agam. (66)

ਜਿਹ ਏਕ ਰੂਪ ਕਿਨੇ ਅਨੇਕ । ਪੁਹਮੀ ਅਕਾਸ ਕਿਨੇ ਬਿਬੇਕ ।  
 ਜਲ ਬਾ ਥਲੇਸ ਸਬ ਠੌਰ ਜਾਨ । ਅਨਭੈ ਅਜੋਨਿ ਅਨਿ ਆਸ ਮਾਨ । ੬੭ ।  
 jeh ek roop kinai anek. pohmi akas kinai bibek.  
 jal tha thales sab thaur jaan. anbhahi ajon an aas maan. (67)

ਪਾਵਨ ਪ੍ਰਸਿਧ ਪਰਮੰ ਪੁਨੀਤ । ਆਜਾਨ ਬਾਹ ਅਨਭਉ ਅਜੀਤ ।  
 ਪਰਮੰ ਪ੍ਰਸਿਧ ਪੂਰਣ ਪੁਰਾਣ । ਰਾਜਾਨ ਰਾਜ ਭੋਗੀ ਮਹਾਨ । ੬੮ ।  
 pavan parsidh parmung puneet. ajan bah anbhau ajeet.  
 parmung parsidh puran puran. rajan raj bhog mahann. (68)

ਅਨਛਿਜ ਤੇਜ ਅਨਭੈ ਪ੍ਰਕਾਸ । ਖੜਗਨ ਸਪੰਨ ਪਰਮੰ ਪ੍ਰਭਾਸ ।  
 ਆਭਾ ਅਨੰਤ ਬਰਨੀ ਨ ਜਾਇ । ਫਿਰ ਫਿਰੋ ਸਰਬ ਮਤਿ ਕੋ ਚਲਾਇ । ੬੯ ।  
 anchhij tej anbhahi prakas. kharrgan sapun parmung parbhas.  
 abha anant barni na jaie. phir phiro sarab mat ko chalaie. (69)

ਸਬਹੂ ਬਖਾਨ ਜਿਹ ਨੇਤਿ ਨੇਤਿ । ਅਕਲੰਕ ਰੂਪ ਆਭਾ ਅਮੋਤ ।  
 ਸਰਬੰ ਸਮ੍ਰਿਧ ਜਿਹ ਪਾਨ ਲਾਗ । ਜਿਹ ਨਾਮ ਲੇਤ ਸਬ ਪਾਪ ਭਾਗ । ੭੦ ।  
 saboh bakhan jeh nait nait. aklunk roop abha amet.  
 sarbung samridh jeh paan laag. jeh naam lait sab paap bhaag. (70)

ਗੁਨ ਸੀਲ ਸਾਧੁ ਤੰ ਕੇ ਸੁਭਾਇ । ਬਿਨੁ ਤਾਸ ਸਰਨਿ ਨਹੀ ਕੋਊ ਉਪਾਇ ।  
 ਦੀਨਨ ਉਧਾਰਣਿ ਜਾਸੁ ਬਾਨ । ਕੋਊ ਕਹੈ ਕੈਸੇਈ ਲੇਤ ਮਾਨ । ੭੧ ।  
 gunn seel sadh ta ko subhaie. bin taas saran nahi kouoo upaie.  
 deenan udharan jass baan. kouoo kehai kaisoiee lait maan. (71)

ਅਕਲੰਕ ਰੂਪ ਅਨਛਿਜ ਤੇਜ । ਆਸਨ ਅਡੋਲ ਸੁਭ ਸੁਭ ਸੇਜ ।  
 ਅਨਗਨ ਜਾਸੁ ਗੁਨ ਮਧਿ ਸੋਭ । ਲਖਿ ਮਤ੍ਰ ਮਿਤ੍ਰ ਜਿਹ ਰਹਤ ਲੋਭ । ੭੨ ।  
 aklunkn roop anchhij tej. asan adol subh subhar sej.  
 angan jass gunn madh sobh. lakh satar mitar jeh rehat lobh. (72)

ਜਿਹ ਸਤ੍ਰ ਮਿਤ੍ਰ ਸਮ ਏਕ ਜਾਨ । ਉਸਤਤੀ ਨਿੰਦ ਜਿਹ ਏਕ ਮਾਨ ।  
 ਆਸਨ ਅਡੋਲ ਅਨਛਿਜ ਰੂਪ । ਪਰਮੰ ਅਵਿਤ੍ਰ ਭੂਪਾਣ ਭੂਪ । ੭੩ ।  
 jeh satar mitar sum ek jaan. Ustati nind jeh ek maan.  
 asan adol anchhij roop. parmang pavitar bhupan bhoop. (73)



The Lord, whose glory was felt everywhere, in lands and oceans and whose virtues were being sung by great many Munis (ascetics) and the Vedas had described Him as infinite and omni-potent. He was beyond our comprehension and His presence was known in the beginning, in the middle and end of time (ever-existent). (66)

The Lord-sublime (The one Lord) had assumed many forms, and who had created this Earth and the sky with great skill and intelligence. He was known everywhere, in the lands and the skies and oceans. He was devoid of any form (of life) fearless and was beyond the hope of anyone. (67)

He was renowned as pure and righteous (of the highest order). He was having his arms extending up to his knees, fearless and invincible. He was well-known and perfect human being, having knowledge of Puranas. He was king of Kings and a great lover of worldly pleasures. (68)

He was having an indivisible splendour and was self-effulgent. He was a great swordsman, and was full of six virtues and appeared glamorous. His brilliance was (renowned) infinite and was beyond description. Then He was controlling all the religious forms and directing them on the right path. (69)

He was of an infinite brilliance, and was known as following a divine purpose and free from any defamation. All the occult powers were lying at His lotus feet and all the sins would take to wings on his mention. (70)

He possessed a virtuous nature, full of gentleness and saintliness. There was no other outlet except taking to his support. To help the poor and helpless people, was in his habit only. The moment, anyone calls out his name, he was willing to help or support them. (71)

He was free from any fault and having an indestructible glory. His seat of power was unshakable and a comfort lending place. He possessed countless virtues present in his personality. Even friends and foes would be always (liking him) enamoured of him. (72)

He treated both his friends and foes with equal regard, taking praise or slander equally. His seat (of authority) was unshakable and his personality was indivisible and his beauty was impregnable. He was highly pure (transparent), sanctified and he was the king emperor. (73)

ਜਿਹਬਾ ਸੁਧਾਨ ਖਗ ਉਧ ਸੋਹਿ । ਅਵਿਲੋਕ ਦਈਤ ਅਰੁ ਦੇਵ ਮੋਹਿ ।  
 ਬਿਨੁ ਬੈਰ ਰੂਪ ਅਨਭਵ ਪ੍ਰਕਾਸ । ਅਨਛਿਜ ਗਾਤ ਨਿਸਿ ਦਿਨ ਨਿਰਾਸ । ੭੪ ।  
 jehba sudhan khag udh sohai. avilok daieeat ar dev mohai.  
 bin baar roop anbhav parkas. anchhij gaat nis din niras. (74)

ਦੁਤਿ ਆਦਿ ਅੰਤਿ ਏਕੈ ਸਮਾਨ । ਖੜਗੀਨ ਸਪੀਨਿ ਸਬ ਬਿਧਿ ਨਿਧਾਨ ।  
 ਸੋਭਾ ਸੁ ਬਹੁਤ ਤਨ ਜਾਸੁ ਸੋਭ । ਦੁਤਿ ਦੇਖਿ ਜਛ ਗੰਧੁਬ ਲੋਭ । ੭੫ ।  
 dut aad ant ekai saman. khargan spun sab bidh nidhan.  
 Sobha so bahut tan jas sobh. dut dekh jachh gandhrab lobh. (75)

ਅਨਭੰਗ ਅੰਗ ਅਨਭਵ ਪ੍ਰਕਾਸ । ਪਸਰੀ ਜਗਤਿ ਜਿਹ ਜੀਵ ਰਾਸਿ ।  
 ਕਿਨੇ ਸੁ ਜੀਵ ਜਲਿ ਥਲਿ ਅਨੇਕ । ਅੰਤਹਿ ਸਮੇਯ ਫੁਨਿ ਰੂਪ ਏਕ । ੭੬ ।  
 anbhung ang anbhav prakas. passsri jagat jeh jeev raas.  
 kinai so jeev jal thal anek. anteh sameu phun roop ek. (76)

ਜਿਹ ਛੂਆ ਨੈਕੁ ਨਹੀ ਕਾਲ ਜਾਲੁ । ਫੈ ਸਕਾ ਪਾਪ ਨਹੀ ਕਉਨ ਕਾਲ ।  
 ਆਛਿਜ ਤੇਜ ਅਨਭੂਤ ਗਾਤ । ਏਕੈ ਸਰੂਪ ਨਿਸ ਦਿਨ ਪ੍ਰਭਾਤ । ੭੭ ।  
 jeh chooa naik nahi kaal jaal. chhavai saka paap nahi kaun kaal.  
 achhij tej anbhoot gaat. ekai sarup nis din parbhat. (77)

ਇਹ ਭਾਤਿ ਦਤ ਅਸਤੋਤ੍ਰ ਪਾਠ । ਮੁਖ ਪੜਤ ਅਛ੍ਰ ਗਯੋ ਪਾਪ ਨਾਠ ।  
 ਕੋ ਸਕੈ ਬਰਨ ਮਹਿਮਾ ਅਪਾਰ । ਸੰਛੇਪ ਕੀਨ ਤਾ ਤੇ ਉਚਾਰ । ੭੮ ।  
 eh bhant dut astotar path. mukh parrat achhar geyo paap nath.  
 ko sakai baran mehima apar. sanchhep keen ta te uchar. (78)

ਜੇ ਕਰੈ ਪਤ੍ਰ ਕਾਸਿਪੀ ਸਰਬ । ਲਿਖੇ ਗਣੇਸ ਕਰਿ ਕੈ ਸੁ ਗਰਬ ।  
 ਮਸੁ ਸਰਬ ਸਿੰਧ ਲੇਖਕ ਬਨੇਸਿ । ਨਹੀ ਤਦਿਪ ਅੰਤਿ ਕਹਿ ਸਕੈ ਸੇਸੁ । ੭੯ ।  
 je karai patar kasipi sarab. likhai ganes kar kai so garab.  
 mas saeab sindh lekhak banes. nahi tadip ant keh sakai sais. (79)

ਜਉ ਕਰੈ ਬੈਠਿ ਬ੍ਰਹਮਾ ਉਚਾਰ । ਨਹੀ ਤਦਿਪ ਤੇਜ ਪਾਯੰਤ ਪਾਰ ।  
 ਮੁਖ ਸਹੀਸ ਨਾਮ ਫਣ ਪਤਿ ਰੜੰਤ । ਨਹੀ ਤਦਿਪ ਤਾਸੁ ਪਾਯੰਤ ਅੰਤੁ । ੮੦ ।  
 jou kehai baith brahma uchar. nahi tadip tej paiyant paar.  
 mukh sahans naam phann rarnant. nahi tadip taas paiyant ant. (80)

ਨਿਸ ਦਿਨ ਜਪੰਤ ਸਨਕੰ ਸਨਾਤ । ਨਹੀ ਤਦਿਪ ਤਾਸੁ ਸੋਭਾ ਨਿਰਾਤ ।  
 ਮੁਖ ਚਾਤ ਬੇਦ ਕਿਨੋ ਉਚਾਰ । ਤਜਿ ਗਰਬ ਨੇਤਿ ਨੇਤੈ ਬਿਚਾਰ । ੮੧ ।  
 nis din japant sankang sanat. nahi tadip taas sobha nirat.  
 mukh chaar beid kinai uchar. taj garab nait naitai bichar. (81)

His tongue was uttering sweet words like the nectar and the sword in his hand looked very graceful. The gods and demons were equally enamoured by seeing him. He was not an enemy towards anyone and was having glamour of his own. He possessed an indivisible body and free from any hopes all the time (during day and night). (74)

His brilliance was always of the same order from beginning to end. He was blessed with six limbs and a treasure of all qualities (mannerism). His radiant personality was looking glorious, and seeing his splendour both the demi-gods and Shiva's musicians were equally impressed. (75)

His body was indestructible and was looking radiant with sensation (feeling). His presence was perceived percolating through the beings of the world. He had created many beings (of various forms) but finally all would merge into one form only. (76)

He was not affected by Time's web (snare) and was not influenced by sin any time. His glamour was unaffected (by anyone) and was free from physical entity. He was of the same form at all times, be it day, night or dawn. (77)

Thus Dutt had recited such a version (reading of books) of religious studies that the sins would vanish at its reading. (78)

Who could venture to describe his glory, so it has been described in brief ?

If the whole Earth would become a paper, and we were to write on it Ganesh (Lord) with pride, with all the oceans as ink and all the forest were to become pens, even then sheshnag could not describe its infinite form. (79)

Even if Brahma were to praise him (by sitting in meditation) then he would not be able to detail his glorious personality. If the sheshnag, with thousand fangs, were to utter his praises, he would not be able to say it all. (80)

Even Sanak and sanatan were worshipping him day and night but they could not explain his splendour fully. Brahma, with four faces, who had pronounced the four Vedas, also thought of him as infinite (beyond description) after getting free from his egoism. (81)

ਸਿਵ ਸਹੀਸ੍ਰ ਬਰਖ ਲੋ ਜੋਗ ਕੀਨ । ਤਜਿ ਨੇਹ ਗੇਹ ਬਨ ਬਾਸ ਲੀਨ ।  
 ਬਹੁ ਕੀਨ ਜੋਗ ਤਹ ਬਹੁ ਪ੍ਰਕਾਰ । ਨਹੀ ਤਦਿਪ ਤਾਸੁ ਲਹਿ ਸਕਾ ਪਾਰ । ੮੨ ।  
 Siv sahasar barkh lai jog keen. taj neh geh ban bass leen.  
 boh keen jog the boh parkar. nahi tadip taas leh saka (n) paar. (82)

ਜਿਹ ਏਕ ਰੂਪ ਅਨਕੀ ਪ੍ਰਕਾਸ । ਅਬਿਯਕਤ ਤੇਜ ਨਿਸ ਦਿਨ ਉਦਾਸ ।  
 ਆਸਨ ਅਡੋਲ ਮਹਿਮਾ ਅਭੰਗ । ਅਨਭਵ ਪਰਕਾਸ ਸੋਭਾ ਸੁਰੰਗ । ੮੩ ।  
 jeh ek roop ankanung parkas. abiyakut tej nis din udas.  
 asan adol mehmas abhung. anbhav parkas sobha surang. (83)

ਜਿਹ ਸਤ੍ਰੁ ਮਿਤ੍ਰ ਏਕੇ ਸਮਾਨ । ਅਬਿਯਕਤ ਤੇਜ ਮਹਿਮਾ ਮਹਾਨ ।  
 ਜਿਹ ਆਦਿ ਅੰਤਿ ਏਕੈ ਸਰੂਪ । ਸੁੰਦਰ ਸੁਰੰਗ ਜਗ ਕਰਿ ਅਰੂਪ । ੮੪ ।  
 jeh satar mitar eko saman. abiyakat tej mehmas mahan.  
 jeh aad ant ekai sarup. Sunder surang jug kar arup. (84)

ਜਿਹ ਰਾਗ ਰੰਗ ਨਹੀ ਰੂਪ ਰੇਖ । ਨਹੀ ਨਾਮ ਠਾਮ ਅਨਭਵ ਅਭੇਖ ।  
 ਆਜਾਨ ਬਾਹਿ ਅਨਭਵ ਪਰਕਾਸ । ਆਭਾ ਅਨੰਤ ਮਹਿਮਾ ਸੁ ਬਾਸ । ੮੫ ।  
 jeh rag rung nahi roop rekh. nahi naam thaam anbhav abhekh.  
 ajan bahai anbhav prakas. abha anant mehmas so baas. (85)

ਕਈ ਕਲਪ ਜੋਗ ਜਿਨਿ ਕਰਤ ਬੀਤ । ਨਹੀ ਤਦਿਪ ਤਉਨ ਧਰਿ ਗਏ ਚੀਤ ।  
 ਮੁਨਿ ਮਨ ਅਨੇਕ ਗੁਨਿ ਗਨ ਮਹਾਨ । ਬਹੁ ਕਸਟ ਕਰਤ ਨਹੀ ਧਰਤ ਧਿਆਨ । ੮੬ ।  
 kaiee kalap jog jin karat beet. nahi tadip taun dhar gaie cheet.  
 munn man anek gunn gan mahan. boh kasat karat nahi dharat dhian. (86)

ਜਿਹ ਏਕ ਰੂਪ ਕਿਨੇ ਅਨੇਕ । ਅੰਤਹਿ ਸਮੇਯ ਫੁਨਿ ਭਏ ਏਕ ।  
 ਕਈ ਕੋਟਿ ਜੰਤ ਜੀਵਨ ਉਪਾਇ । ਫਿਰਿ ਅੰਤ ਲੇਤ ਆਪਹਿ ਮਿਲਾਇ । ੮੭ ।  
 jeh ek roop kinai anek. antae samaieu phun bhaie ek.  
 kaiee kot jant jeevan upaie. phir ant lait apah milaie. (87)

ਜਿਹ ਜਗਤ ਜੀਵ ਸਬ ਪਰੇ ਸਰਨਿ । ਮੁਨ ਮਨਿ ਅਨੇਕ ਜਿਹ ਜਪਤ ਚਰਨ ।  
 ਕਈ ਕਲਪ ਤਿਹੀ ਕਰਤ ਧਿਆਨ । ਕਹੂੰ ਨ ਦੇਖਿ ਤਿਹ ਬਿਦਿਮਾਨ । ੮੮ ।  
 jeh jagat jeev sab parai saran. mun man anek jeh japat charan.  
 kaiee kalap tehung karat dhian. kahun na dekh the bidiman. (88)

ਆਭਾ ਅਨੰਤ ਮਹਿਮਾ ਅਪਾਰ । ਮੁਨ ਮਨਿ ਮਹਾਨ ਅਤ ਹੀ ਉਦਾਰ ।  
 ਅਬਿਜ ਤੇਜ ਸੂਰਤਿ ਅਪਾਰ । ਨਹੀ ਸਕਤ ਬੁਧ ਕਰਿ ਕੈ ਬਿਚਾਰ । ੮੯ ।  
 abha anant mehmas apar. mun man mahan at hi udar.  
 achhij tej surat apar. nahi sakat budh kar kai bichar. (89)



Shiva had performed yoga (worshipped) for thousands of years and had taken to exile in the forest leaving the worldly pleasures. He meditated and worshipped for long, but could not attain his limits (infinite qualities). (82)

He possessed one form but had manifested himself in many ways (forms). His glory was beyond description, and he remained aloof from worldly attachments all the time (during day and night). His posture always remained unperturbed (unshakeable) and his glory was impregnable (permanent). He could be realized only through perception and his splendour was very glamorous. (83)

For him, friend and foe had no discrimination (being equal) and whose glory was beyond description and his praises were limitless. He had one form only, from beginning to end. The glorious Lord had created this whole (world) universe in its wonderful form. (84)

He had no colour, shape, symbol or account and was without any name or place and was devoid of any surface, example and uncommitted to any faith (no other parallel to him). He possessed arms with length up to knees (with all powers) and could be perceived only through his glory. His brilliance was infinite and His charming glory had its own fragrance. (85)

Many had been meditating (worshipping on Him for ages (Yugas) and many Yugas had passed by, but their mind was never stable (they had not meditated on Him with undivided attention). Many Munis (ascetics) had meditated on the all-powerful Lord-sublime, a treasure of manifold qualities and they had undergone many sufferings, notwithstanding all their efforts, they could not concentrate on Him. (86)

He had transformed Himself from one form to manifold forms and finally (converted) restricted Himself back into one form only. He had created millions of beings, which finally got mingled into His single entity only. (87)

The beings of the whole world had taken support of the same Lord-sublime and great many Munis had been meditating on His lotus-feet only. Many years (ages) had passed by when people had been worshipping Him, but without realizing His greatness or perceived His physical entity. (88)

His brilliance was infinite, and His glory was beyond description. He was extremely kind and benign who was enthroned in the hearts of great Munis (seers). His glamour was indestructible, and His might was limitless, which human mind (intelligence) could not grasp (being beyond comprehension). (89)

ਜਿਹ ਆਦਿ ਅੰਤਿ ਏਕਹਿ ਸਰੂਪ । ਸੋਭਾ ਅਭੰਗ ਮਹਿਮਾ ਅਨੂਪ ।  
 ਜਿਹ ਕੀਨ ਜੋਤਿ ਉਦੋਤ ਸਰਬ । ਜਿਹ ਹਤਯੋ ਸਰਬ ਗਰਬੀਨ ਗਰਬ । ੯੦ ।  
 jeh aad ant eikeh sarup. sobha abhung mehma anup.  
 jeh keen joat udot sarab. jeh hatiou sarab gar been garb. (90)

ਜਿਹ ਗਰਬਵੰਤ ਏਕੇ ਨ ਰਾਖ । ਫਿਰਿ ਕਹੋ ਬੈਣ ਨਹੀ ਬੈਣ ਭਾਖ ।  
 ਇਕ ਬਾਰ ਮਾਰਿ ਮਾਰਯੋ ਨ ਸਤੁ । ਇਕ ਬਾਰ ਡਾਰਿ ਡਾਰਿਓ ਨ ਤੁ । ੯੧ ।  
 jeh garbvant eikai na raakh. phir kaho bain nahi bain bhaakh.  
 ik bar maar mariou na satar. ik bar daar mariou na atar. (91)

ਸੇਵਕ ਥਾਪਿ ਨਹੀ ਦੂਰ ਕੀਨ । ਲਖਿ ਭਈ ਭੂਲ ਮੁਖਿ ਬਿਹਮ ਦੀਨ ।  
 ਜਿਹ ਗਹੀ ਬਾਹਿ ਕਿਨੋ ਨਿਬਾਹ । ਤ੍ਰੀਯਾ ਏਕ ਬਯਾਹਿ ਨਹੀ ਕੀਨ ਬਯਾਹ । ੯੨ ।  
 Sevak thaap nahi dur keen. lakh bhaiee bhul mukh behas deen.  
 jeh gehi bahing kino nibah. tria ek beyaihai nahi keen baryahi. (92)

ਰੀਝੰਤ ਕੋਟਿ ਨਹੀ ਕਸਟ ਕੀਨ । ਸੀਝੰਤ ਏਕ ਹੀ ਨਾਮ ਲੀਨ ।  
 ਅਨ ਕਪਟ ਰੂਪ ਅਨਭਉ ਪ੍ਰਕਾਸ । ਖੜਗਨ ਸਪੰਨਿ ਨਿਸ ਦਿਨ ਨਿਰਾਸ । ੯੩ ।  
 reejhant kot nahi kasat keen. seejhant ek hi naam leen.  
 an kapat roop anbhau prakas. kharrgun sapun nis din niras. (93)

ਪਰਮੰ ਪਵਿਤ੍ਰ ਪੂਰਣ ਪੁਰਾਣ । ਮਹਿਮਾ ਅਭੰਗ ਸੋਭਾ ਨਿਧਾਨ ।  
 ਪਾਵਨ ਪ੍ਰਸਿਧ ਪਰਮੰ ਪੁਨੀਤ । ਆਜਾਨ ਬਾਹੁ ਅਨਭੈ ਅਜੀਤ । ੯੪ ।  
 parmung pavitar puran puraana. mehma abhang sobha nidhan.  
 pavan parsidh parmang puneet. ajan baho anbhahi ajeet. (94)

ਕਈ ਕੋਟਿ ਇੰਦ੍ਰ ਜਿਹ ਪਾਨਿਹਾਰ । ਕਈ ਚੰਦ ਸੂਰ ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ ।  
 ਕਈ ਬਿਸਨ ਰੁਦ੍ਰ ਰਾਮਾ ਰਸੂਲ । ਬਿਨੁ ਭਦ੍ਰਤਿ ਯੋ ਨ ਕੋਈ ਕਬੂਲ । ੯੫ ।  
 kaiee kot Inder jeh panihar. kaiee chand sur Krishanvatar.  
 kaiee bisan rudar rama rasul. bin bhagat yo na koiee kabool. (95)

ਕਈ ਦਤ ਸਤ ਗੋਰਖ ਦੇਵ । ਮੁਨਮਨਿ ਮਛਿੰਦ੍ਰ ਨਹੀ ਲਖਤ ਭੇਵ ।  
 ਬਹੁ ਭਾਤਿ ਮੰਤਰ ਮਤ ਕੈ ਪ੍ਰਕਾਸ । ਬਿਨੁ ਏਕ ਆਸ ਸਭ ਹੀ ਨਿਰਾਸ । ੯੬ ।  
 kaieedutt sat Gorakh dev. munman machhinder nahi lakhat bhev.  
 boh bhant mantar mat kai parkas. bin ek aab sabh hi niras. (96)

ਜਿਹ ਨੇਤਿ ਨੇਤਿ ਭਾਖਤ ਨਿਗਮ । ਕਰਤਾਰ ਸਰਬ ਕਾਰਣ ਅਗਮ ।  
 ਜਿਹ ਲਖਤ ਕੋਈ ਨਹੀ ਕਉਨ ਜਾਤਿ । ਜਿਹ ਨਹਿ ਪਿਤਾ ਭਿਰਤ ਤਾਤ ਮਾਤ । ੯੭ ।  
 jeh net net bhakhat nigam. kartar sarab karan agam.  
 jeh lakhat koiee nahi kaun jaat. jeh nahi pita bhrat tat maat. (97)

He possessed one form only, from the beginning to the end. His glory, could never be diminished and His praise-worthiness was always in ascendance (brilliant). He had manifested all the flames of light and had destroyed the egoistic tendencies (egoism) of all proud people. (90)

He had not spared even one egoistic (proud) person (from punishment). He had never refuted His own words, once spoken. (He had never gone back on His word). He, having destroyed the enemy once, would not harm him again. He would strike his arrow once only, and will not strike again. (91)

Once having established His slaves, He would not be away from them again. Having noticed the flaw (fault) of His saints once then He would excuse them by laughing it away. Once He gave support to someone, He would not withdraw it, and continues to support till the end.

Once he got married to a woman, he would not marry another (again). (92)

He does not get pleased with millions of acts of penance, but with recitation of His True Name alone, He would bestow salvation. He is free from any deceit, and could be attained through perception alone. He is a picture of perfection with all the six qualities, and remains free from all worldly hopes at all times (day and night). (93)

He is perfectly transparent (pure) and perfectly complete in all respects, His glory is beyond destruction, and He is a treasure of splendour (praise). he is pure, renowned and perfectly pious. His arms are long enough reaching up to knees (all powerful), He is fearless, and is unconquerable. (94)

There are millions of Indras (gods) as His water carriers and there are countless moons, suns and Krishna's as Incarnations. There are innumerable Vishnu's, Rudras, Rams and Rasools (Mohammad's) but none was acceptable in His court except through true worship (with love). (95)

There were many Dutts, Truth seekers, Gorakh Devs, meditative Munis and Machhindras who had not been able to attain His secrets. They were busy in propagating their own religious paths (ways) through many of their mantras (magical words) but all of them had failed, except having the support and hopes of one Supreme Being. (96)

The Lord, whom the Vedas had described as infinite and manifold, and He was beyond the reach of all causes or efforts. No one knew to which caste or creed He belonged, and He had no father, brother, son or mother even. (97)

ਜਾਨੀ ਨ ਜਾਤ ਜਿਹ ਰੰਗ ਰੂਪ । ਸਾਹਾਨ ਸਾਹਿ ਭੂਪਾਨ ਭੂਪ ।  
 ਜਿਹ ਬਰਣ ਜਾਤਿ ਨਹੀ ਕ੍ਰਿਤ ਅਨੰਤ । ਆਦੇ ਅਪਾਰ ਨਿਰਬਿਖ ਬਿਅੰਤ । ੯੮ ।  
 jani na jaat jeh rung roop. Sahan sahai bhupan bhoop.  
 jeh baran jaat nahi kirat anant. ado apar nirbikh beant. (98)

ਬਰਣੀ ਨ ਜਾਤਿ ਜਿਹ ਰੰਗ ਰੇਖ । ਅਤਭੂਤ ਅਨੰਤ ਅਤਿ ਬਲ ਅਭੇਖ ।  
 ਅਨਖੰਡ ਚਿਤ ਅਬਿਕਾਰ ਰੂਪ । ਦੇਵਾਨ ਦੇਵ ਮਹਿਮਾ ਅਨੂਪ । ੯੯ ।  
 barni na jaat jeh rung rekh. atbhoot anant at bal abhekh.  
 ankhand chit abikar roop. devan dev mehma anup. (99)

ਉਸਤਤੀ ਨਿੰਦ ਜਿਹ ਇਕ ਸਮਾਨ । ਆਭਾ ਅਖੰਡ ਮਹਿਮਾ ਮਹਾਨ ।  
 ਅਬਿਕਾਰ ਚਿਤ ਅਨੁਭਵ ਪ੍ਰਕਾਸ਼ । ਘਟਿ ਘਟਿ ਬਿਯਾਪ ਨਿਸ ਦਿਨ ਉਦਾਸ । ੧੦੦ ।  
 Ustati nind jeh ek saman. abha akhand mehma mahan.  
 abikar chit anbhav parkas. ghat ghat biyap nis din udas. (100)

ਇਹ ਭਾਤਿ ਦਤ ਉਸਤਤਿ ਉਚਾਰ । ਡੰਡਵਤ ਕੀਨ ਅਤ੍ਰਿਜ ਉਦਾਰ ।  
 ਅਰੁ ਭਾਤਿ ਭਾਤਿ ਉਠਿ ਪਰਤ ਚਰਨਿ । ਜਾਨੀ ਨ ਜਾਇ ਜਿਹ ਜਾਤਿ ਬਰਨ । ੧੦੧ ।  
 eh bhant dutt ustat uchar. dandvant keen atrij udar.  
 ar bhant bhant uth parat charan. jani na jaiee jeh jaat baran. (101)

ਜਉ ਕਰੈ ਕ੍ਰਿਤ ਕਈ ਜੁਗ ਉਚਾਰ । ਨਹੀ ਤਦਿਪ ਤਾਸੁ ਲਹਿ ਜਾਤ ਪਾਰ ।  
 ਮਮ ਅਲਪ ਬੁਧਿ ਤਵ ਗੁਨ ਅਨੰਤ । ਬਰਨਾ ਨ ਜਾਤ ਤੁਮ ਅਤਿ ਬਿਅੰਤ । ੧੦੨ ।  
 jou karai kirit kaiee jug uchar. nahi tadip taas leh jaat par.  
 mum alap budh tav gunn anant. barna na jaat tum ati beant. (102)

ਤਵ ਗੁਣ ਅਤਿ ਉਚ ਅੰਬਰ ਸਮਾਨ । ਮਮ ਅਲਪ ਬੁਧਿ ਬਾਲਕ ਅਜਾਨ ।  
 ਕਿਮ ਸਕੋ ਬਰਨ ਤੁਮਰੇ ਪ੍ਰਭਾਵ । ਤਵ ਪਰਾ ਸਰਣਿ ਤਜਿ ਸਭ ਉਪਾਵ । ੧੦੩ ।  
 tav gunn at uch ambar saman. mum alap budh balak ajan.  
 kim sakou baran tumrai parbhav. tav para saran taj sabh upar. (103)

ਜਿਹ ਲਖਤ ਚੜ੍ਹ ਨਹਿ ਭੇਦ ਬੇਦ । ਆਭਾ ਅਨੰਤ ਮਹਿਮਾ ਅਛੇਦ ।  
 ਗੁਨ ਗਨਤ ਚੜ੍ਹ ਮੁਖ ਪਰਾ ਹਾਰ । ਤਬ ਨੇਤਿ ਨੇਤਿ ਕਿਨੇ ਉਚਾਰ । ੧੦੪ ।  
 jeh lakhat chatar neh bheid beid. abha anant mehma achhed.  
 gunn ganat chatar mukh para haar. tab neit neit kinai uchar. (104)

ਥਕਿ ਗਿਰਿਓ ਬਿਧਿ ਸਿਰ ਲਿਖਤ ਕਿਤ । ਚਕਿ ਰਹੇ ਬਾਲਿਖਿਲਾਦਿ ਚਿਤ ।  
 ਗੁਨ ਗਨਤ ਚੜ੍ਹ ਮੁਖ ਹਾਰ ਮਾਨਿ । ਹਠਿ ਤਜਿ ਬਿਅੰਤਿ ਕਿਨੇ ਬਖਾਨ । ੧੦੫ ।  
 thak giriou bridh sir likhat kit. chak rehai balkhilad chit.  
 gunn ganat chatar mukh haar maan. hathi taj beant kino bakhan. (105)



No one knew His colour, form and He was the king of kings, and the greatest Raja amongst Rajas. He possessed no caste, creed or Varun and whose (His) praises are manifold. From the very beginning he was infinite, limitless, and free from any ills or vices. (98)

It is not possible to detail His colour, signs or symbols and He was most brilliant, limitless, and most powerful, being devoid of any form. He was having an indivisible mind, and a form sans any vicious thoughts. He was the greatest god (god of gods) having a glorious praiseworthiness (glamour). (99)

For Him there was no distinction (difference) between praise and slander and His brilliance was indestructible, with the greatest splendour. His heart was pure being devoid of any vices, and He was attained (manifested) through perception (feeling) only. He was pervading everywhere (in all beings) and remained aloof (free from hopes) all the time (during day and night). (100)

Dutt had detailed His praises beautifully, whom the son of kindly Muni Atri had paid his obeisance by prostrating before Him and then worshipped His lotus feet in manifold ways and His caste or creed is beyond our comprehension. (101)

No one could ever decipher His limits (as He was limitless and infinite) and qualities for ages (many Yugas). "O Lord ! My intelligent thinking is very limited (less) while your grandeur (qualities) is limitless (infinite). I fail to decribe your vastness as your greatness was beyond my comprehension." (102)

O Lord ! Your virtues are infinite, being higher than the sky whereas I am like a child without any wisdom (knowledge) so how could I detail your glory ? Having given up all my efforts, I have taken support of your lotus feet. (I have fallen at your lotus feet). (103)

The Vedas had failed to decipher Lord's secrets, and His brilliance was beyond description and His praises (glory) were beyond destruction. Even Brahma had got tired (failed) to think aloud about His qualities, and then he remarked "Infinite, Lord was infinite." (104)

Brahma had fallen head long, being tired of describing Lord's praises (virtues). The sons of Brahma even were wondering (feeling wonder struck) in their mind. Even Brahma had failed (felt unable) to decribe His qualities and finally remarked setting aside his obatinacy, "Lord was Infinite." (105)

ਤਹ ਜਪਤ ਰੁਦ੍ਰ ਜੁਗ ਕੋਟਿ ਭੀਤ । ਬਹਿ ਗਈ ਗੰਗ ਸਿਰ ਮੁਰਿ ਨ ਚੀਤ ।  
 ਕਈ ਕਲਪ ਬੀਤ ਜਿਹ ਧਰਤਿ ਧਿਆਨ । ਨਹੀ ਤਦਿਪ ਧਿਆਨ ਆਏ ਸੁਜਾਨ । ੧੦੬ ।  
 the japat rudar jug kot bheet. beh gaiee gung sir mur na cheet.  
 kaiee kalap beet jeh dharat dhian. nahi tadip dhian aie sujan. (106)

ਜਬ ਕੀਨ ਨਾਲਿ ਬ੍ਰਹਮਾ ਪ੍ਰਵੇਸ । ਮੁਨ ਮਨਿ ਮਹਾਨ ਦਿਜਬਰ ਦਿਜੇਸ ।  
 ਨਹੀ ਕਮਲ ਨਾਲ ਕੋ ਲਖਾ ਪਾਰ । ਕਹੋ ਤਾਸੁ ਕੈਸ ਪਾਵੈ ਬਿਚਾਰ । ੧੦੭ ।  
 jab keen naal brahma parves. mun man mahan dijabar dijes.  
 nahi kamal naal ko lakha paar. kaho tas kais pavai bichar. (107)

ਬਰਨੀ ਨ ਜਾਤਿ ਜਿਹ ਛਬਿ ਸੁਰੰਗ । ਆਭਾ ਆਪਾਰ ਮਹਿਮਾ ਅਭੰਗ ।  
 ਜਿਹ ਏਕ ਰੂਪ ਕਿਨੋ ਅਨੇਕ । ਪਗ ਛੇਰਿ ਆਨ ਤਿਹ ਧਰੋ ਟੇਕ । ੧੦੮ ।  
 barni na jaat jeh chhab surang. abha apar mehma abhung.  
 jeh ek roop kino anek. pug chhor aan the dharo tek. (108)

#### ਰੁਆਲ ਛੰਦ

ਭਾਤਿ ਭਾਤਿ ਬਿਆਤਿ ਦੇਸ ਭਵੰਤ ਕਿਰਤ ਉਚਾਰ ।  
 ਭਾਤਿ ਭਾਤਿ ਪਗੇ ਲਗਾ, ਤਜਿ ਗਰਬ ਅਤ੍ਰਿ ਕੁਮਾਰ ।  
 ਕੋਟਿ ਬਰਖ ਕਰੀ ਜਬੈ ਜਰਿ ਸੇਵਿ ਵਾ ਚਿਤੁ ਲਾਇ ।  
 ਅਕਸਮਾਤ ਭਈ ਤਬੈ ਤਿਹ ਬਿਓਮ ਬਾਨ ਬਨਾਇ । ੧੦੯ ।

#### Rual Chhand

bhant bhant beant des bhavant kirat uchar.  
 bhant bhant pago laga taj garab atar kumar.  
 kot barakh kari jabai har saie va chit laie.  
 akasmat bhaiee tabai the bioum ban banie. (109)

#### ਬ੍ਰਯੋਮ ਬਾਨੀ ਬਾਚ ਦਤ ਪ੍ਰਤਿ

ਦਤ ਸਤਿ ਕਹੋ ਤੁਝੇ ਗੁਰ ਹੀਣ ਮੁਕਤਿ ਨ ਹੋਇ ।  
 ਰਾਵੰ ਰੰਕ ਪੈਜਾ ਵਜਾ ਇਮ ਭਾਖਈ ਸਭ ਕੋਇ ।  
 ਕੋਟਿ ਕਸਟ ਨ ਕਿਉ ਕਰੋ ਨਹੀ ਐਸ ਦੇਹਿ ਉਧਾਰ ।  
 ਜਾਇ ਕੈ ਗੁਰ ਕੀਜੀਐ ਸੁਨਿ ਸਤਿ ਅਤ੍ਰਿ ਕੁਮਾਰ । ੧੧੦ ।

#### Baryom bani baach dut prati.

dut sat keho tujhai gur heen mukat na hoiai.  
 raav runk parja vaja im bhakhiee sabh koiai.  
 kot kasat na kiou karo nahi ais deh udhar.  
 jaie kai gur kijiai sunn sat atar kumar. (110)

Rudra had spent millions of years (Yugas) in worshipping The Lord. Even Ganga had emanated (flown) from his tuff of hair (his head) but his mind was not diverted from Lord's worship (recitation of His Name). The Sadiks (mendicants) had spent many ages (years) in meditation of the Lord, but they had failed to conceptualize His form (presence) in the mind. (106)

When Brahma (had penetrated the lotus stem), who was the greatest Brahmin and the highest muni (ascetic), being the master of Brahmins, had failed to detect the other end of the stem. Then let us thoughtfully accept that it was not possible to decipher the limits of the limitless Lord (The Lord sublime). (107)

His brilliant splendour was beyond any description. His brilliance was Infinite, with indestructible glory. (praise). The Lord had assumed many forms, so let us take the support of the Lord sublime, leaving aside all other leanings. (108)

#### **Ruaal Chand :**

Dutt, the Muni, Atri's son, went around singing lord's praises in various lands (countries) and forgetting about his egoism (pride) in many ways, he continued to take the support of the Lord. When he worshipped The Lord for many years (millions of years) with love and concentration, then a heavenly voice was heard saying. (109)

#### **The heavenly voice told to Dutt.**

"O Dutt ! I am telling you frankly that one cannot attain salvation without the guidance of a Guru." Even the Raja all the subjects etc, including poor people were saying the same thing. " Why are you undergo so much sufferings as this will not lead you to salvation ? " O Mumi Atri's son ! Listen to this good advice and accept the guidance of a Guru. " (110)

ਦਤ ਬਾਚ

ਰੁਆਲ ਛੰਦ

ਐਸ ਬਾਕ ਭਏ ਜਬੈ ਤਬ ਦਤ ਸਤ ਸਰੂਪ ।  
ਸਿੰਧੁ ਸੀਲ ਸੁਬਿਤ ਕੋ ਨਦ ਗਯਾਨ ਕੋ ਜਨੁ ਕੂਪ ।  
ਪਾਨ ਲਾਗ ਡੰਡੋਤਿ ਕੈ ਇਹ ਭਾਤਿ ਕੀਨ ਉਚਾਰ ।  
ਕਉਨ ਸੋ ਗੁਰ ਕੀਜੀਐ ਕਹਿ ਮੋਹਿ ਤਤ ਬਿਚਾਰ । ੧੧੧ ।

**Dutt baach**

**Ruaal Chhand**

ais bak bhaie jabai tab dut sat sarup.  
sindh seal subirat ko nad gyan ko jan koop.  
paan laag dandout kai eh bhant keen uchar.  
kaun so gur keejiai keh mohai tat bichar. (111)

ਬ੍ਰਯੋਮ ਬਾਨੀ ਬਾਚ

ਜਉਨ ਚਿਤ ਬਿਖੇ ਰੁਚੈ ਸੋਈ ਕੀਜੀਐ ਗੁਰਦੇਵ ।  
ਤਿਆਗ ਕਰਿ ਕੈ ਕਪਟ ਕਉ ਚਿਤ ਲਾਇ ਕੀਜੈ ਸੇਵ ।  
ਰੀਝ ਹੈ ਗੁਰਦੇਵ ਤਉ ਤੁਮ ਪਾਇ ਹੋ ਬਰੁ ਦਾਨ ।  
ਯੋ ਨ ਹੋਇ ਉਧਾਰ ਪੈ ਸੁਨਿ ਲੇਹੁ ਦਤ ਸੁਜਾਨ । ੧੧੨ ।

**Baryom bani baach**

jaoun chit bikhai ruchai soiee keejiai gurdev.  
tiag kar kai kapat kou chit laie keejai save.  
reejh hai gurdev tow tum paie ho bar daan.  
yo na hoiai udhar pai sunn laiho dutt sujan. (112)

ਪ੍ਰਿਥਮ ਮੰਤ੍ਰ ਦਯੋ ਜਿਨੈ ਸੋਈ ਜਾਨਿ ਕੈ ਗੁਰਦੇਵ ।  
ਜੋਗ ਕਾਰਣ ਕੋ ਚਲਾ ਜੀਅ ਜਾਨਿ ਕੈ ਅਨਭੇਵ ।  
ਤਾਤ ਮਾਤ ਰਹੇ ਮਨੈ ਕਰਿ ਮਾਨ ਬੈਨ ਨ ਏਕ ।

ਘੋਰ ਕਾਨਿਨ ਕੋ ਚਲਾ ਧਰਿ ਜੋਗਿ ਨਯਾਸ ਅਨੇਕ । ੧੧੩ ।  
pritham mantar deyo jinai soiee jaan kai gurdev.  
jog karan ko chala jia jaan kai anbhev.  
taat maat rehai manai kar maan bain na ek.  
ghor kanin kou chala dhar jog nayas anek. (113)

ਘੋਰ ਕਾਨਿਨ ਮੈ ਕਰੀ ਤਪਸਾ ਅਨੇਕ ਪ੍ਰਕਾਰ ।

ਭਾਤਿ ਭਾਤਿਨ ਕੇ ਕਰੇ ਇਕ ਚਿਤ ਮੰਤ੍ਰ ਉਚਾਰ ।

ਕਸਟ ਕੈ ਜਬ ਹੀ ਕੀਆ ਤਪ ਘੋਰ ਬਰਖ ਪ੍ਰਮਾਨ ।

ਬੁਧਿ ਕੋ ਬਰੁ ਦੇਤ ਭੇ ਤਬ ਆਨਿ ਬੁਧਿ ਨਿਧਾਨ । ੧੧੪ ।

ghor kanan mein kari tapasa anek parkar.  
bhant bhatin kai karo ik chit mantar uchar.  
kasat kai jab hi kia tup ghor barakh parman.  
budh ko bar deit bhai tab aan budh nidhan. (114)

**Then Dutt said**

**Ruaal Chhand :**

When this heavenly voice (words) was heard, then Dutt, who was Truth personified, and ocean of softness and a river of good conduct, and a source (well) of knowledge, fell at the lotus feet (of the Lord) and making his obeisance said, " Pray tell me with full deliberations as to who should I take as my guide (Guru) ? (111)

**The heavenly voice said**

Whomsoever you like at heart, you may accept as your guide (Guru), and then serve him with full devotion by getting rid of your (egoism) and deceit ! When the Guru would get pleased with you, then he may bless you with some benedictions O wise Dutt ! Listen to me that you cannot attain salvation otherwise ! (112)

Whomsoever had given him the advice (on religion), he accepted him as his Gurdev (guide) and meditating on The Lord with his heart, he started for leading a life of worship (Yoga). The mother and father were trying to deviate him from this path, but he did not listen to even one word of theirs. He assumed many methods of Yoga and then proceeded further to the thickness of jungles. (113)

Going to dense forests, he performed penance of various types. With full devotion and concentration of mind he recited many mantras (cantos) or magical verses. When he had performed penance of a (tough) hard mode (type) for one year and undergoing sufferings, he worshipped The Lord, and the The Lord (treasure of wisdom) blessed him with true wisdom. (114)



ਬੁਧਿ ਕੋ ਬਰੁ ਜਉ ਦਯੋ ਤਿਨ ਆਨ ਬੁਧ ਅਨੰਤ ।  
 ਪਰਮ ਪੁਰਖ ਪਵਿਤ੍ਰ ਕੈ ਗਏ ਦਤ ਦੇਵ ਮਹੰਤ ।  
 ਅਕਸਮਾਤ੍ਰ ਬਦੀ ਤਬੈ ਬੁਧਿ ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾਨ ।  
 ਧਰਮ ਪੁਰੁਰ ਕੀਆ ਜਹੀ ਤਹ ਪਰਮ ਪਾਪ ਖਿਸਾਨ । ੧੧੫ ।  
 budh kou bar jou deuo tin aan budh anant.  
 param purkh pavitar kai gaie dut dev mahant.  
 akasmatar badhi tabai budh jatar tatar disan.  
 dharam parchar kia jehi the param paap khisan. (115)

ਪ੍ਰਿਥਮ ਅਕਾਲ ਗੁਰੂ ਕੀਆ ਜਿਹ ਕੋ ਕਬੈ ਨਹੀ ਨਾਸ ।  
 ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਜਿਹ ਠਉਰ ਸਰਬ ਨਿਵਾਸ ।  
 ਅੰਡ ਜੇਰਜ ਸੇਤ ਉਤਭੁਜ ਕੀਨ ਜਾਸ ਪਸਾਰ ।  
 ਤਾਹਿ ਜਾਨ ਗੁਰੂ ਕੀਯੋ ਮੁਨਿ ਸਤਿ ਦਤ ਸੁ ਧਾਰ । ੧੧੬ ।  
 pritham akal Guru kia jeh ko kahai nahi nas.  
 jatar tatar disa visa jeh thour sarab nivas.  
 and jeraj seit utbhuj keen jas pasar.  
 tahai jaan Guru keyo mun sat dut so dhar. (116)

ਇਤਿ ਸ੍ਰੀ ਦਤ ਮਹਾਤਮੇ ਪ੍ਰਥਮ ਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਸਮਾਪਤੰ । ੧ ।  
 iti Sri Dut mahatamai pratham Guru Akal Purkh Samapatung. (1)

#### ਰੂਪਾਲ ਛੰਦ

ਪਰਮ ਰੂਪ ਪਵਿਤ੍ਰ ਮੁਨਿ ਮਨ ਜੋਗ ਕਰਮ ਨਿਧਾਨ ।  
 ਦੂਸਰੇ ਗੁਰ ਕਉ ਕਰਾ ਮਨ ਈ ਮਨੈ ਮੁਨਿ ਮਾਨਿ ।  
 ਨਾਥ ਤਉ ਹੀ ਪਛਾਨ ਜੋ ਮਨ ਮਨਈ ਜਿਹ ਕਾਲ ।  
 ਸਿਥ ਤਉ ਮਨ ਕਾਮਨਾ ਸੁਖ ਹੋਤ ਹੈ ਸੁਨਿ ਲਾਲ । ੧੧੭ ।

#### Ruaal Chhand

param roop pavitar mun man jog karan nidhan.  
 doosarai gur kou kara man ei manai mun maan.  
 naath tou hi pachhan jo man maniee jeh kaal.  
 sidh tou man kamna sudh hoat hai sunn lal. (117)  
 ਇਤਿ ਸ੍ਰੀ ਦਤ ਮਹਾਤਮੇ ਦੁਤੀਆ ਗੁਰੂ ਮਨ ਬਰਨਨੰ ਧਿਆਇ ਸਮਾਪਤੰ । ੨ ।  
 iti Sri Dut mahatamai dutia Guru man baranunang dhiaie Samapatung. (2)

#### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਜਬੈ ਦੈ ਸੁ ਕੀਨੇ ਗੁਰੂ ਦਤ ਦੇਵੰ । ਸਦਾ ਏਕ ਚਿਤੰ ਕਰੈ ਨਿਤ ਸੇਵੰ ।  
 ਜਟਾ ਜੁਟ ਸੀਸੰ ਸੁ ਗੰਗਾ ਤਰੰਗੰ । ਕਬੈ ਛੈ ਸਕਾ ਅੰਗ ਕੋ ਨ ਅਨੰਗੰ । ੧੧੮ ।

#### Bhujang prayat Chhand

jabai davai so keenai guru dut devung.  
 sada ek chitung karai nit sevung.  
 jata jute seesung so ganga tarungung.  
 kabai chhavai saka ang ko na anungung. (118)

When he was blessed with wisdom, he attained great intelligence and the Lord sublime (god of death) made Dutt Dev a great saint. Then suddenly his wisdom improved in all the directions, so Dutt propagated Truth and religion everywhere, so that the grave sins even gave a slip from there (disappeared). (115)

He accepted first of all The Lord sublime as his guide (Guru), who was ever existent (without destruction) and who was omni present, pervading everywhere. He had created the four modes of creation (reproduction) viz from the eggs, from the semen, from perspiration and the vegetable kingdom. Thus Dutt Muni (ascetic Dut) accepted Him, the Ultimate Truth (True Lord) as his guide (Guru). (116)

Here the episode of Dutt's acceptance of the Indestructible Lord (Prime Soul) at his Guru (guide) is completed. (1)

#### **Ruaal Chhand :**

The Muni Dutt Dev, with a purified mind and a treasure of Yoga, then accepted his mind as his second guide (Guru) within himself. When the mind is purified and is agreeable then it realizes The Lord within itself. O Muni dear, Listen ! Then only The True value of this mind is realized among with its hopes and desires. (117)

Here the chapter on Dutt's accepting the second Guru as 'mind' is completed

#### **Bhujang prayat Chhand :**

When Dutt had embraced these Gurus, then he started serving them (both) with full concentration and devotion daily. He had a tuft of hair on his head, which was the source of waves from Ganga and his body was never affected (overcome) by the god of love (by sexual desires).. (118)

ਮਹਾ ਉਜਲੀ ਅੰਗ ਬਿਭੂਟ ਸੋਹੈ । ਲਖੈ ਮੋਨ ਮਾਨੀ ਮਹਾ ਮਾਨ ਮੋਹੈ ।  
ਜਟਾ ਜੁਟ ਗੰਗਾ ਤਰੰਗ ਮਹਾਨੰ । ਮਹਾ ਬੁਧਿ ਉਦਾਰ ਬਿਦਿਆ ਨਿਧਾਨੰ । ੧੧੯ ।  
Maha ujli ang bibhut sohai. lakhai mone mani maha maan mohai.  
jata jute ganga tarungung mahanung. maha budh udar bidia nidhanung. (119)

ਭਗਉਹੇ ਲਸੈ ਬਸਤ੍ਰ ਲੰਗੋਟ ਬੰਦੀ । ਤਜੇ ਸਰਬ ਆਸਾ ਰਟੈ ਏਕ ਛੰਦੀ ।  
ਮਹਾ ਮੋਨ ਮਾਨੀ ਮਹਾ ਮੋਨ ਬਾਧੇ । ਮਹਾ ਜੋਗ ਕਰਮੀ ਸਭੈ ਨਯਾਸ ਸਾਧੇ । ੧੨੦ ।  
baagouhai lasai bastar langot bundung. tajai sarab asa ratai ek chhandung.  
maha mone mani maha mone badhai. maha jog karmung sabhai neyas sadhai. (120)

ਦਯਾ ਸਿੰਧੁ ਸਰਬੰ ਸੁਭੰ ਕਰਮ ਕਰਤਾ । ਹਰੇ ਸਰਬ ਗਰਬੰ ਮਹਾ ਤੇਜ ਧਰਤਾ ।  
ਮਹਾ ਜੋਗ ਕੀ ਸਾਧਨਾ ਸਰਬ ਸਾਧੀ । ਮਹਾ ਮੋਨ ਮਾਨੀ ਮਹਾ ਸਿਧ ਲਾਧੀ ੧੨੧ ।  
daya sindh sarbung subhung karam karta. harai sarab garbung maha tej dharta.  
maha jog ki sadhna sarab sadhi. maha mone mani maha sidh ladhi. (121)

ਉਠੈ ਪ੍ਰਾਤਿ ਸੰਧਿਆ ਕਰੈ ਨਾਨ ਜਾਵੈ । ਕਰੈ ਸਾਧਨਾ ਜੋਗ ਕੀ ਜੋਗ ਭਾਵੈ ।  
ਤ੍ਰਿਕਾਲਗ ਦਰਸੀ ਮਹਾ ਪਰਮ ਤਤੰ । ਸੁ ਸੰਨਯਾਸੁ ਦੇਵੰ ਮਹਾ ਸੁਧ ਮੰਤ੍ਰ ੧੨੨ ।  
Uthai pratai sandhia karai naan javai. karai sadhna jog ki jog bhavai.  
trikalag darsi maha param tatang. so sunyas devung maha sudh matung. (122)

ਪਿਯਾਸਾ ਛੁਧਾ ਆਨ ਕੇ ਜੋ ਸੰਤਾਵੈ । ਰਹੇ ਏਕ ਚਿਤੰ ਨ ਚਿਤੰ ਚਲਾਵੈ ।  
ਕਰੈ ਜੋਗ ਨਯਾਸੰ ਨਿਰਾਸੰ ਉਦਾਸੀ । ਧਰੇ ਮੇਖਲਾ ਪਰਮ ਤਤੰ ਪ੍ਰਕਾਸੀ । ੧੨੩ ।  
peayasa chhudha aan kai jo santavai. rehai ek chitung na chitung chalavai.  
karai jog nayasung nirasung udasi. dhare mekhla param tatung prakasi. (123)

ਮਹਾ ਆਤਮ ਦਰਸੀ ਮਹਾ ਤਤ ਬੇਤਾ । ਥਿਰੰ ਆਸਣੇਕੰ ਮਹਾ ਉਰਧਰੇਤਾ ।  
ਕਰੈ ਮਤਿ ਕਰਮੰ ਕੁਰਕਰਮੰ ਪ੍ਰਨਾਸੰ । ਰਹੈ ਧੋਕ ਚਿਤੰ ਮੁਨੀਸੰ ਉਦਾਸੰ । ੧੨੪ ।  
maha atam darsi maha tat beta. thirung asanaikung maha urdhrota.  
karai sat karmung kurkarmang parnasung. rehai ek chitung munisung udasung. (124)

ਸੁਭੰ ਸਾਸਤ੍ਰਗੀਤਾ ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ । ਬਸੈ ਕਾਨਨੇਸੰ ਸੁਪਾਤ੍ਰੰ ਉਦਾਸੀ ।  
ਤਜਯੋ ਕਾਮ ਕਰੋਧੰ ਸਬੈ ਲੋਭ ਮੋਹੰ । ਮਹਾ ਜੋਗ ਜਾਲਾ ਮਹਾ ਮੋਨਿ ਸੋਹੰ । ੧੨੫ ।  
subhang sastarganta kukarmung parnasi. basai kannesung supatarung udasi.  
tajeyo kam karodhung sabai lobh mohung. maha jog javala maha mone sohung. (125)

ਕਰੈ ਨਯਾਸ ਏਕੰ ਅਨੇਕੰ ਪ੍ਰਕਾਰੀ । ਮਹਾ ਬ੍ਰਹਮਚਰਜੰ ਸੁ ਧਰਮਾਧਿਕਾਰੀ ।  
ਮਹਾ ਤਤ ਬੇਤਾ ਸੁ ਸੰਨਯਾਸ ਜੋਗੀ । ਅਨਾਸੰ ਉਦਾਸੀ ਸੁ ਬਾਸੰ ਅਰੋਗੀ । ੧੨੬ ।  
karai neyas ekung anekung parkari. maha brahamcharjung so dharmadhikari.  
maha tat beta so sanyas jogung. anasung udasi so basung arohung. (126)



He had the glamour of pure magnificence in his body, which would enamour even the most egoistic Munis (ascetics) and his tuft of matted hair was the source of Ganga waves (pure thoughts). He was a great man of wisdom, kindly and a treasure of learning. (119)

His yellow coloured robes were shining, with a loincloth tied to his waist. He had given up all his hopes and he was reciting only Guru's magic word (Mantar) repeatedly, and the great Muni was observing complete silence and was following all the basic principles (rules) of yogic exercises (yoga). (120)

He was an ocean (source) of munificence and was performing all virtuous deeds. He was having a majestic personality, which could destroy the pride of (egoism) all others, and he had been observing all forms of (rules of yoga) yogic principles. He was observing complete (perfect) silence, having attained the occult powers. (121)

He would get up early in the morning and proceed for taking bath and then recite his prayers (sandhya), and worship as per yoga (yogic principles) as he preferred yoga. He was having far-sightedness and had attained the Prime Soul (The Ultimate truth). He was an ascetic of great wisdom (with great learning). (122)

When he was pestered by hunger or thirst, then he remained unperturbed with concentrated mind, and did not allow his mind to get scattered (disturbed). He was observing the principles of yoga, being devoid of any hopes and remained aloof (disconsolate). In fact, he had attained the effulgence of the Lord supreme (Prime Soul) by observing perfect concentration of mind. (123)

He was a great lover of spiritual bliss and eternal truth (essence of life) and remained stable in one posture alone, and was a great celibate. He was performing truthful actions and would destroy all sinful actions. The great Muni possessed a stable mind, and always remained aloof (disconsolate), free from bondage. (124)

He had the knowledge of all shastras and was capable of destroying all sinful actions. He was always abiding in thick jungles and was having a nature of serious thoughts or with a disconsolate nature. He had given up all the vices like sexual desires, anger, greed and worldly attachments; the great Muni was shining like a flame of great yoga with glamour. (125)

He was practicing one particular yogic exercise (yoga) in many ways and was practicing celibacy of the highest order. He was an expert recluse and a follower of Truthful behaviour. He was always free from worldly hopes and was always devoid of worldly hopes (desires) and free from sufferings. (126)

ਅਨਾਸ ਮਹਾ ਉਰਧਰੇਤਾ ਸੰਨਯਾਸੀ । ਮਹਾ ਤਤ ਬੇਤਾ ਅਨਾਸੰ ਉਦਾਸੀ ।  
 ਸਬੈ ਜੋਗ ਸਾਧੈ ਰਹੈ ਏਕ ਚਿਤੰ । ਤਜੇ ਅਉਰ ਸਰਬੰ ਗਹਯੋ ਏਕ ਹਿਤੰ । ੧੨੭ ।  
 anas maha urdhareta saneyasi. maha tat beta anasung udasi.  
 sabai jog sadhai rehai ek chitung. tajai aur sarbung gehayo ek hitung. (127)

ਤਰੇ ਤਾਪ ਧੂਮੰ ਕਰੈ ਪਾਨ ਉਚੰ । ਝੁਲੈ ਸਧਿ ਅਗਨੰ ਤਉ ਧਿਆਨ ਮੁਚੰ ।  
 ਮਹਾ ਬ੍ਰਹਮਚਰਜੰ ਮਹਾ ਧਰਮ ਧਾਰੀ । ਭਏ ਦਤ ਕੇ ਰੁਦ੍ਰ ਪੂਰਣ ਵਤਾਰੀ । ੧੨੮ ।  
 tarai taap dhumang karai paan uchang. jhulai madh aganung tou dhian muchang.  
 maha brahamcharjung. maha dharam dhari. bhaie dut ke rudar puran vatari. (128)

ਹਠੀ ਤਾਪਸੀ ਮੋਨ ਮੰਤ੍ਰ ਮਹਾਨੰ । ਪਰੰ ਪੂਰਣੰ ਦਤ ਪ੍ਰਗਯਾ ਨਿਧਾਨੰ ।  
 ਕਰੈ ਜੋਗ ਨਯਾਸੰ ਤਹੇ ਰਾਜ ਭੋਗੰ । ਚਕੇ ਸਰਬ ਦੇਵੰ ਜਕੇ ਸਰਬ ਲੋਗੰ । ੧੨੯ ।  
 hathi tapsi mone mantar mahanung. parung puranung dut pargarya nidhanung.  
 karai jog neyasung tajai raj bhogung. chakai sarab devung jakai sarab logung. (129)

ਜਕੇ ਜਛ ਗੰਧ੍ਰਬ ਬਿਦਿਆ ਨਿਧਾਨੰ । ਚਕੇ ਦੇਵਤਾ ਚੰਦ ਸੂਰੰ ਸੁਰਾਨੰ ।  
 ਛਕੇ ਜੀਵ ਜੀਤ੍ਰੰ ਲਖੇ ਪਰਮ ਰੂਪੰ । ਤਜਯੋ ਗਰਬ ਸਰਬੰ ਲਗੇ ਪਾਨ ਭੂਪੰ । ੧੩੦ ।  
 jakai jachh gandhrab bidia nidhanung chakai devta chand surung suranung.  
 chhakai jeev jantrung lakhai param rupang. tajyo garab sarbung lagai paan bhupung.  
 (130)

ਜਟੀ ਦੰਡ ਮੁੰਡੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ । ਜਤੀ ਜੰਗਮੀ ਜਾਮਨੀ ਜੰਤ੍ਰ ਧਾਰੀ ।  
 ਪਰੀ ਪਾਰਬਤੀ ਪਰਮ ਦੇਸੀ ਪਛੇਲੇ । ਬਲੀ ਬਾਲਖੀ ਬੰਗ ਰੂਮੀ ਰੁਹੇਲੇ । ੧੩੧ ।  
 jati dand mudi tapi brahamchari. jati jungmi jamni jantar dhari.  
 pari parbati param desi pachhelai. bali balkhi bung roomi ruhailai. (131)

ਜਟੀ ਜਾਮਨੀ ਜੰਤ੍ਰ-ਧਾਰੀ ਛਲਾਰੇ । ਅਜੀ ਅਮਰੀ ਨਿਵਲਕਾ ਕਰਮ ਵਾਰੇ ।  
 ਅਤੇਵਾਗਨਹੋਤ੍ਰੀ ਜੁਆ ਜਗਯ ਧਾਰੀ । ਅਧੰ ਉਰਧਰੇਤੈ ਬਰੰ ਬ੍ਰਹਮਚਾਰੀ । ੧੩੨ ।  
 jati jamni jantar-dhari chhalarai. aji amri nivalka karam varai.  
 ataivagnahotari jua jagrev dhari adhung urdhretai barung brahamchari. (132)

ਜਿਤੇ ਦੇਸ ਦੇਸੰ ਹੁਤੇ ਛਤ੍ਰਧਾਰੀ । ਸਬੈ ਪਾਨ ਲਗੇ ਤਜਯੋ ਗਰਬ ਭਾਰੀ ।  
 ਕਰੈ ਲਾਗ ਸਰਬੰ ਸੁ ਸੰਨਯਾਸ ਜੋਗੰ । ਏਹੀ ਪੰਖ ਲਾਗੇ ਸੁਭੰ ਸਰਬ ਲੋਗੰ । ੧੩੩ ।  
 jitai des desung hutai brahamchari. sabai paan lagai tajeou garab bhari.  
 karai lag sarbung so saniyas jogung. ehi panth lagai subhung sarab logung. (133)

ਸਬੇ ਦੇਸ ਦੇਸਾਨ ਤੇ ਲੋਗ ਆਏ । ਕਰੰ ਦਤ ਕੇ ਆਨਿ ਮੁੰਡੰ ਮੁੰਡਾਏ ।  
 ਧਰੇ ਸੀਸ ਪੈ ਪਰਮ ਜੁਟੇ ਜਟਾਨੰ । ਕਰੈ ਲਾਗਿ ਸੰਨਯਾਸ ਜੋਗ ਅਪ੍ਰਮਾਨੰ । ੧੩੪ ।  
 Sabai des desan tai log aie karung dut ke aan moondung mundaie.  
 dharai sees pai param jutai jutanung. karai laag saniyas jog aparmanung. (134)

He was free hopes, a great celibate, and a great ascetic or recluse. He was in the know of the Ultimate truth, devoid of any hopes, with an ascetic nature. He had practiced all forms of yoga with full concentration of mind. Having desired everyone, he had endeared himself to the Lord, leaving everyone else. (127)

He had been standing with his feet pointing upwards in the heat of smoke, and was swinging in a flame of fire, but his meditation was not disrupted. He was a great celibate and immensely religious person. In fact, Dutt was an Incarnation of Shiva only. (128)

He was very persistent (obstinate), practicing penance and silence and reciting mantras (magical verses). In fact, Dutt was a treasure of (source of) The Lord's knowledge (secrets) and was practicing yoga, having given up all (royal) worldly pleasures. All the gods were astonished while the whole populace was surprised. (129)

The demigods and Shiva's musicians, treasure of learning, were also bewildered and even the gods, the moon, the sun and the demons and (human) beings were surprised to see the glamorous figure as a magical wand. All the kings, giving up their egoism, had sought refuge at his lotus feet. (130)

Even the ascetics those wearing tufts of hair, mendicants, those engaged in penance, celibates, all those yogis in different garbs including those across the mountains with great power, those living within the mountains, mighty residents of Balakh and Bengal's Room's and Ruhales (all had bowed to him). (131)

All others including those with matted hair with magical powers, those with deceptions, aji, amri and with sacrificial actions, those playing with fire, gamblers, those engaged in Yagnas, celibates and those curbing their sexual desires. (had bowed to him). (132)

All the (countries with) mighty kings (having canopies overhead) had given up their pride and fallen at his lotus feet. They were all now practicing renunciation (asceticism) and all became followers of the path (shown by Dutt). (133)

All the people came from various lands and got themselves shaved off by Dutt himself and donned matted hair tufts on their heads. So many people started following asceticism. (134)

### ਰੁਆਲ ਛੰਦ

ਦੇਸ ਦੇਸਨ ਕੇ ਸਬੈ ਨ੍ਰਿਪ ਆਨਿ ਕੈ ਤਹਿ ਠਉਰ ।  
ਜਾਨਿ ਪਾਨ ਪਰੈ ਸਬੈ ਗੁਰੁ ਦਤ ਸ੍ਰੀ ਸਰਮਉਰ ।  
ਤਿਆਗਿ ਅਉਰ ਨਏ ਮਤਿ ਏਕਹੀ ਮਤਿ ਠਾਨ ।  
ਆਨਿ ਮੂੰਡ ਮੁੰਡਾਤ ਭੇ ਸਭ ਰਾਜ ਪਾਟ ਨਿਧਾਨ । ੧੩੫ ।

### Ruaal Chhand

ades desan kai sabai nrip aan kai tah thour.  
jaan paan parai sabai gur dutt Sri saramour.  
tiag aour naie mat ekhi mat thaان  
aan moond mundat bhei sabh raj patt nidhan. (135)

ਆਨਿ ਆਨਿ ਲਗੇ ਸਬੈ ਪਗ ਜਾਨਿ ਕੈ ਗੁਰ ਦੇਵ ।  
ਸਸਤ੍ਰ ਸਾਸਤ੍ਰ ਸਬੈ ਭ੍ਰਿਤ ਬਰ ਅਨੰਤ ਰੂਪ ਅਭੇਵ ।  
ਅਛਿਦ ਗਾਤ ਅਛਿਜ ਰੂਪ ਅਭਿਦ ਜੋਗ ਦੁਰੰਤ ।  
ਅਮਿਤ ਉਜਲ ਅਜਿਤ ਪਰਮ ਉਪਜਿਓ ਸੁ ਦਤ ਮਹੰਤ । ੧੩੬ ।  
aan aan lagai sabai pug jaan kai Gur dev  
sasatar saastar sabai bhritanbar anant roop abhev.  
achhid gaat achhij roop abhid jog darant.  
amit ujal ajit param upjiou na dut mahant. (136)

ਪੇਖਿ ਰੂਪ ਚਕੇ ਚਰਾਚਰ ਸਰਬ ਬਯੋਮ ਬਿਮਾਨ ।  
ਜਤ੍ਰ ਤਤ੍ਰ ਰਹੇ ਨਰਾਧਪ ਚਿਤ੍ਰ ਰੂਪ ਸਮਾਨ ।  
ਅਤ੍ਰ ਛਤ੍ਰ ਨ੍ਰਿਪਤ ਕੋ ਤਜਿ ਜੋਗ ਲੈ ਸੰਨਯਾਸ ।  
ਆਨਿ ਆਨਿ ਕਰੈ ਲਗੇ ਧ੍ਰੈ ਜਤ੍ਰ ਤਤ੍ਰ ਉਦਾਸ । ੧੩੭ ।  
pekh roop chakai charachar sarab beyom biman.  
jatar tatar rehai naradhap chitar roop saman.  
atar chhatar nirpat ko taj jog lai saniyas.  
aan aan karai lagai havai jatar tatar udas. (137)

ਇੰਦ੍ਰ ਓਪਿੰਦ੍ਰ ਚਕੇ ਸਬੈ ਚਿਤ ਚਉਕਿਯੋ ਸਸਿ ਭਾਨੁ ।  
ਲੈ ਨ ਦਤ ਛਨਾਇ ਆਜ ਨ੍ਰਿਪਤ ਮੋਰ ਮਹਾਨ ।  
ਰੀਝ ਰੀਝ ਰਹੇ ਜਹਾ ਤਹਾ ਸਰਬ ਬਯੋਮ ਬਿਮਾਨ ।  
ਜਾਨ ਜਾਨ ਸਬੈ ਪਰੈ ਗੁਰਦੇਵ ਦਤ ਮਹਾਨ । ੧੩੮ ।  
Inder upinder chakai sabai chit choukiou sas bhan.  
lai na dutt chhanaie aaj nirpat more mahan.  
reejh reejh rehai jaha taha sarab beyo biman.  
jan jan sabai parai Gurdev dut mahan. (138)

**Ruaal Chand :**

All the kings from various lands had come there and the leading kings had fallen at the lotus feet of the Dutt as their Guru. Having discarded their new paths, they started following the path of Dutt, and then all the royal princes had got their heads shaved off, having given up their rich treasures and royal glamour. (135)

Having accepted Dutt as their Guru, all of them paid obeisance to (Dutt) him. All of them, scholars of shastras and armed with weapons, now came dressed as slaves, to the indivisible and manifold Dutt, whose body was indestructible and uncommitted and it was rather difficult to know the secrets of his yoga. The mighty Dutt was created (born) as pious, invincible and infinite. (136)

On seeing his beautiful personality the living and inanimate beings were getting bewildered and all the gods in their chariots were moving around in the heavens to watch him. Everywhere the Rajas were keenly watching Dutt like statues, and all had adopted the path of renunciation (ascetics) having discarded their royal thrones, weapons and renowned positions. People from all over the land had become ascetics and were paying obeisance to him. (137)

Indra and Upindra (gods) are feeling bewildered in their minds, while the sun and the moon are equally shocked. Indra was getting worried lest Dutt may not snatch his kingdom. All other gods, seated in their chariots everywhere, were getting elated and were paying obeisance to Dutt taking him as their great Guru (guide). (138)

ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਨ੍ਰਿਪ ਰਾਜ ਸਾਜ ਬਿਸਾਰ ।  
 ਆਨਿ ਆਨਿ ਸਬੈ ਗਹੇ ਪਗ ਦਤ ਦੇਵ ਉਦਾਰ ।  
 ਜਾਨਿ ਜਾਨਿ ਸੁ ਧਰਮ ਕੋ ਘਰ ਮਾਨਿ ਕੈ ਗੁਰਦੇਵ ।  
 ਪ੍ਰੀਤਿ ਮਾਨ ਸਬੈ ਲਗੇ ਮਨ ਛਾਡਿ ਕੈ ਅਹੀਮੇਵ । ੧੩੯ ।  
 jatar tatar disa visa nrip raj saj bisan.  
 aan aan sabo gahai pug dut dev udar.  
 jaan jaan so dharam ko ghar maan kai gurdev.  
 preet maan sabai lagai man chhaad kai ahungmev. (139)

ਰਾਜ ਸਾਜ ਸਬੈ ਤਹੇ ਨ੍ਰਿਪ ਭੇਸ ਕੈ ਸੰਨਯਾਸ ।  
 ਆਨਿ ਜੋਗ ਕਰੈ ਲਗੇ ਚੈ ਜਤ੍ਰ ਤਤ੍ਰ ਉਦਾਸ ।  
 ਮੰਡਿ ਅੰਗਿ ਬਿਭੂਤ ਉਜਲ ਸੀਸ ਜੂਟ ਜਟਾਨ ।  
 ਭਾਤਿ ਭਾਤਨ ਸੋ ਸੁਭੇ ਸਭ ਰਾਜ ਪਾਟ ਨਿਧਾਨ । ੧੪੦ ।  
 raj saaj sabai tajai nrip bhes kai saniyas.  
 aan jog karai lagai havai jatar tatar udas.  
 mund ang bibhoot ujal sees jut jutan.  
 bhantbhantan sou subhai sabh raj bhaat nidhan. (140)

ਜਤ੍ਰ ਤਤ੍ਰ ਬਿਸਾਰਿ ਸੰਪਤਿ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਕਲਤ੍ਰ ।  
 ਭੇਸ ਲੈ ਸੰਨਯਾਸ ਕੋ ਨ੍ਰਿਪ ਛਾਡਿ ਕੈ ਜਯ ਪੁਤ੍ਰ ।  
 ਬਾਜ ਰਾਜ ਸਮਾਜ ਸੁੰਦਰ ਛਾਡ ਕੇ ਗਜ ਰਾਜ ।  
 ਆਨਿ ਆਨਿ ਬਸੇ ਮਹਾ ਬਨਿ ਜਤ੍ਰ ਤਤ੍ਰ ਉਦਾਸ । ੧੪੧ ।  
 jatar tatar bisar sampat putar mitar kalatar.  
 bhes lai saniyas ko nrip chhad kai jaai patar.  
 baaj raj samaj sunder chhaad kai gaj raj.  
 aan aan basai maha ban jatar tatar udas. (141)

#### ਪਾਪੜੀ ਛੰਦ । ਤਪ੍ਰਸਾਦਿ

ਇਹ ਭਾਤਿ ਸਰਬ ਛਿਤ ਕੇ ਨ੍ਰਿਪਾਲ । ਸੰਨਯਾਸ ਜੋਗ ਲਾਗੇ ਉਤਾਲ ।  
 ਇਕ ਕਰੈ ਲਾਗਿ ਨਿਵਲਿ ਆਦਿ ਕਰਮ । ਇਕ ਧਰਤ ਧਿਆਨ ਲੈ ਬਸਤ੍ਰ ਚਰਮ । ੧੪੨ ।

#### Padhri Chhand. Tav Prasad

eh bhant sarab chhit kai nripal. Saniyas jog lagai utal.  
 ik karai laag nival aad karam. ik dharat dhian lai bastar charm. (142)

ਇਕ ਧਰਤ ਬਸਤ੍ਰ ਬਲਕਲਨ ਅੰਗਿ । ਇਕ ਰਹਤ ਕਲਪ ਇਸਥਿਤ ਉਤੰਗ ।  
 ਇਕ ਕਰਤ ਅਲਪ ਦੁਗਧਾ ਅਹਾਰ । ਇਕ ਰਹਤ ਬਰਖ ਬਹੁ ਨਿਰਾਹਾਰ । ੧੪੩ ।  
 ik dharat bastar balkalan ang. ik rehat kalap isthit utang.  
 ik karat alap dugdha ahar. ik rehat barkh boh nirahaar. (143)

Everywhere in all the ten directions, all the Rajas, casting away their glamorous kingdoms, were falling at the lotus feet of benevolent Dutt. All were giving regards and paying respects to Dutt as their Guru with affection, having cast away their pride. (139)

All the Rajas, leaving their royal glory, were becoming ascetics and were performing yoga, being disconsolate. Having smeared their bodies with ash they were trying to look pious and were donning (wearing) a tuft of matted hair on their heads. All were looking glorious and praiseworthy in many ways, having given up their wealth and royal glitter. (140)

All the Rajas everywhere had discarded their sons, friends, spouses and wealth along with their victory letters, and adopted asceticism. Having given up their swift horses or grand elephants and royal grandeur, they were becoming recluses and started abiding in the forests. (141)

#### **Padhri.Chhand (with lord's Grace)**

Thus all the kings on the Earth, discarding their kingdoms, were adopting asceticism at the earliest. Some were engrossed in yogic exercises and dressed (covered) with animal skins, were meditating on the Lord. (142)

Some were covering their bodies with the bark of trees, while some others were standing with arms raised upwards for long hours, some others were taking only milk for their food, while some others were having no food for many years. (143)



ਇਕ ਰਹਤ ਮੋਨ ਮੋਨੀ ਮਹਾਨ । ਇਕ ਕਰਤ ਨਯਾਸ ਤਜਿ ਖਾਨ ਪਾਨ ।  
 ਇਕ ਰਹਤ ਏਕ ਪਗ ਨਿਰਾਧਾਰ । ਇਕ ਬਸਤ ਗ੍ਰਾਮ ਕਾਨਨ ਪਹਾਰ । ੧੪੪ ।  
 ik rehat mon moni mahan. ik karat niyas taj khan paan.  
 ik rehat ek pug niradhar. ik basat gram kanan pahar. (144)

ਇਕ ਕਰਤ ਕਸਟ ਕਰ ਧੂਮ੍ ਪਾਨ । ਇਕ ਕਰਤ ਭਾਤਿ ਭਾਤਿਨ ਸਨਾਨ ।  
 ਇਕ ਰਹਤ ਇਕ ਪਗ ਜੁਗ ਪ੍ਰਮਾਨ । ਕੋਈ ਊਰਧ ਬਾਹ ਮੁਨਿ ਮਨ ਮਹਾਨ । ੧੪੫ ।  
 ik karat kasat kar dhumar paan. ik karat bhant bhantin sanan.  
 ik rehat ik pug jug parman. kaiee uoradh bah mun man mahan. (145)

ਇਕ ਰਹਤ ਬੈਠਿ ਜਲਿ ਮਧਿ ਜਾਇ । ਇਕ ਤਪਤ ਆਗਿ ਊਰਧ ਜਰਾਇ ।  
 ਇਕ ਕਰਤ ਨਯਾਸ ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰ । ਇਕ ਰਹਤ ਏਕ ਆਸਾ ਅਧਾਰ । ੧੪੬ ।  
 ik rehat baith jal mudh jaie. ik tapat aag urdh jaraie.  
 ik karat naiyas boh bidh parkar. ik rehat ek aasa adhar. (146)

ਕੋਈ ਕਬਹੂੰ ਨੀਚ ਨਹੀ ਕਰਤ ਡੀਠ । ਕੋਈ ਤਪਤ ਆਗਿ ਪਰ ਜਾਰ ਪੀਠ ।  
 ਕੋਈ ਬੈਠ ਕਰਤ ਬ੍ਰਤ ਚਰਜ ਦਾਨ । ਕੋਈ ਧਰਤ ਚਿਤ ਏਕੈ ਨਿਧਾਨ । ੧੪੭ ।  
 koiee kabhu neech nahi karat deeth. koiee tapat aag par jaar peeth.  
 koiee baith karat barat charaj daan. koiee dharat chit ekai nidhan. (147)

ਕੋਈ ਕਰਤ ਜਗਿ ਅਰੁ ਹੋਮ ਦਾਨ । ਕੋਈ ਭਾਤਿ ਬਿਧਵਤਿ ਇਸਨਾਨ ।  
 ਕੋਈ ਧਰਤ ਜਾਇ ਲੈ ਪਿਸਟ ਪਾਨ । ਕੋਈ ਦੇਤ ਕਰਮ ਕੀ ਛਾਡਿ ਬਾਨ । ੧੪੮ ।  
 koiee karat jug or home daan. koiee bhant bhant bidhvat isnan.  
 koiee dharat jaie lai pisat paan. koiee deit karam ki chhad baan. (148)

ਕੋਈ ਕਰਤ ਬੈਠਿ ਪਰਮੰ ਪ੍ਰਕਾਸ । ਕੋਈ ਭ੍ਰਮਤ ਪਬ ਬਨਿ ਬਨਿ ਉਦਾਸ ।  
 ਕੋਈ ਰਹਤ ਏਕ ਆਸਨ ਅਡੋਲ । ਕੋਈ ਜਪਤ ਬੈਠਿ ਮੁਖ ਮੰਤ੍ਰ ਅਮੋਲ । ੧੪੯ ।  
 koiee karat baith parmung parkas. koiee bharmat path ban ban udas.  
 koiee rehat ek asan adol. koiee japat baith mukh mantar amol. (149)

ਕੋਈ ਕਰਤ ਬੈਠਿ ਹਰਿ ਹਰਿ ਉਦਾਰ । ਕੋਈ ਕਰਤ ਪਾਠ ਮੁਨਿ ਮਨ ਉਦਾਰ ।  
 ਕੋਈ ਭਗਤਿ ਭਾਵ ਭਗਵਤ ਭਜੰਤ । ਕੋਈ ਰਿਚਾ ਬੇਦ ਸਿਮ੍ਰਿਤ ਰਟੰਤ । ੧੫੦ ।  
 koiee karat baith har har uchar. koiee karat paath mun man udar.  
 koiee bhagat bhav bhagvat bhajant. koiee rida beid simrat ratant. (150)

ਕੋਈ ਏਕ ਪਾਨ ਅਸਥਿਤ ਅਡੋਲ । ਕੋਈ ਜਪਤ ਜਾਪ ਮਨਿ ਚਿਤ ਖੋਲਿ ।  
 ਕੋਈ ਰਹਤ ਏਕ ਮਨ ਨਿਰਾਹਾਰ । ਇਕ ਭਛਤ ਪਉਨ ਮੁਨਿ ਮਨ ਉਦਾਰ । ੧੫੧ ।  
 koi ek paan asthit adol. koiee japat jaap man chit khol.  
 koiee reghat ek man nirahar. a ik bhachhat paun mun man udar. (151)



Some others were observing silence as great Munis, while some others were practicing yoga, having given up food or drinks. Some were standing for long on one leg, while some were abiding in villages, forests or on mountaintops. (144))

Some were smoking with great pain, while some were taking baths in different styles, while some others were standing on one leg for days together (for ages), while some great Munis (ascetics) had raised their arms upwards. (145)

Some were seated in water, while some others were lighting fires and seated around the heated atmosphere (bearing the heat of flames) some others were taking some yogic exercises and some were living only on one hope (of meeting the Lord). (146)

Some were keeping their eyes opened and fixed (without looking down), some burn the fires and take its warmth (heat) on their backs. Some were fasting, practicing celibacy, and alms giving while some others were meditating on the Lord sublime. (147)

Some were performing Yagnas, hom yag, and almsgiving some were having baths in different ways, some others had twisted their feet, resting them on their backs and some had given up the habit of doing any functions (acts). (148)

Some were seated, having discourses on The Lord Almighty (The Lord sublime), while some others were roaming in the jungles or mountains, being gloomy and morose, while some others were seated in meditative postures (without movement) and some others were reciting repeatedly invaluable mantras. (149)

Some were repeating the name of Hari ( Har, Har) being seated there ; and some Munis (ascetics) with benevolent nature, were reciting the religious mantras (text). Some holy persons, with religious leanings, were singing songs in praise of The Lord sublime and worshipping The Lord sublime. Some were reciting the text of Vedas or Smritis. (150)

Some were standing steady on one foot only, while some others were chanting and meditating with an open mind, while some others with concentration of mind were (keeping fit) without having any food, some other Munis with an open and kindly mind were living on air only (as food). (151)

ਇਕ ਕਰਤ ਨਿਆਸ ਆਸਾ ਬਿਹੀਨ । ਇਕ ਰਹਤ ਏਕ ਭਗਵਤ ਅਧੀਨ ।  
 ਇਕ ਕਰਤ ਨੈਕੁ ਬਨ ਫਲ ਅਹਾਰ । ਇਕ ਰਹਤ ਨਾਮ ਸਿਆਮਾ ਅਪਾਰ । ੧੫੨ ।  
 ik karat nias asa biheen. ik rehat ek bhagvat adheen.  
 ik karat naik ban phal ahar. ik ratut naam Siama apar. (152)

ਇਕ ਏਕ ਆਸ ਆਸਾ ਬਿਰਹਤ । ਇਕ ਬਹੁਤ ਭਾਤਿ ਦੁਖ ਦੇਹ ਸਹਤ ।  
 ਇਕ ਕਹਤ ਏਕ ਹਰਿ ਕੋ ਕਥਾਨ । ਇਕ ਮੁਕਤ ਪਤ੍ਰ ਪਾਵਤ ਨਿਦਾਨ । ੧੫੩ ।  
 ik ek aas aasa birhat. ik bahut bhant dukh deh sahat.  
 ik karat ek har ko kathan. ik mukat patar pavat nidan. (153)

ਇਕ ਪਰੇ ਸਰਣਿ ਹਰਿ ਕੇ ਦੁਆਰ । ਇਕ ਰਹਤ ਤਾਸੁ ਨਾਮੈ ਅਪਾਰ ।  
 ਇਕ ਜਪਤ ਨਾਮ ਤਾ ਕੋ ਦੁਰੰਤ । ਇਕ ਅੰਤਿ ਮੁਕਤਿ ਪਾਵਤ ਬਿਅੰਤ । ੧੫੪ ।  
 ik parai saran har kai duar. ik rehat taas naamai adhar.  
 ik japat naam ta ko durant. ik ant mukat pavat beant. (154)

ਇਕ ਕਰਤ ਨਾਮੁ ਨਿਸ ਦਿਨ ਉਚਾਰ । ਇਕ ਅਗਨਿ ਹੇਤ੍ਰ ਬ੍ਰਹਮਾ ਬਿਚਾਰ ।  
 ਇਕ ਸਾਸਤ੍ਰ ਸਰਬ ਸਿਮਿਤ੍ਰ ਰਟੰਤ । ਇਕ ਸਾਧ ਰੀਤਿ ਨਿਸ ਦਿਨ ਚਲੰਤ । ੧੫੫ ।  
 ik karat naam nis din uchar. ik agan hotar brahma bichar.  
 ik Sastar sarab simrat ratant. ik sadh reet nis din chalant. (155)

ਇਕ ਹੋਮ ਦਾਨ ਅਰੁ ਬੇਦ ਰੀਤਿ । ਇਕ ਰਹਤ ਬੈਠਿ ਖਟ ਸਾਸਤ੍ਰ ਮੀਤ ।  
 ਇਕ ਕਰਤ ਬੇਦ ਚਾਰੋ ਉਚਾਰ । ਇਕ ਗਿਆਨ ਗਾਥ ਮਹਿਮਾ ਅਪਾਰ । ੧੫੬ ।  
 ik home daan ar beid reet. ik ratat baith khat Sastar meet.  
 ik home daan ar beid charo uchar. ik gyan gath mehma apar. (156)

ਇਕ ਭਾਤਿ ਭਾਤਿ ਮਿਸਟਾਨ ਭੋਜ । ਬਹੁ ਦੀਨ ਬੋਲਿ ਭਛ ਦੇਤ ਰੋਜ ।  
 ਇਕ ਕਰਤ ਬੈਠਿ ਬਹੁ ਭਾਤਿ ਪਾਠ । ਇਕ ਅੰਨਿ ਤਿਆਗਿ ਚਾਬੰਤ ਕਾਠ । ੧੫੭ ।  
 ik bhant bhant mistan bhej. boh deen bol bhachh det roj.  
 koiee karat baith boh bhant paath. koiee an tiag chabant kaath. (157)

### ਪਾਧੜੀ ਛੰਦ

ਕੋਈ ਭਾਤਿ ਭਾਤਿ ਸੋ ਧਰਤ ਧਿਆਨ । ਕੋਈ ਕਰਤ ਬੈਠਿ ਹਰਿ ਕ੍ਰਿਤ ਕਾਨਿ ।  
 ਕੋਈ ਸੁਨਤ ਪਾਠ ਪਰਮੰ ਪੁਨੀਤ । ਨਹੀ ਮੁਰਤ ਕਲਪ ਬਹੁਤ ਜਾਤ ਬੀਤ । ੧੫੮ ।

### Padhri Chhand

koiee bhant bhant so dharat dhian. koiee karat baith har kirat kaan.  
 koiee sunat paath parmang puneet. nahi murat kalap bahut jaat beet. (158)

ਕੋਈ ਬੈਠ ਕਰਤ ਜਲਿ ਕੋ ਅਹਾਰ । ਕੋਈ ਭ੍ਰਮਤ ਦੇਸ ਦੇਸਨ ਪਹਾਰ ।  
 ਕੋਈ ਜਪਤ ਮਧ ਕੰਦਰੀ ਦੀਹ । ਕੋਈ ਬ੍ਰਹਮਚਰਜ ਸਰਤਾ ਮਝੀਹ । ੧੫੯ ।  
 koiee baith karat jal ko ahar. koiee bharat des desan pahar.  
 koiee japat mudh kandri deeh. koiee brahamcharaj sarta majheeh. (159)

There were some others, being free from any worldly hopes or desires, were engaged in yogic exercises. Some were only paying regards to the one Lord sublime being controlled by Him. Some were worshipping and repeating the name of the goddess (Siama) only. (152)

Some of them were pinning their hopes on the one Lord Almighty being devoid of any worldly desires or hopes. Some were undergoing (body) sufferings of many types, while some others were relating the discourses of The Lord only. Some others were keen to attain (the permit for) salvation (before their death). (153)

Some were paying their obeisance at the abode of the Lord-Sublime while some others were having the support of the Lord Almighty only. (Lord's True Name), and recite the Lord's various names while some others attain Salvation (from the Lord) from worldly bondage. (154)

Some of them were repeating The Lord's True Name during day and night. Some were performing fire worship by concentrating their mind on the Lord Sublime. Some others were reading Shastras and Smritis while some others were doing virtuous deeds as per the principles (rules) of the godly (holy) persons. (155)

Some were performing haven (fire worship) and giving away alms (gifts) as per Vedic rites. Some friends would get together and read Shastras, while some others were reading the four Vedas. Some others were having discourses on the supreme authority with lot of knowledge (learning). (156)

Some would call various poor people and (serve) feed them with sumptuous food during day and night. Some were reading religious books and some others were chewing wood, leaving food. (157)

#### **Padhri Chhand :**

Some were meditating (on the Lord) I various ways, while some others get together and sing the Lord's praises, while some others listen to this (with ears). Some others listen to the recitation of the religious books while some others, even at the end of the Yuga (age) would not stop performing such actions. (158)

Some were sitting and taking water only as their food (for sustenance) while some others were roaming around foreign lands or mountains for solace. Some others would enter great caves and meditate on the Lord. While some others were practicing celibacy (bathing in the river of celibacy). (159)

ਕੋਈ ਰਹਤ ਬੈਠਿ ਮਧ ਨੀਰ ਜਾਇ । ਕੋਈ ਅਗਨ ਜਾਰਿ ਤਾਪਤ ਬਨਾਇ ।  
 ਕੋਈ ਰਹਤ ਸਿਤਿ ਮੁਖ ਮੋਨ ਠਾਨੇ । ਅਨਿਆਸ ਚਿਤ ਇਕ ਆਸ ਮਾਨ । ੧੬੦ ।  
 koiee rehat baith mudh neer jaie. koiee agan jaar tapat banaie.  
 koiee rehat sidh mukh moan thaane. anias chit ik aas maan. (160)

ਅਨਡੋਲ ਗਾਤ ਅਬਿਕਾਰ ਅੰਗ । ਮਹਿਮਾ ਮਹਾਨ ਆਭਾ ਅਭੰਗ ।  
 ਅਨਭੈ ਸਰੂਪ ਅਵਭਵ ਪ੍ਰਕਾਸ । ਅਬਯਕਤ ਤੇਜ ਨਿਸ ਦਿਨ ਉਦਾਸ । ੧੬੧ ।  
 andol gaat abikar ang. mehma mahan abha abhang.  
 anbhair sarup anbhav parkas. abeukat tej nis din udas. (161)

ਇਹ ਭਾਤਿ ਜੋਗਿ ਕੀਨੇ ਅਪਾਰ । ਗੁਰ ਬਾਝ ਯੋ ਨ ਹੋਵੈ ਉਧਾਰ ।  
 ਤਬ ਪਰੇ ਦਤ ਕੇ ਚਰਨਿ ਅਨਿ । ਕਹਿ ਦੇਹਿ ਜਪਗ ਕੇ ਗੁਰ ਬਿਧਾਨ । ੧੬੨  
 eh bhant jog keena apar. gur bajh yo na hovai udhar.  
 tab parai dut hai charan aan. keh deh jog ke gur bidhan. (162)

ਜਲਾ ਮਧਿ ਜੈਨ ਮੰਡੇ ਅਪਾਰ । ਬਨ ਨਾਮ ਤਉਨ ਹੈਗੇ ਕੁਮਾਰ ।  
 ਗਿਰਿ ਮਧਿ ਸਿਖ ਕਿਨੇ ਅਨੇਕ । ਗਿਰਿ ਭੇਸ ਸਹਤਿ ਸਮਝੇ ਬਿਬੇਕ । ੧੬੩  
 jala madh joan mundai apar. ban naam tann havaigo kumar.  
 gir madh sikh keeno anek. giri bhash sahatai samjho bibek. (163)

ਭਾਰਥ ਭਣਿਤ ਜੇ ਭੇ ਦੁਰੰਤ । ਭਾਰਥੀ ਨਾਮ ਤਾ ਕੇ ਭਣਿਤ ।  
 ਪੁਰਿ ਜਾਸ ਸਿਖ ਕੀਨੇ ਅਪਾਰ । ਪੁਰੀ ਨਾਮ ਤਉਨ ਜਾਨ ਬਿਚਾਰ । ੧੬੪ ।  
 bharth bhanant je bhei durant. bharthi naam ta kai bharant.  
 pur jaas sikh keeno apar. puri naam taun jaan bichar. (164)

ਪਰਬਤ ਬਿਖੈ ਸਜੇ ਸਿਖ ਕੀਨ । ਪਰਬਤਿ ਸੁ ਨਾਮ ਲੈ ਤਾਹਿ ਦੀਨ ।  
 ਇਹ ਭਾਤਿ ਉਚਰਿ ਕਰਿ ਪੰਚ ਨਾਮ । ਤਬ ਦਤ ਦੇਵ ਕਿੰਨੇ ਬਿਸਰਾਮ । ੧੬੫ ।  
 parbat bikhai sajai sikh keen. parbat so naam lai tahai deen.  
 eh bhanti uchari kuri punch naam. tub dutt dev keenai bisram. (165)

ਸਾਗਰ ਮੰਝਾਰ ਜੇ ਸਿਖ ਕੀਨ । ਸਾਗਰਿ ਸੁ ਨਾਮ ਤਿਨ ਕੇ ਪ੍ਰਬੀਨ ।  
 ਸਾਰਸੁਤਿ ਤੀਰ ਜੇ ਕੀਨ ਚੁਲ । ਸਾਰਸੁਤੀ ਨਾਮ ਤਿਨ ਨਾਮ ਮੇਲ । ੧੬੬ ।  
 Sagar manjhar je sikh keen. Sagar so naam tin kai parbeen.  
 Sarsut teer je keen chale. Sarsuti naam tin naam male. (166)

ਤੀਰਥਨ ਬੀਚ ਜੇ ਸਿਖ ਕੀਨ । ਤੀਰਥਿ ਸੁ ਨਾਮ ਤਿਨ ਕੇ ਪ੍ਰਬੀਨ ।  
 ਜਿਨ ਚਰਨ ਦਤ ਕੇ ਗਹੇ ਅਨਿ । ਤੇ ਭਏ ਸਰਬ ਬਿਦਿਆ ਨਿਧਾਨ । ੧੬੭ ।  
 teerthan beech je Sikh keen. teerath so naam tin ko parbeen.  
 jin charan dut kai gehai aan. te bhaie sarab bidia nidhan. (167)

Some were sitting in water for long periods (time), while some burn fires and sit around feeling its warmth for long, while some ascetics observe silence for long periods. Some keep one hope (of salvation) in their hearts, leaving all other worldly hopes (desires). (160)

Some people feel their bodies were steady and stable, while no vices were affecting their limbs. Their glory was great, and their beauty was indestructible (imperishable). They become fearless and could be renowned through their inner feelings (religious revelation) their glamour could not be depicted and remain gloomy (morose) throughout day and night. (161)

Thus many of them performed (followed) the yogic path, but none of them, without the guidance of the Guru, attained salvation, then they fell at the feet of the great Dutt, and said, "O Gurdev ! Pray tell us the yogic path." (162)

Those of them, who were shaved off in the water, were called Bani whereas many followers were accepted in the mountains and they were called Giri, due to their form (dress). (163)

Those of the many followers, mentioned in the Bharath, were named as 'Bharthi' whereas the followers accepted in the towns were called 'Puri'. (164)

Those followers, accepted in the mountains (parbat) were named Parbati. Thus there were five categories of followers and then Dutt went into relaxation. (165)

The followers accepted in the oceans, were called "Sagari", while the followers made on the banks of Saraswati were called with an added name of Saraswati. (166)

Those followers accepted in the places of pilgrimage (Tiraths) were given an added name of Trithi. All those persons who took shelter at the lotus feet of Dutt, were given the treasure of knowledge (became learned). (167)



ਇਮਿ ਕਰਤ ਸਿਖ ਜਹ ਤਹ ਬਿਹਾਰਿ । ਆਸ੍ਰਮਨ ਬੀਚ ਜੋ ਜੋ ਨਿਹਾਰਿ ।  
 ਤਹ ਤਹੀ ਸਿਖ ਜੋ ਕੀਨ ਜਾਇ । ਆਸ੍ਰਮਿ ਸੁ ਨਾਮ ਕੋ ਤਿਨ ਸੁਹਾਇ । ੧੬੮ ।  
 im karat Sikh jeh the bihar. asarman beech jo jo nihar.  
 the tehi Sikh jo keen jaie. asaram so naam ko tin suhaie. (168)

ਅਰੰਨ ਬੀਚ ਜੇਅ ਭੇ ਦਤ । ਸੰਨਯਾਸ ਰਾਜ ਅਤਿ ਬਿਮਲ ਮਤਿ ।  
 ਤਹ ਤਹ ਸੁ ਕੀਨ ਜੋ ਸਿਖ ਜਾਇ । ਅਰੰਨਿ ਨਾਮ ਤਿਨ ਕੋ ਰਖਾਇ । ੧੬੯ ।  
 arun beech jeia bhei dut. saniyas raj at bimal mat.  
 the teh so keen jo Sikh jaie. arin naam tin ko rakhaie. (169)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਦਤ ਮਹਾਤਮੇ ਅਨਭਉ ਪ੍ਰਕਾਸੇ ਦਸ ਨਾਮ ਧ੍ਰੁਯਾਯ ਸੰਪੂਰਣ ।  
 it Sri Bachittar Natak granth dutt mahatamai anbhau parkasai dus naam dhuryai  
 Sampuran

#### ਪਾਧੜੀ ਛੰਦ

ਆਜਾਨ ਬਾਹੁ ਅਤਿਸੈ ਪ੍ਰਭਾਵ । ਅਬਿਯਕਤ ਤੇਜ ਸੰਨਯਾਸ ਰਾਵ ।  
 ਜਹ ਜਹ ਬਿਹਾਰ ਮੁਨਿ ਕਰਤ ਦਤ । ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਰੁ ਬਿਮਲ ਮਤ । ੧੭੦ ।

#### Padhri Chhand

ajan bah atisai parbhav. abhiyakat tej saniyas raav.  
 jeh jeh bihar mun karat dutt. anbhau prakas ar bimal mat. (170)

ਜੇ ਹੁਤੇ ਦੇਸ ਦੇਸਨ ਨ੍ਰਿਪਾਲ । ਤਜਿ ਗਰਬ ਪਾਨ ਲਾਗੇ ਸੁ ਢਾਲ ।  
 ਤਜਿ ਦੀਨ ਅਉਰ ਝੂਠੇ ਉਪਾਇ । ਦ੍ਰਿੜ ਗਹਿਓ ਏਕ ਸੰਨਯਾਸ ਰਾਇ । ੧੭੧ ।  
 je hutai des desan nripal. taj garab paan lagai so dhaal.  
 taj deen aour jhoothai upaie. drir gehi ek sanyas raie. (171)

ਤਜਿ ਸਰਬ ਆਸ ਇਕ ਆਸ ਚਿਤ । ਅਬਿਕਾਰ ਚਿਤ ਪਰਮੰ ਪਵਿਤ ।  
 ਜਹ ਕਰਤ ਦੇਸ ਦੇਸਨ ਬਿਹਾਰ । ਉਠਿ ਚਲਤ ਸਰਬ ਰਾਜਾ ਅਪਾਰ । ੧੭੨ ।  
 taj sarab aas ik aas chit. abikar chit parmung pavit.  
 jeh karat des desan bihar. uth chalat sarab raja apar. (172)

#### ਦੋਹਰਾ

ਗਵਨ ਕਰਤ ਜਿਹੀ ਜਿਹੀ ਦਿਸਾ ਮੁਨਿ ਮਨ ਦਤ ਅਪਾਰ ।  
 ਸੰਗਿ ਚਲਤ ਉਠਿ ਸਬ ਪ੍ਰਜਾ ਤਜ ਘਰ ਬਾਰ ਪਹਾਰ । ੧੭੩ ।

#### Dohra

gavan karat jehung jehung disa mun man dut apar.  
 Sung chalat uth sabh parja taj ghar bar pahar. (173)

Those persons, who were made followers at old places, wherever he went, and those made followers in the ashrams (religious places) as he went to those places, were given the added name of 'ashramis', and glorified thus. (168)

Those of the followers, who were accepted in the jungles (ban) and became ascetics with a pious mind wherever Dutt had gone, and accepted them as followers were given the name of agini. (169)

Here the chapter dealing with the ten named episodes of Dutt, having got enlightened, from the Bachittar Natak Granth, is completed.

#### **Padhri Chhand :**

The princely Muni Dutt, with arms extending up to the knees, with a great sway and unexpressed effulgence, and a great ascetic, was responsible for casting an inexplicable glamour and pure wisdom, wherever he would go. (170)

The kings from various lands including distant lands, would pay their obeisance to Dutt, casting away their egoism and moulding mind (adapting) accordingly. They had given up their false activities (pretensions) and embraced (had fallen at) the lotus feet of the princely ascetic (Dutt). (171)

Having given up all their worldly desires, they had only one desire (hope) and their mind was purified being devoid of all sinful actions (thoughts). Wherever Dutt used to go, in various lands or foreign (distant) lands, all the great kings from those lands would get up and follow him meekly. (172)

#### **Couplet :**

Wherever the Muni Dutt, with an infinite (great) mind, would proceed, (as the subjects there) would accompany him leaving all their worldly possessions. (173)

### ਚੌਪਈ

ਜਿਹ ਜਿਹ ਦੇਸ ਮੁਨੀਸਰ ਗਏ । ਉਚ ਨੀਚ ਸਬ ਹੀ ਸੰਗਿ ਭਏ ।  
ਏਕ ਜੋਗ ਅਰੁ ਰੂਪ ਅਪਾਰਾ । ਕਉਨ ਨ ਮੋਹੈ ਕਹੈ ਬਿਚਾਰਾ । ੧੭੪ ।

### Choupaiee

jeh jeh des munisar gaieai. uch neech sab hi sung bhaieai.  
ek jog ar roop apara. kaun na mohai kaho bichara. (174)

ਜਹ ਤਹ ਚਲਾ ਜੋਗ ਸੰਨਯਾਸਾ । ਰਾਜ ਪਾਟ ਤਜ ਭਏ ਉਦਾਸਾ ।  
ਐਸੀ ਭੂਮਿ ਨ ਦੇਖੀਅਤ ਕੋਈ । ਜਹਾ ਸੰਨਯਾਸ ਜੋਗ ਨਹੀ ਹੋਈ । ੧੭੫ ।  
jej the chala jog saniyasa. raj paat taj bhaie udasa.  
aisi bhoom na dekhiat koiee. jaha saniyas jog nahi hoiee. (175)

ਇਤਿ ਮਨ ਨੂ ਗੁਰੂ ਦੂਸਰ ਠਹਰਾਇਆ ਸਮਾਪਤੰ । ੨ ।  
it man nu guru dusar thehraya Samapatung. (2)

### ਅਬ ਤ੍ਰਿਤੀ ਗੁਰੂ ਮਕਰਕਾ ਕਥੰਨ

### ਚੌਪਈ

ਚਉਬੀਸ ਗੁਰੂ ਕੀਨ ਜਿਹਾ ਭਾਤਾ । ਅਬ ਸੁਨ ਲੇਹੁ ਕਹੈ ਇਹ ਬਾਤਾ ।  
ਏਕ ਮਕਰਕਾ ਦਤ ਨਿਹਾਰੀ । ਐਸ ਹ੍ਰਿਦੇ ਅਨੁਮਾਨ ਬਿਚਾਰੀ । ੧੭੬ ।

### ab triti Guru Makarka Kathunung

### Choupaiee

Choubees guru keen jeha bhata. ab sunn leho kaho eh bhata.  
ek makarka dutt nihari. ais hirdai anuman bichari. (176)

ਆਪਨ ਹੀਐ ਐਸ ਅਨੁਮਾਨਾ । ਤੀਸਰ ਗੁਰੂ ਯਾਹਿ ਹਮ ਮਾਨਾ ।  
ਪ੍ਰਮ ਸੂਤ ਕੀ ਡੋਰਿ ਬਢਾਵੈ । ਤਬ ਹੀ ਨਾਥ ਨਿਰੰਜਨ ਪਾਵੈ । ੧੭੭ ।  
apan hiai ais anumana. teesar gur yahai hum mana.  
prem soot ki dor badhavai. tab hi nath niranjan pavai. (177)

ਆਪਨ ਆਪੁ ਆਪ ਮੋ ਦਰਸੈ । ਅੰਤਰਿ ਗੁਰੂ ਆਤਮਾ ਪਰਸੈ ।  
ਏਕ ਛਾਡਿ ਕੈ ਅਨਤ ਨ ਪਾਵੈ । ਤਬ ਹੀ ਪਰਮ ਤਤੁ ਕੋ ਪਾਵੈ । ੧੭੮ ।  
apan aap aap mon darsai. antar guru atama parsai.  
ek chhad kai ant na dhavai. tab hi param tat ko pavai. (178)

ਏਕ ਸਰੂਪ ਏਕ ਕਰਿ ਦੇਖੈ । ਆਨ ਭਾਵ ਕੋ ਭਾਵ ਨੇ ਪੇਖੈ ।  
ਏਕ ਆਸ ਤਜਿ ਅਨਤ ਨ ਪਾਵੈ । ਤਬ ਹੀ ਨਾਥ ਨਿਰੰਜਨ ਪਾਵੈ । ੧੭੯ ।  
ek sarup ek kar dekhai. aan bhav ko bhaav na pekhai.  
ek aas taj anat na dhavai. tab hi nath niranjan pavai. (179)



**Choupaiee :**

Whichever country was visited by the great Muni Dutt, all the people there (high and low) would accompany him. How could anyone escape being enamoured by Dutt, as he possessed a grand personality and having knowledge of Yoga also ? You may ponder over it but the conclusion would be same. (174)

Everywhere the cult of asceticism (Yoga) was being followed and the Rajas had given up their behaviour (glamour) and become recluse. There was no place in sight where the asceticism was not being followed. (175)

Here the episode of taking one's mind as the second Guru is completed. (2)  
Now the episode of the Third Guru (guide) Makarka begins.

**Choupaiee :**

Thus the Muni (Dutt) had embraced (accepted) twenty-four (choubis) Gurus, which I am going to describe. So listen to me. Dutt saw one spider, (Makraka), and then thought to himself (in his mind). (176)

He thought to himself that he would take (accept) the spider as his third Guru. He felt that like the spider he should extend the cord of love for the Lord, devoid of Maya (worldly falsehood), just like the spider, for attaining the Lord. (177)

When the spider thinks of itself involved in the web, similarly if the human being were to look (keep) within himself for his true image, then he could perceive the Lord sublime (Prime soul) within himself. When the mind, leaving the thought of the one prime soul within, will not wander around, then only the individual will attain the Lord supreme. (178)

The human being should perceive the Lord's entity only as the single one within, without having any love for the dual mindedness (the love of Maya). One should not run after another one, leaving the desire of meeting the One Lord, and then only the individual could attain the Lord. (179)

ਕੇਵਲ ਅੰਗ ਰੰਗ ਤਿਹ ਰਾਚੈ । ਏਕ ਛਾਡਿ ਰਸ ਨੇਕ ਨ ਮਾਚੈ ।  
ਪਰਮ ਤਤੁ ਕੋ ਧਿਆਨ ਲਗਾਵੈ । ਤਬ ਹੀ ਨਾਥ ਨਿਰੰਜਨ ਪਾਵੈ । ੧੮੦ ।  
keval ang rung teh rachai. ek chhad ras naik na machai.  
param tat ko dhian lagavai. ta hi nath niranjan pavai. (180)

ਤੀਸਰ ਗੁਰੂ ਮਕਰਿਕਾ ਠਾਨੀ । ਆਗੈ ਚਲਾ ਦਤ ਅਭਿਮਾਨੀ ।  
ਤਾ ਕਰ ਭਾਵ ਹਿੰਦੇ ਮਹਿ ਲੀਨਾ । ਹਰਖਵੰਤ ਤਬ ਚਲਾ ਪ੍ਰਬੀਨਾ । ੧੮੧ ।  
teesar guru mukarka thani. agai chala dut abhimani.  
ta kar bhav hirdai mah leena. harkhvant tab chala parbeena. (181)

ਇਤਿ ਤ੍ਰਿਤੀ ਗੁਰੂ ਮਕਰਕਾ ਸਮਾਪਤੰ । ੩ ।  
iti triti Guru Makarka Samapatung. (3)

ਅਬ ਬਕ ਚਤੁਰਥ ਗੁਰੂ ਕਥਨੰ  
ਚੌਪਈ

ਜਬੈ ਦਤ ਗੁਰੂ ਅਗੈ ਸਿਧਾਰਾ । ਮਛ ਰਾਸਕਰ ਬੈਠਿ ਨਿਹਾਰਾ ।  
ਉਜਲ ਅੰਗ ਅਤਿ ਧਿਆਨ ਲਗਾਵੈ । ਮੋਨੀ ਸਰਬ ਬਿਲੋਕਿ ਲਜਾਵੈ । ੧੮੨ ।  
ab bak Chatruth Guru Kathanung  
Choupaiee  
jabai dutt gur agai sidhara. machh raskar baith nihara.  
ujal ang at dhian lagavai. moni sarab bilok lajavai. (182)

ਜੈਸਕ ਧਿਆਨ ਮਛ ਕੇ ਕਾਜਾ । ਲਾਵਤ ਬਕ ਨਾਵੈ ਨਿਰਲਾਜਾ ।  
ਭਲੀ ਭਾਤਿ ਅਤਿ ਧਿਆਨ ਲਗਾਵੈ । ਭਾਵ ਤਾਸ ਕੋ ਮੁਨਿ ਮਨ ਭਾਵੈ । ੧੮੩ ।  
jaisak dhian muchh ke kaja. lavat bak navai nirlaja.  
bhali bhant eh dhian lagavai. bhav tasi ko mun man bhavai. (183)

ਐਸੇ ਧਿਆਨ ਨਾਥ ਹਿਤ ਲਈਐ । ਤਬ ਹੀ ਪਰਮ ਪੁਰਖ ਕਹੁ ਪਈਐ ।  
ਮਛਾਤਕ ਲਖਿ ਦਤ ਲੁਭਾਨਾ । ਚਤੁਰਥ ਗੁਰੂ ਤਾਸ ਅਨੁਮਾਨਾ । ੧੮੪ ।  
aiso dhian nath hit leiyai. tab hi param purkh ko paieeai.  
machhantak lakh dut lubhana. Chatruth guru taas anumana. (184)

ਇਤਿ ਮਛਾਤਕ ਚਤੁਰਥ ਗੁਰੂ ਸਮਾਪਤੰ । ੪ ।  
it machhantak Chatrath guru Samapatung. (4)

One should mingle one's entity (existence) with the Lord's entity and leaving this love (of Lord) one should not think of another one's hope or desire. One should meditate only on one prime soul, and then only one could attain the Lord Sublime. (180)

Thus he (Dutt) realized the Makraka (spider) as the third Guru and the proud Dutt advanced further. When he thought of the spider in this manner and meditated on the spider in the mind, then with an elevated mind Dutt moved further. (181)

Here the episode of the Third Guru as the spider (makraka) is completed. (3)

**Now the episode of Bak (Crane) as the Fourth Guru (guide) begins.**

**Choupaiee :**

When the Guru Dutt moved away further, then he saw the crane, the eater of fish (the dramatist) who was standing quietly. He saw him as white coloured bird, which was thinking (meditating) intensely and all the ascetics feel ashamed on seeing his devotion. (182)

Thus this crane concentrates on catching hold of the fish (with single-mindedness) thus with this vicious act he brings dishonor to the whole clan of cranes. But the way the crane concentrates on one single objective only, his motive (act) appealed to the ascetic Dutt's mind. (183)

If we were to concentrate and meditate on the Lord Sublime like this (devotion), then we could attain the Lord. The mind of Dutt was overwhelmed (endeared) on seeing the crane, the catcher of fish, so he accepted him as the Fourth Guru. (184)

Here the episode of the Fourth Guru (guide) as the crane (the fish monger) is completed. (4)

ਅਬ ਬਿੜਾਲ ਪੰਚਮ ਗੁਰੂ ਨਾਮ

ਚੌਪਈ

ਆਗੇ ਚਲਾ ਦਤ ਮੁਨਿ ਰਾਈ । ਸੀਸ ਜਟਾ ਕਹ ਜੂਟ ਛਕਾਈ ।  
ਦੇਖਾ ਏਕ ਬਿੜਾਲ ਜੁ ਆਗੇ । ਬਿਆਨ ਲਾਇ ਮੁਨਿ ਨਿਰਖਨ ਲਾਗੇ । ੧੮੫ ।

**ab birral pancham guru Naam.**

**Choupaiee**

agai chala dut mun raiee. sas jata keh joot chhakaiee.  
dekha ek birral jo agai. dhian laie mun nirkhan lagai. (185)

ਮੂਸ ਕਾਜ ਜਸ ਲਾਵਤ ਧਿਆਨੁ । ਲਾਜਤ ਦੇਖਿ ਮਹੀਤ ਮਹਾਨੂੰ ।  
ਐਸ ਧਿਆਨ ਹਰਿ ਹੇਤ ਲਗਾਈਐ । ਤਬ ਹੀ ਨਾਥ ਨਿਰੰਜਨ ਪਈਐ । ੧੮੬ ।  
moos kaaj jas lavat dhian. lajat dekh mahant mahanung.  
ais dhian har hote lagaieeai. tab hi nath niranjan paieai. (186)

ਪੰਚ ਗੁਰੂ ਯਾਹਿ ਹਮ ਜਾਨਾ । ਯਾ ਕਹੁ ਭਾਵ ਹੀਐ ਅਨੁਮਾਨਾ ।  
ਐਸੀ ਭਾਤਿ ਧਿਆਨ ਜੋ ਲਾਵੈ । ਸੋ ਨਿਹਚੈ ਸਾਹਿਬ ਕੋ ਪਾਵੈ । ੧੮੭ ।  
pancham guru yahai hum jana. ya koh bhav hiai anumana.  
aisi bhant dhian jo lavai. so nehchai sahib ko pavai. (187)

ਇਤਿ ਬਿੜਾਲ ਪੰਚਮੇ ਗੁਰੂ ਸਮਾਪਤੰ । ੫ ।  
iti birral panchamai guru Samapatung. (5)

ਅਬ ਧੁਨੀਆ ਗੁਰੂ ਕਥਨੰ ।

ਚੌਪਈ

ਆਗੇ ਚਲਾ ਰਾਜ ਸੰਨਯਾਸਾ । ਏਕ ਆਸ ਗਹਿ ਐਸ ਅਨਾਸਾ ।  
ਤਹ ਇਕ ਰੂਮ ਧੁਨਖਤੋ ਲਹਾ । ਐਸ ਭਾਤਿ ਮਨ ਸੋ ਮੁਨਿ ਕਹਾ । ੧੮੮ ।

**ab dhunia guru Kathanung**

**Choupaiee**

agai chala raj saniyasa. ek aas geh ais anasa.  
the ik room dhunkhato laha. ais bhant man so mun kaha. (188)

ਭੂਪ ਸੈਨ ਇਹ ਜਾਤ ਨ ਲਹੀ । ਗ੍ਰੀਵਾ ਨੀਚ ਨੀਚ ਹੀ ਰਹੀ ।  
ਸਗਲ ਸੈਨ ਵਹੀ ਮਗ ਗਈ । ਤਾ ਕੋ ਨੈਕੁ ਖਬਰ ਨਹੀ ਭਈ । ੧੮੯ ।  
bhoop sain eh jaat na lehi. greeva neech neech hi rehi.  
sagal saini vahi mug gaiee. ta kai naik kabar nahi bhaiee. (189)

ਰੂਈ ਧੁਨਖਤੋ ਫਿਰਿ ਨ ਨਿਹਾਰਾ । ਨੀਚ ਹੀ ਗ੍ਰੀਵਾ ਰਹਾ ਬਿਚਾਰਾ ।  
ਦਤ ਬਿਲੋਕਿ ਹੀਏ ਮੁਸਕਾਨਾ । ਖਸਟਮ ਗੁਰੂ ਤਿਸੀ ਕਹੁ ਜਾਨਾ । ੧੯੦ ।  
ruaiee dhunkhato phir na nihara. neech hi greeva raha bichara.  
dut bilok heeai muskana. khastam guru tisi koh jana. (190)

**Now the episode of Biral The Fifth Guru begins.**

**Choupaiee :**

The great Muni Dutt advanced (moved) further who had the tuft of matted hair looking glamorous on his head. As he went ahead, he saw a male cat, so the Muni got keenly interested in watching him. (185)

The way he was concentrating on catching a rat, on seeing his concentration even the great mahants (mendicants) would feel belittled. If we were to concentrate on attaining the Lord like this cat, then only we could attain the Lord Sublime. (186)

So I have accepted him as my fifth guru (guide), so having said this, he (Dutt) thought in his mind accordingly. If anyone were to meditate with concentration like this, he would surely attain the Lord Sublime. (187)

Here the episode of the Biral as the Fifth Guru (guide) is completed. (5)

**Now the episode of Dhunia as Guru (guide) begins.**

**Choupaiee :**

The princely ascetic then moved further, who having held one hope (desire), forgot about the other supports (as hopes). Then he saw a person, ginning cotton (who would not divert his attention even if gold were to distract his interest) and the ascetic (Muni) thought in his mind thus. (188)

Then this ginner did not bother to notice the moving army of the king near him, and (involved in his work) his head was bent down attending to his work alone. The whole army was moving near him, but he did not bother to look at it (being busy in work). (189)

While ginning the cotton, he did not even look up, as his head (neck) was bent down (attending to his work). Seeing this scene, the Muni Dutt smiled within himself, and accepted him as the sixth guru (guide). (190)

ਰੂਮ ਹੇਤ ਇਹ ਜਿਮ ਚਿਤੁ ਲਾਯੋ । ਸੈਨ ਗਈ ਪਰੁ ਸਿਰ ਨ ਉਚਾਯੋ ।  
 ਤੈਸੀਏ ਪ੍ਰਭ ਸੋ ਪ੍ਰੀਤਿ ਲਗਈਐ । ਤਬ ਹੀ ਪੁਰਖ ਪੁਰਾਤਨ ਪਈਐ । ੧੯੧ ।  
 room hait eh jim chit layeio. sain gaiee par sir na uchaiyo.  
 taisiai prabh sou preet lagaieeai. tab hi purkh puratan paieeai. (191)

ਇਤਿ ਰੂਈ ਧੁਨਖਤਾ ਪੇ'ਜਾ ਖਸਟਮੋ ਗੁਰੂ ਸਮਾਪਤੰ । ੬ ।  
 iti ruaiee dhanukhata painja khastamo guru samapatung. (6)

**ਅਬ ਮਾਛੀ ਸਪਤਮੋ ਗੁਰੂ ਕਥਨੰ  
 ਚੌਪਈ**

ਆਗੇ ਚਲਾ ਰਾਜ ਸੰਨਯਾਸਾ । ਮਹਾ ਬਿਮਲ ਮਨ ਭੁਓ ਉਦਾਸਾ ।  
 ਨਿਰਖਾ ਤਹਾ ਏਕ ਮਛਹਾ । ਲਏ ਜਾਰ ਕਰਿ ਜਾਤ ਨ ਕਹਾ । ੧੯੨ ।

**ab maachhi saptamo guru Kathanung  
 Choupaiee**

agai chala raj Saniyasa. maha bimal man bhiou udasa.  
 nirkha taha ek machh ha. laie jaar kar jaat na kaha. (192)

ਬਿਨਛੀ ਏਕ ਹਾਥ ਮੋ ਧਾਰੇ । ਜਰੀਆ ਅੰਧ ਕੰਧ ਪਰ ਡਾਰੇ ।  
 ਇਸਥਿਤ ਏਕ ਮਛਿ ਕੀ ਆਸਾ । ਜਾਨਕੁ ਵਾ ਕੇ ਮਧ ਨ ਸਾਸਾ । ੧੯੩ ।  
 binchhi ek haath mo dharai. jaria andh kandh par darai.  
 isthit ek machh ki aasa. janak va kai madh na sasa. (193)

ਏਕਸੁ ਠਾਡ ਮਛ ਕੀ ਆਸੁ । ਰਾਜ ਪਾਟ ਤੇ ਜਾਨ ਉਦਾਸੁ ।  
 ਇਹ ਬਿਧਿ ਨੇਹ ਨਾਥ ਸੋ ਲਈਐ । ਤਬ ਹੀ ਪੁਰਨ ਪੁਰਖ ਕਹ ਪਈਐ । ੧੯੪ ।  
 ekas thadh machh ki assu. raj paat tai jaan udasu.  
 eh bidh neh nath sou laieeai. tab hi puran purkh keh paieeai. (194)

ਇਤਿ ਮਾਛੀ ਗੁਰੂ ਸਪਤਮੋ ਸਮਾਪਤੰ । ੭ ।  
 iti machhi guru saptamo samaptang. (7)

**ਅਬ ਚੇਰੀ ਅਸਟਮੋ ਗੁਰੂ ਕਥਨੰ  
 ਚੌਪਈ**

ਹਰਖਤ ਅੰਗ ਸੰਗ ਸੈਨਾ ਸੁਨਿ । ਆਯੋ ਦਛ ਪ੍ਰਜਾਪਤਿ ਕੇ ਮੁਨਿ ।  
 ਤਹਾ ਏਕ ਚੇਰਕਾ ਨਿਹਾਰੀ । ਚੰਦਨ ਘਸਤ ਮਨੋ ਮਤਵਾਰੀ । ੧੯੫ ।

**hun cheri astamo guru kathanung  
 Choupaiee**

hurkhat ang sung saina sunn. aiyo dachh parjapat ko mun.  
 taha ek chokra nihari. Chandan ghasat mano matvari. (195)



The way, he was bent upon ginning the cotton with full concentration, a similar love and devotion was needed to meditate on the Lord (he thought), then only one could attain the age old Lord. (191)

Here the episode of adopting the ginner of cotton as the sixth guru (guide) is completed. (6)

**Now the episode of the fisherman as the seventh guru begins.**

**Choupaiee :**

Then the ascetic Dutt moved away from there, whose mind was purified and fully keeping himself secluded (as a recluse). He saw a fisherman catching fish, who was going with a net in hand, and this was beyond description. (192)

He was carrying a stick in hand, fitted with a (catching) hook. He was carrying on his shoulders some nets, and was moving like a blind man completely absorbed in the catch of fish (he was not conscious of anything else around him except the catching of fish). He was only concentrating on catching a fish. It seemed as if he was not breathing even. (193)

He was standing in the hope of catching a fish alone, and it seemed he was not worried about the royal presence (about king's presence). So we should also develop such a love for the Lord with full devotion, so as to attain the Lord Sublime. (194)

Here the episode of the fisherman as the seventh guru (guide) is completed. (7)

**Now the episode of the lady attendant (slave) as the eighth guru begins.**

**Choupaiee :**

The news of the arrival of Muni Dutt at the palace of Dakash prajapati (king) brought cheer and happiness to the relatives of the king and his army. There the Muni Dutt saw an attendant grinding some sandalwood, as if she was endeared to her job (of grinding). (195)

ਚੰਦਨ ਘਸਤ ਨਾਰਿ ਸੁਭ ਧਰਮਾ । ਏਕ ਚਿਤ ਹੈ ਆਪਨ ਘਰ ਮਾ ।  
 ਏਕ ਚਿਤ ਨਹੀ ਚਿਤ ਚਲਾਵੈ । ਪ੍ਰਿਤਮਾ ਚਿਤ੍ਰ ਬਿਲੋਕਿ ਲਜਾਵੈ । ੧੯੬ ।  
 Chandan ghasat naar subh dharma. ek chit haiai apan ghar ma.  
 ek chit nahi chit chalavai. pritma chitar bilok lajavai. (196)

ਦਤ ਲਏ ਸੰਨਯਾਸਨ ਸੰਗਾ । ਜਾਤ ਭਯੋ ਤਹ ਭੇਟਤ ਅੰਗਾ ।  
 ਸੀਸ ਉਚਾਇ ਨ ਤਾਸ ਨਿਹਾਰਾ । ਰਾਵ ਰੰਕ ਕੋ ਜਾਤ ਬਿਚਾਰਾ । ੧੯੭ ।  
 dutt laie saniyasan sunga. jaat bhiou the bhetat anga.  
 sees uchaie na taas nihara. raav runk ko jaat bichara. (197)

ਤਾ ਕੋ ਦਤ ਬਿਲੋਕਿ ਪ੍ਰਭਾਵਾ । ਅਸਟਮ ਗੁਰੂ ਤਾਹਿ ਠਹਰਾਵਾ ।  
 ਧੰਨਿ ਧੰਨਿ ਇਹ ਚੇਰਕਾ ਸਭਾਗੀ । ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਨਾਥ ਸੰਗਿ ਲਾਗੀ । ੧੯੮ ।  
 ta ko dutt bilok parbhava. astam guru tahai thehrava.  
 dhan dhan eh chorka sabhagi. ja ki preet nath sung lagi. (198)

ਐਸ ਪ੍ਰੀਤਿ ਹਰਿ ਹੇਤ ਲਗਇਯੋ । ਤਬ ਹੀ ਨਾਥ ਨਿਰੰਜਨ ਪਇਯੋ ।  
 ਬਿਨੁ ਚਿਤਿ ਦੀਨ ਹਾਥਿ ਨਹੀ ਆਵੈ । ਚਾਰ ਬੇਦ ਇਮਿ ਭੇਦ ਬਤਾਵੈ । ੧੯੯ ।  
 ais preet har heit lagaiyo. tab hi nath niranjan paieuo.  
 chit deen hath nahi avai. char beid im bhaid batavai. (199)

ਇਤਿ ਚੇਰਕਾ ਅਸਟਮੋ ਗੁਰੂ ਸਮਾਪਤੰ । ੮ ।  
 iti Chorka astamo guru samapatung. (8)

**ਅਬ ਬਨਜਾਰਾ ਨਵਮੋ ਗੁਰੂ ਕਥਨੰ**  
**ਚੌਪਈ**  
 ਆਗੇ ਚਲਾ ਜੋਗ ਜਟ ਧਾਰੀ । ਲਏ ਸੰਗਿ ਚੇਲਕਾ ਅਪਾਰੀ ।  
 ਦੇਖਤ ਬਨਖੰਡ ਨਗਰ ਪਹਾਰਾ । ਆਵਤ ਲਖਾ ਏਕ ਬਨਜਾਰਾ । ੨੦੦ ।  
**Ab banjara navmo Guru Kathanung**  
**Choupaiee**  
 agai chala jog jat dhari. laie sung chelka apari.  
 dekhat bankhand nagar pahara. avat lakha ek banjara. (200)

ਧਨ ਕਰ ਭਰੇ ਸਬੈ ਭਡਾਰਾ । ਚਲਾ ਸੰਗਿ ਲੈ ਟਾਡ ਅਪਾਰਾ ।  
 ਅਮਿਤ ਗਾਵ ਲਵੰਗਨ ਕੇ ਭਰੇ । ਬਿਧਨਾ ਤੇ ਨਹੀ ਜਾਤ ਬਿਚਰੇ । ੨੦੧ ।  
 dhan kar bharai sabai bhandara. chala sung lai taad apara.  
 amit gaav lavangan kai bharai. bidhra te nahi jaat bichrai. (201)

ਰਾਤਿ ਦਿਵਸ ਤਿਨ ਦੁਬ ਕੀ ਆਸਾ । ਬੇਚਨ ਚਲਾ ਛਡਿ ਘਰ ਵਾਸਾ ।  
 ਔਰ ਆਸ ਦੂਸਰ ਨਹੀ ਕੋਈ । ਏਕੈ ਆਸ ਬਨਜ ਕੀ ਹੋਈ । ੨੦੨ ।  
 raat divas tin darab ki aasa. bechan chala chhad ghar vasa.  
 aour aas dusar nahi koīee. ekai aas banaj ki hoīee. (202)



There the good-natured woman (with a good character) was grinding sandalwood, with single mindedness and devotion. She was fully concentrating (on her job) with full attention, without letting her mind to divert (deviate), seeing whom even the picture (painting) on the paper was feeling ashamed (belittled) of it. (196)

The ascetic Dutt, along with other ascetics went past her, brushing aside her body, but she did not even look up by raising her head, whether any king or pauper had passed by her side. (197)

On perceiving her, Dutt was moved (impressed) and accepted her as the eighth guru. (He said to himself) that this woman was truly praiseworthy, who was devoted to here master so much, with love and devotion. (198)

If we were to develop such devotion for the Lord Sublime, then only we could attain the Lord Sublime, free from worldly falsehood (Maya). The Lord could not be grasped without developing such a devoted attitude (attention) and love for Him. The Vedas had revealed this secret even. (199)

Here the episode of the eighth guru as the lady attendant is completed. (8)

**Now the episode of Banjara as the ninth guru (guide) begins.**

**Choupaiee :**

The great Muni, with matted hair tuft moved further and was having many followers along with him. He was moving across the forests, towns and mountains, watching the whole lot, when he saw a banjara (trader) coming that way. (200)

He was loaded with wealth (material) of all types, and had started with a load of merchandise on the backs of a group of bullocks. It included many bags of cloves. Even Brahma could not express the details of this entire load. (201)

He was always hoping to gain more wealth day and night as such he had left his place (house) for selling his merchandise, and he did not entertain any other desire at heart. He had developed only one hope (desire) of disposing off his goods. (202)

ਛਾਹ ਧੂਪ ਕੇ ਤ੍ਰਾਸ ਨ ਮਾਨੈ । ਰਾਤਿ ਅਉ ਦਿਵਸ ਗਵਨ ਈ ਠਾਨੈ ।  
 ਪਾਪ ਪੁੰਨ ਕੀ ਅਉਰ ਨ ਬਾਤਾ । ਏਕੈ ਰਸ ਮ੍ਰਾਤਾ ਕੇ ਰਾਤਾ । ੨੦੩ ।  
 chhah dhoop ko tras na manai.  
 raat au divas gavan ki thanai.  
 paap pun ki aour na bata.  
 ekai ras matra kai rata. (203)

ਤਾ ਕਹ ਦੇਖਿ ਦਤ ਹਰਿ ਭਗਤੁ । ਜਾ ਕਰ ਰੂਪ ਜਗਤਿ ਜਗ ਮਗਤੁ ।  
 ਐਸ ਭਾਤਿ ਜੋ ਸਾਹਿਬ ਧਿਆਈਐ । ਤਬ ਹੀ ਪੁਰਖ ਪੁਰਾਤਨ ਪਾਈਐ । ੨੦੪ ।  
 ta kah dekh dutt har bhagat.  
 ja kar roop jagat jug magtu.  
 ais bhant sahib dhiayei.  
 tab hi purkh puratan paieei. (204)

ਇਤਿ ਬਨਜਾਰਾ ਨਉਮੋ ਗੁਰੂ ਸਮਾਪਤੰ । ੯ ।  
 iti banjara nauomano guru samapatung.

ਅਬ ਕਾਛਨ ਦਸਮੋ ਗੁਰੂ ਕਥਨੰ  
 ਚੌਪਈ

ਚਲਾ ਮੁਨਿ ਤਜਿ ਪਰਹਰਿ ਆਸਾ । ਮਹਾ ਮੋਨਿ ਅਰੁ ਮਹਾ ਉਦਾਸਾ ।  
 ਪਰਮ ਤਤ ਬੋਤਾ ਬਡਭਾਗੀ । ਮਹਾ ਮੋਨ ਹਰਿ ਕੋ ਅਨੁਰਾਗੀ । ੨੦੫ ।  
 ab kachhan dasmo guru kathanung.

Choupaiee

chala muni taj parhar asa.  
 maha mone ar maha udasa.  
 param dutt beta badbhagi.  
 maha mone har ko anragai. (205)

ਪਰਮ ਪੁਰਖ ਪੂਰ ਬਡਭਾਗੀ । ਮਹਾ ਮੁਨੀ ਹਰਿ ਕੇ ਪਾਗੀ ।  
 ਬ੍ਰਹਮ ਭਗਤ ਖਟ ਗੁਨ ਰਸ ਲੀਨਾ । ਏਕ ਨਾਮ ਕੇ ਰਸ ਸਉ ਭੀਨਾ । ੨੦੬ ।  
 param purkh puro badbhagi.  
 maha muni har ke rao pagi.  
 braham bhagat khat gunn ras leena.  
 ek naam kai ras sou bheena. (206)

ਉਜਲ ਗਾਤ ਮਹਾ ਮੁਨਿ ਸੋਹੈ । ਸੁਰ ਨਰ ਮੁਨਿ ਸਭ ਹੀ ਉਠਿ ਲਾਗੈ ।  
 ਜਹ ਜਹ ਜਾਇ ਦਤ ਸੁਭ ਕਰਮਾ । ਤਹ ਤਹ ਹੋਤ ਸਭੈ ਨਿਹਕਰਮਾ । ੨੦੭ ।  
 ujal gaat maha mun sohai.  
 sur nar mun sabh ko mun mohai.  
 jeh jeh jaie dutt subh karma.  
 the the hote sabhai nehkarma. (207)

He was not bothered about the sunshine or shade and was on the move throughout day and night. He did not know anything else about virtuous or sinful actions and was absorbed only in collecting wealth. (203)

On seeing him, the godly person Dutt thought to himself, that if we were to worship the Lord with the same devotion, who was shining brilliantly in the whole world, then only we could attain the prime soul. (204)

Here the episode of the ninth guru (guide) in the form of Trader (banjara) is completed. (9)

**Now the episode of Kachhan as Tenth Guru begins.**

Then the Muni, leaving all those desires (hopes) worth discarding, proceeded further. He was a great ascetic practicing complete silence. He was a great praiseworthy person, having knowledge of the True Lord and the great Muni was the beloved of the Lord-Supreme. (205)

He was a grand scholarly person, with glamorous fortune and a great ascetic, who was completely absorbed in the love of the Lord Almighty. He was completely attuned to the worship of the Lord with devotion and was adept in all the six virtues and was immersed in the pleasure of reciting True Name. (206)

The white body of the great ascetic was looking glamorous and had endeared himself to the hearts of the gods, human beings and Munis (ascetics). Wherever the virtuous Dutt went, the people there got freed from the bondage of (worldly falsehood) their actions. (207)

ਭਰਮ ਮੋਹ ਤਿਹ ਦੇਖਤ ਭਾਗੈ । ਰਾਮ ਭਗਤਿ ਸਭ ਹੀ ਉਠਿ ਲਾਗੈ ।  
 ਪਾਪ ਤਾਪ ਸਭ ਦੂਰ ਪਰਾਈ । ਨਿਸਿ ਦਿਨ ਰਹੈ ਏਕ ਲਿਵ ਲਾਈ । ੨੦੮ ।  
 bharam moh the dekhat bhagai. Ram bhagat sabh hi uth lagai.  
 paap taap sabh dur paraiee. nis din kehai ek liv laiee. (208)

ਕਾਛਨ ਏਕ ਤਹਾ ਮਿਲ ਗਈ । ਸੋਆ ਚੁਕ ਪੁਕਾਰਤ ਭਈ ।  
 ਭਾਵ ਯਾਹਿ ਮਨ ਮਾਹਿ ਨਿਹਾਰਾ । ਦਸਵੇ ਗੁਰੂ ਤਾਹਿ ਬੀਚਾਰਾ । ੨੦੯ ।  
 kachhan ek tahan mil gaiee. sea chook pukarat bhaiee.  
 bhaav yahei man mahai nihara. dasvai guru tahai bichara. (209)

ਜੇ ਸੋਵੈ ਸੋ ਮੂਲ ਗਵਾਵੈ । ਜੇ ਜਾਗੈ ਹਰਿ ਹ੍ਰਿਦੈ ਬਸਾਵੈ ।  
 ਸਤਿ ਬੋਲਿ ਯਾ ਕੀ ਹਮ ਮਾਨੀ । ਜੋਗ ਧਿਆਨ ਜਾਗੈ ਤੇ ਜਾਨੀ । ੨੧੦ ।  
 jo sovai so mool gavavai. jo jagai har hirdai basavai.  
 sat bole ya ki hum mani. jog dhian jagai tai jani. (210)

ਇਤਿ ਕਾਛਨ ਗੁਰੂ ਦਸਵੇ ਸਮਾਪਤੰ ।  
 iti kachhan guru dasavo samapatung. (210)

ਅਬ ਸੁਰਬ ਯਾਰਮੋ ਗੁਰੂ ਕਥਨੰ ।  
 ਚੌਪਈ  
 ਆਗੇ ਦਤ ਦੇਵ ਤਬ ਚਲਾ । ਸਾਧੇ ਸਰਬ ਜੋਗ ਕੀ ਕਲਾ ।  
 ਅਮਿਤ ਤੇਜ ਅਰੁ ਜਲ ਪ੍ਰਭਾਉ । ਜਾਨਕੁ ਬਨਾ ਦੂਸਰ ਹਰਿ ਰਾਉ । ੨੧੧ ।  
 ab Surab yarmo guru katanung  
 Choupaiee  
 agai dar dev tab chala. sadho sarab jog ki kala.  
 amit tej ar ujal parbhaou. januk bana dusar har raou. (211)

ਸਭ ਹੀ ਕਲਾ ਜੋਗ ਕੀ ਸਾਧੀ । ਮਹਾ ਸਿਧਿ ਮੋਨੀ ਮਨਿ ਲਾਪੀ ।  
 ਅਧਿਕ ਤੇਜ ਅਰੁ ਅਧਿਕ ਪ੍ਰਭਾਵਾ । ਜਾ ਲਖਿ ਇੰਦ੍ਰਾਸਨ ਬਹਰਾਵਾ । ੨੧੨ ।  
 Sabh hi kala jog ki sadhi. maha sidh moni man laadhi.  
 adhik tej ar adhik parbhava. ja lakh Indrasan behrava. (212)

ਮਧੁਭਾਰ ਛੰਦ । ਕ੍ਰਪ੍ਰਸਾਦਿ  
 ਮੁਨਿ ਮਨਿ ਉਦਾਰ । ਗੁਨ ਗਨ ਅਪਾਰ ।  
 ਹਰਿ ਭਗਤਿ ਲੀਨ । ਹਰਿ ਕੋ ਅਧੀਨ । ੨੧੩ ।  
 Madhbar Chhand Tav Prasad  
 mun man udar. gunn gan apar.  
 har bhagat leen. har ko adheen. (213)

At his very sight, the doubts and attachment would vanish from the liver (of people), and all of them get involved in the Lord's worship. All the sins and sufferings take to their heels, and people were immersed in the recitation of True Name during day and night (all the time). (208)

There he met one Kachhin (an ordinary woman from Kachh) who was shouting a warning for the people, saying that anyone becoming careless about the fields would be lost (any farmer being negligent will have his crop destroyed). This idea was contemplated by the Muni (ascetic) in his mind, and accepted her as the tenth guru (guide). (209)

Whosoever would become careless in life (would go to sleep in life) would lose the basic ideal of life. We have accepted her warning (saying) as truthful. All those involved in Yoga meditation (yogic exercises), would be able to appreciate this fact. (210)

Here the episode of the Tenth Guru, Kachhin is completed. (10)

**Now the episode of the Eleventh Guru 'Surab' begins.**

— Then Dutt Dev moved further, who was an adept in the art of Yoga (yogic exercises). He had an image of a transparent king with a splendour of his own. It appeared as if he was a second Raja Harish Chander. (211)

He had perfected all the aspects of the art of Yoga, and had attained the occult powers as a great ascetic. He had such a glamorous effect all around, perceiving which even (god) Indra's throne (existence) was in jeopardy. (212)

**Madhbhar Chhand :**

**With Thy Grace.**

The ascetic (Dutt), with a benevolent heart and having all the virtues within himself, was immersed in the worship of the Lord Sublime and was following the will of the Lord. (213)

ਤਜਿ ਰਾਜ ਭੋਗ । ਸੰਨਯਾਸ ਜੋਗ ।  
 ਸੰਨਯਾਸ ਰਾਇ । ਹਰਿ ਭਗਤ ਭਾਇ । ੨੧੪ ।  
 taj raj bhog. Saniyas jog.  
 Saniyas raie. har bhagat bhaie. (214)

ਮੁਖ ਛਬਿ ਅਪਾਰ । ਪੂਰਣ ਵਤਾਰ ।  
 ਖਟਰੀ ਅਸੇਖ । ਬਿਦਿਆ ਬਿਸੇਖ । ੨੧੫ ।  
 mukh chhab apar. puran vatar.  
 kharragung asekh. bidia bisekh. (215)

ਸੁੰਦਰ ਸਰੂਪ । ਮਹਿਮਾ ਅਨੂਪ ।  
 ਆਭਾ ਅਪਾਰ । ਮੁਨਿ ਮਨਿ ਉਦਾਰ । ੨੧੬ ।  
 Sunder saroop.mehma anup.  
 abha apar. mun man udar. (216)

ਸੰਨਯਾਸ ਦੇਵ । ਗੁਨ ਗਨ ਅਭੇਵ ।  
 ਅਬਿਯਕਤ ਰੂਪ । ਮਹਿਮਾ ਅਨੂਪ । ੨੧੭ ।  
 Saniyas dev. gun gan abhev.  
 abiyakat roop. mehma anup. (217)

ਸਭ ਸੁਭ ਸੁਭਾਵ । ਅਤਿਭੁਤ ਪ੍ਰਭਾਵ ।  
 ਮਹਿਮਾ ਅਪਾਰ । ਗੁਨ ਗਨ ਉਦਾਰ । ੨੧੮ ।  
 sabh subh subhav. atibhut prabhav.  
 mehma apar. gunn gan udar. (218)

ਤਹ ਸੁਰਬ ਰਾਜ । ਸੰਪਤਿ ਸਮਾਜ ।  
 ਪੂਜੰਤ ਚੰਡ । ਨਿਸਿ ਦਿਨ ਅਖੰਡ । ੨੧੯ ।  
 the surab raj. sampat samaj.  
 poojant chand. nis din akhand. (219)

ਨ੍ਰਿਪ ਅਤਿ ਪ੍ਰਚੰਡ । ਸਭ ਬਿਧਿ ਅਖੰਡ ।  
 ਸਿਲਸਿਤ ਪ੍ਰਬੀਨ । ਦੇਵੀ ਅਧੀਨ । ੨੨੦ ।  
 nrip at parchand. sabh bidh akhand.  
 silsit parbeen. devi adheen. (220)

ਨਿਸਦਿਨ ਭਵਾਨਿ । ਸੇਵਤ ਨਿਧਾਨ ।  
 ਕਰਿ ਏਕ ਆਸ । ਨਿਸਿ ਦਿਨ ਉਦਾਸ । ੨੨੧ ।  
 nisdin bhavani. sevat nidhan.  
 kar ek aas nis din udas. (221)

He had given up all royalties and worldly pleasures and had embraced asceticism, and then attaining the position of a great ascetic, he was engaged in the Lord's worship with great love and devotion. (214)

His was radiant with a halo around it, as if he was a personification of God. He was full of wisdom like the sharpness of the sword, and a great man of learning. (215)

His personality had a charm and glamour of his own, which was beyond praise or description, and had a brilliant outlook. The Muni Dutt possessed a benevolent heart. (216)

The king of ascetics was a source (treasure) of virtues, and was indiscriminate. His appearance was distinct and his praiseworthiness was of the highest order. (217)

His nature was very presentable and pleasant, with a brilliant appearance, and was very praiseworthy as he was a bunch of many virtues. (218)

There was a Raja by the name of Surab, who was very wealthy and very sociable and was worshipping Chandi (goddess) day and night. (219)

He was a king of great eminence and his personality was indivisible from all accounts. He was an expert in the art of weaponry (warfare) and was a follower of the goddess. (220)

He was serving (the goddess) Chandi, who was having a mighty figure, all the time (day and night). He was always praying to the goddess alone and was always remaining morose and gloomy. (221)

ਦੁਰਗਾ ਪੁਜੰਤ । ਨਿਤਪ੍ਰਤਿ ਮਹੰਤ ।  
 ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰ । ਸੇਵਤ ਸਵਾਰ । ੨੨੨ ।  
 durga pujant. nitprat mahant.  
 boh bidh parkar. sevat savar. (222)

ਅਤਿ ਗੁਨ ਨਿਧਾਨ । ਮਹਿਮਾ ਮਹਾਨ ।  
 ਅਤਿ ਬਿਮਲ ਅੰਗ । ਲਖਿ ਲਜਤ ਗੰਗ । ੨੨੩ ।  
 at gunn nidhan. mehma mahan.  
 at bimal ang. lakh lajat gung. (223)

ਤਿਹ ਨਿਰਖ ਦਤ । ਅਤਿ ਬਿਮਲ ਮਤਿ ।  
 ਅਨਖੰਡ ਜੋਤਿ । ਜਨੁ ਭਿਓ ਉਦੋਤ । ੨੨੪ ।  
 the nirakh dutt. at bimal mat.  
 ankhand jaat. jan bhiou udont. (224)

ਝਮਕੰਤ ਅੰਗ । ਲਖਿ ਲਜਤ ਗੰਗ ।  
 ਅਤਿ ਗੁਨ ਨਿਧਾਨ । ਮਹਿਮਾ ਮਹਾਨ । ੨੨੫ ।  
 jhankant ang. lakh lajat gang.  
 at gunn nidhan. mehma mahan. (225)

ਅਨਭਵ ਪ੍ਰਕਾਸ । ਨਿਸ ਦਿਨ ਉਦਾਸ ।  
 ਅਤਿਭੂਤ ਸੁਭਾਵ । ਸੰਨਯਾਸ ਰਾਵ । ੨੨੬ ।  
 anbha prakas. nis din udas.  
 atibhoot subhav. saniyas rav. (226)

ਲਖਿ ਤਾਸੁ ਸੇਵ । ਸਨਯਾਸ ਦੇਵ ।  
 ਅਤਿ ਚਿਤ ਰੀਝ । ਤਿਹ ਫਾਸਿ ਬੀਝ । ੨੨੭ ।  
 lakh tas save. saniyas dev.  
 ati chit reejh. teh phas beejh. (227)

**ਸ੍ਰੀ ਭਗਵਤੀ ਛੰਦ**  
 ਕਿ ਦਿਖਿਓਤ ਦਤੰ । ਕਿ ਪਰਮੰਤਿ ਮਤੰ ।  
 ਸੁ ਸਰਬਤ੍ਰ ਸਾਜਾ । ਕਿ ਦਿਖਿਓਤ ਰਾਜਾ । ੨੨੮ ।  
**Sri Bhagvati Chhand**  
 ke dikhiyot datung. ke parmant matung.  
 so saratar saja. ke dikhiyot raja. (228)

ਕਿ ਅਲੋਕ ਕਰਮੰ । ਕਿ ਸਰਬਤ੍ਰ ਪਰਮੰ ।  
 ਕਿ ਅਜਿਤ ਰੂਪੰ । ਕਿ ਰਤੇਸ ਰੂਪੰ । ੨੨੯ ।  
 ke alok karmung. ke sarbatar parmung.  
 ke ajat bhupang. ke rates roopung. (229)



**He was worshipping Durga (during) day and night like a devotee and was serving her with devotion. (222)**

**He was a fountain of virtues, and was renowned everywhere. His body was very pure (spotless), and seeing his transparency, even Ganga was feeling abashed. (223)**

**Then Dutt who was very intelligent (wise) saw him, and he found his glamour was undivided as if the brilliance had emanated. (224)**

**His limbs were shining, and seeing this glitter (brilliance), even Ganga was feeling ashamed. He was full of virtues and well known for his qualities. (225)**

**He had the light (knowledge) of the unseen and was always feeling sullen (sad) and aloof, during day and night. He had a charming nature and was a great ascetic. (226)**

**On perceiving his service, the Muni Dutt Dev (ascetic) became very much impressed and seeing his devotional service, got enamoured by his love. (227)**

### **Sri Bhagwati Chhand :**

**Dutt saw him and found him to be a Raja with great wisdom and pure heart. He found him to be a king (Raja) on all the scores. (228)**

**That Raja with unparalleled actions, and believer of all faiths was an invincible king and was beautiful like the god of love (kamdev). (229)**

ਕਿ ਆਜਾਨ ਬਾਹ । ਕਿ ਸਰਬਤ੍ਰ ਸਾਹ ।  
 ਕਿ ਧਰਮੰ ਸਰੂਪੰ । ਕਿ ਸਰਬਤ੍ਰ ਭੂਪੰ । ੨੩੦ ।  
 ke ajan bah. ke sarbatar sah.  
 ke dharamung sarupung. ke sarbatar bhupung. (230)

ਕਿ ਸਾਹਾਨ ਸਾਹੀ । ਕਿ ਆਜਾਨ ਬਾਹੀ ।  
 ਕਿ ਜੋਗੇਂਦ੍ਰ ਗਾਮੀ । ਕਿ ਧਰਮੇਂਦ੍ਰ ਧਾਮੀ । ੨੩੧ ।  
 ke sahan sahung. ke ajan bahung.  
 ke joginder gami. ke dharminder dhami. (231)

ਕਿ ਰੁਦ੍ਰਿ ਰੂਪੰ । ਕਿ ਭੂਪਾਨ ਭੂਪੰ ।  
 ਕਿ ਆਦਗ ਜੋਗੀ । ਕਿ ਤਿਆਗੀਤ ਸੋਗੀ । ੨੩੨ ।  
 ke rudrar rupang. ke bhupan bhupang.  
 ke adag jogung. ke tiagant sogang. (232)

#### ਮਧੁਭਾਰ ਛੰਦ

ਬਿਮੋਹਿਯੋਤ ਦੇਖੀ । ਕਿ ਰਾਵਲ ਭੇਖੀ ।  
 ਕਿ ਸੰਨਿਯਾਸ ਰਾਜਾ । ਕਿ ਸਰਬਤ੍ਰ ਸਾਜਾ । ੨੩੩ ।  
**Madhbhar Chhand**  
 Bimohaiyot dekhi. ke raval bhekhi.  
 ke saniyas raja. ke sarbatar saja. (233)

ਕਿ ਸੰਭਾਲ ਦੇਖਾ । ਕਿ ਸੁਧ ਚੰਦ੍ਰ ਪੇਖਾ ।  
 ਕਿ ਪਾਵਿਤ੍ਰ ਕਰਮੰ । ਕਿ ਸੰਨਿਆਸ ਧਰਮੰ । ੨੩੪ ।  
 ke sambhal dekha. ke sudh chander pekha.  
 ke pavitar karmung. ke saniyas dharmung. (234)

ਕਿ ਸੰਨਿਆਸ ਭੇਖੀ । ਕਿ ਆਧਰਮ ਦੈਖੀ ।  
 ਕਿ ਸਰਬਤ੍ਰ ਗਾਮੀ । ਕਿ ਧਰਮੇਸ ਧਾਮੀ । ੨੩੫ ।  
 ke saniyas bhekhi. ke adharam davaikhi.  
 ke sarbatar gami. ke dharmes dhami. (235)

ਕਿ ਆਛਿਜ ਜੋਗੀ । ਕਿ ਆਗੰਮ ਲੋਗੀ ।  
 ਕਿ ਲੰਗੋਟ ਬੰਧੀ । ਕਿ ਸਰਬਤ੍ਰ ਮੰਧੀ । ੨੩੬ ।  
 ke achhij jogung. ke agum logung.  
 ke langot bundhung. ke sarbatar mundhung. (236)

ਕਿ ਆਛਿਜ ਕਰਮਾ । ਕਿ ਆਲੋਕ ਧਰਮਾ ।  
 ਕਿ ਆਦੇਸ ਕਰਤਾ । ਕਿ ਸੰਨਿਆਸ ਸਰਤਾ । ੨੩੭ ।  
 ke achhij karma. ke alok dharma.  
 ke ades karta. ke saniyas sarta. (237)

**He was having his arms extending up to the knees, king of kings, and an embodiment of virtuous deeds and a Raja of all. (230)**

**He was a king of kings, with arms extending up to the arms (all powerful) and having his approach (say) up to Shiva even and a personification of virtue or moral duties (religion). (231)**

**He was having the beauty of (Kamdev) god of love, a king of kings and was having a charming personality, who would not be cowed down by despondency (he was not sorrowful). (232)**

#### **Madhbhar Chhand :**

**The whole world was enamoured by his charm having the appearance of an ascetic, and a great recluse, having all the qualities of greatness. (233)**

**If seen with a careful glance, he appeared like the full moon. He was of a pure heart with virtuous actions and was following asceticism as a religion. (234)**

**He was wearing the robe of an ascetic, and was a staunch enemy of evil deeds (irreligious actions). He had an approach everywhere and was a perfect man of religion. (235)**

**He was practicing Yoga, which was beyond erosion and was inaccessible to other people. He was a strong celibate and was abiding among common people. (236)**

**His actions were not subject to erosion and were following religion to perfection and were commanding others. He was a reservoir of asceticism. (237)**

ਕਿ ਅਗਿਆਨ ਹੀਤਾ । ਕਿ ਪਾਰੰਗ ਗੀਤਾ ।  
ਕਿ ਆਧਰਮ ਹੀਤਾ । ਕਿ ਸੰਨਯਾਸ ਭਕਤਾ । ੨੩੮  
ke agyan hanta. ke parang ganta.  
ke adharam hanta. ke saniyas bhakta. (238)

ਕਿ ਖੰਕਾਲ ਦਾਸੀ । ਕਿ ਸਰਬਤ੍ਰ ਭਾਸੀ ।  
ਕਿ ਸੰਨਯਾਸ ਰਾਜੀ । ਕਿ ਸਰਬਤ੍ਰ ਸਾਜੀ । ੨੩੯ ।  
ke khankal dasung. ke saniyas bhasung.  
ke saniyas rajung. ke sarbatar sajung. (239)

ਕਿ ਪਾਰੰਗ ਗੀਤਾ । ਕਿ ਆਧਰਮ ਹੀਤਾ ।  
ਕਿ ਸੰਨਿਆਸ ਭਕਤਾ । ਕਿ ਸਾਜੋਜ ਮੁਕਤਾ । ੨੪੦ ।  
ke parang ganta. ke adharam hanta.  
ke saniyas bhakata. ke sajoj mukta. (240)

ਕਿ ਆਸਕਤ ਕਰਮੀ । ਕਿ ਅਬਿਯਕਤ ਧਰਮੀ ।  
ਕਿ ਅਤੇਵ ਜੋਗੀ । ਕਿ ਅੰਗੀ ਅਰੋਗੀ । ੨੪੧ ।  
ke askat karmung. ke abeyakat dharmung.  
ke atev jogi. ke angung arogi. (241)

ਕਿ ਸੁਧੀ ਸੁਰੋਸੀ । ਨ ਨੈਕੁ ਅੰਗ ਰੋਸੀ ।  
ਨ ਕੁਕਰਮ ਕਰਤਾ । ਕਿ ਧਰਮੀ ਸੁ ਸਰਤਾ । ੨੪੨ ।  
ke sudhung surosang. na naik ang rosung.  
ke kukaram karta. ke dharmang so sarta. (242)

ਕਿ ਜੋਗਾਧਿਕਾਰੀ । ਕਿ ਸੰਨਯਾਸ ਧਾਰੀ ।  
ਕਿ ਬ੍ਰਹਮੀ ਸੁ ਭਗਤਾ । ਕਿ ਆਰੰਭ ਜਗਤਾ । ੨੪੩ ।  
ke jogadhikari. ke saniyas dhari.  
ke brahamung so bhagta. ke arambh jugta. (243)

ਕਿ ਜਾਟਾਨ ਜੁਟੀ । ਕਿ ਨਿਧਿਆਨ ਛੁਟੀ ।  
ਕਿ ਅਬਿਯਕਤ ਅੰਗੀ । ਕਿ ਕੈ ਪਾਨ ਭੰਗੀ । ੨੪੪ ।  
ke jatan jutung. ke nidhian chhutang.  
ke abheyakat angung. ke kai paan bhungung. (244)

ਕਿ ਸੰਨਯਾਸ ਕਰਮੀ । ਕਿ ਰਾਵਲ ਧਰਮੀ ।  
ਕਿ ਤ੍ਰਿਕਾਲ ਕੁਸਲੀ । ਕਿ ਕਾਮਾਦਿ ਦੁਸਲੀ । ੨੪੫ ।  
ke saniyas karmi. ke raval dharmi.  
ke trikal kusli. ke kamad dusli. (245)

**He was a destroyer of ignorance and was capable of attaining salvation and was a destroyer of irreligion (vicious actions), a worshipper of ascetic asceticism. (238)**

**He was a follower of the black bee and seemed to be pervading everywhere and was a king of ascetics and was the (creator) maker of all beings. (239)**

**He knew the secrets of life hereafter and was a destroyer of evil deeds (irreligious acts) and a worshipper of asceticism had had attained salvation from the worldly bondage. (240)**

**He was involved in a life of actions, with a belief in asceticism, and a Yogi par excellence and was free from any physical ailments. (241)**

**He was very keen about self-respect, without having any ill will at heart and was free from any villainous act (vicious deeds) and a fountain of virtuous actions. (242)**

**He was a deserving devotee of Yoga following asceticism and a follower (worshipper) of Brahma, the creator of this universe. (243)**

**He was having a tuft of matted hair and had given up all worldly wealth, having a body of a recluse, but an addict of hemp (bhang). (244)**

**He was having (leading) a life of an ascetic and was practicing Yoga as matter of faith, and was enjoying the bliss (of the three ages) of life all the time, and would crush all the sexual desires from within. (245)**

ਕਿ ਡਾਮਾਰ ਬਾਜੈ । ਕਿ ਸਬ ਪਾਪ ਭਾਜੈ ।  
ਕਿ ਬਿਭੂਤ ਸੋਹੈ । ਕਿ ਸਰਬਤ੍ਰ ਮੋਹੈ । ੨੪੬ ।  
ke damar bajai. ke sab paap bhajai.  
ke bhibhoot sohai. ke sarbatar mohai. (246)

ਕਿ ਲੰਗੋਟ ਬੰਦੀ । ਕਿ ਏਕਾਦਿ ਛੰਦੀ ।  
ਕਿ ਧਰਮਾਨ ਧਰਤਾ । ਕਿ ਪਾਪਾਨ ਹਰਤਾ । ੨੪੭ ।  
ke langot bandi. ke ekad chhandi.  
ke parman dharta. ke papaan harta. (247)

ਕਿ ਨਿਨਾਦਿ ਬਾਜੈ । ਕਿ ਪੰਪਾਪ ਭਾਜੈ ।  
ਕਿ ਆਦੇਸ ਬੁਲੈ । ਕਿ ਲੈ ਗ੍ਰੰਥ ਖੁਲੈ । ੨੪੮ ।  
ke ninad bajai. ke pampap bhajai.  
ke ades bulai. ke lai granth khulai. (248)

ਕਿ ਪਾਵਿਤ੍ਰ ਦੇਸੀ । ਕਿ ਧਰਮੇ'ਦੁ ਭੇਸੀ ।  
ਕਿ ਲੰਗੋਟ ਬੰਦੀ । ਕਿ ਆਜੋਤਿ ਵੰਦੀ । ੨੪੯ ।  
ke pavitar desi. ke dharminder bhesi.  
ke langot bundung. ke ajot vandung. (249)

ਕਿ ਆਨਰਥ ਰਹਿਤਾ । ਕਿ ਸੰਨਯਾਸ ਸਹਿਤਾ ।  
ਕਿ ਪਰਮੰ ਪੁਨੀਤੰ । ਕਿ ਸਰਬਤ੍ਰ ਮੀਤੰ । ੨੫੦ ।  
ke anarth rehta. ke saniyas sehta.  
ke parmang puneetung. ke sarbatar meetung. (250)

ਕਿ ਅਚਾਚਲ ਅੰਗ । ਕਿ ਜੋਰੀ ਅਭੰਗੀ ।  
ਕਿ ਅਬਿਯਕਤ ਰੂਪੰ । ਕਿ ਸੰਨਿਆਸ ਭੂਪੰ । ੨੫੧ ।  
ke achachal angung. ke jogung abhungung.  
ke abheyakat rupang. e saniyas bhupang. (251)

ਕਿ ਬੀਰਾਨ ਰਾਧੀ । ਕਿ ਸਰਬਟ ਸਾਧੀ ।  
ਕਿ ਪਾਵਿਤ੍ਰ ਕਰਮਾ । ਕਿ ਸੰਨਯਾਸ ਧਰਮਾ । ੨੫੨ ।  
ke beeran radhi. ke sarbatar sadhi.  
ke pavitar karma. ke saniyas dharma. (252)

ਅਪਾਖੰਡ ਰੰਗੀ । ਕਿ ਆਛਿਜ ਅੰਗੀ ।  
ਕਿ ਅੰਨਿਆਇ ਹਰਤਾ । ਕਿ ਸੁ ਨਯਾਇ ਕਰਤਾ । ੨੫੩ ।  
apakhand rungung. ke achhij angung.  
ke aniyaie harta. ke so neyai karta. (253)

By the playing of his tabor (beats of) all the sins would take to their heels. He had smeared the body with ash, and looking glamorous, thus endearing everyone towards himself. (246)

He was a perfect celibate, and he was having only hopes of the present times (only one desire or hope). He was truly a religious person and a destroyer of sins. (247)

His unstrung music was being heard all the time, as such the heinous crimes (sinful actions) were always on the run and all were welcoming him; by saluting him (saying Adesh), thus revealing all the secrets of life (mind's confused thinking). (248)

He was having his abode in a pure land, having the (same) appearance of Dharam Raj (the god of justice) and a great celibate, and was worshipping only one Lord, the prime soul. (249)

He was an ascetic devoid of all inauspicious actions (sinful actions). He was a pure soul with a dignified position and a friend of all. (250)

He was not restless of body, and was practicing Yoga of an imperishable form, having brilliant and glamorous features and was an ascetic of a high order (king of ascetics). (251)

He was worshipping the (fifty-two) mighty warriors, and could manage various people as per his standard, having a clean slate (of pure actions) and was practicing asceticism. (252)

He was free from falsehood (hypocrisy), and was indivisible, with indestructible limbs, and would put right any injustice and would uphold justice. (253)

ਕਿ ਕਰਮ ਪ੍ਰਨਾਸੀ । ਕਿ ਸਰਬਤ੍ਰ ਦਾਸੀ ।  
 ਕਿ ਅਲਿਪਤ ਅੰਗੀ । ਕਿ ਆਭਾ ਅਭੰਗੀ । ੨੫੪ ।  
 ke karmung parnasi. ke sarbatar dasi.  
 ke alipat angi. ke abha abhung. (254)

ਕਿ ਸਰਬਤ੍ਰ ਗੰਤਾ । ਕਿ ਪਾਪਾਨ ਹੰਤਾ ।  
 ਕਿ ਸਾਸਧ ਜੋਗੀ । ਕਿਤੰ ਤਿਆਗ ਰੋਗੀ । ੨੫੫ ।  
 ke sarbatar ganta. ke papan harta.  
 ke sasadh jogung. kitung tiag rogung. (255)

ਸੁਰਬ ਰਾਜਾ ਯਰਿਮੋ ਗੁਰੂ ਬਰਨਨੰ ਸਮਾਪਤੰ । ੧੧ ।  
 Sarab raja yarvehamau Guru barnung Samapatung. (11)

ਅਬ ਬਾਲੀ ਦੁਆਦਸਮੋ ਗੁਰੂ ਕਥਨੰ  
 ਰਸਾਵਲ ਛੰਦ  
 ਚਲਾ ਦਤ ਅਗੈ । ਲਖੇ ਪਾਪ ਭਾਗੈ ।  
 ਬਜੈ ਘੰਟ ਘੋਰੈ । ਬਣੈ ਜਾਣੁ ਮੋਰੈ । ੨੫੬ ।  
**ab Bali Duadasmo Guru Kathanung**  
**Rasaval Chhand**  
 chala dutt agai. lakhai paap bhagai.  
 bajai ghant ghorung. banung jaan morang. (256)

ਨਵੰ ਨਾਦ ਬਾਜੈ । ਧਰਾ ਪਾਪ ਭਾਜੈ ।  
 ਕਰੈ ਦੇਬਯ ਅਰਚਾ । ਚਤੁਰ ਬੇਦ ਚਰਚਾ । ੨੫੭ ।  
 navang naad bajai. dhara paap bhajai.  
 karai debeu archa. chatur beid charcha. (257)

ਸੁਤੰ ਸਰਬ ਪਾਠੰ । ਸੁ ਸੰਨਯਾਸ ਰਾਠੰ ।  
 ਮਹਾਜੋਗ ਨਯਾਸੰ । ਸਦਾਈ ਉਦਾਸੰ । ੨੫੮ ।  
 Sartung sarab pathung. So saniyas rathung.  
 mahajog naryasung. Sadaiee udasung. (258)

ਖੰਟ ਸਸਤ੍ਰ ਚਰਚਾ । ਰਟੈ ਬੇਦ ਅਰਚਾ ।  
 ਮਹਾ ਮੋਨ ਮਾਨੀ । ਕਿ ਸੰਨਯਾਸ ਧਾਨੀ । ੨੫੯ ।  
 khatung satar charcha. ratai beid archa.  
 maha mone mani. ke Saniyas dhani. (259)

ਚਲਾ ਦਤ ਅਗੈ । ਲਖੇ ਪਾਪ ਭਾਗੈ ।  
 ਲਖੀ ਏਕ ਕੰਨਿਆ । ਤਿਹੂੰ ਲੋਗ ਧੰਨਿਆ ੨੬੦ ।  
 Chala dutt agai. lakhai paap bhagai.  
 lakhi ek kaniya. tehun log dhanian. (260)



He was a destroyer of all (evil) actions, and slave of others, having a body of a recluse (detached) with a brilliant renown (glamorous appearance). (254)

He could mix with all others amicably : destroyer of sins, a Yoga practitioner, and would avoid all afflictions (ailments). (255)

Here the episode of the eleventh Guru, Surab Raja is completed. (11)

**Now the episode of Twelfth Guru Bali begins.**

**Rasaval Chhand :**

Dutt moved further and the sins would, on seeing him, make haste to avoid him. Many gongs were beating, as if the peacocks were shrieking. (256)

Many new music tunes were heard while the sins of the world were running away. People were worshipping the goddess and discourses on the four Vedas were being (held) given. (257)

He was reciting the four Vedas, and he was the king of ascetics and was practicing great yogic exercises (Yoga) and always remained morose (disconsolate). (258)

All the six shastras were being discussed while Vedas were being recited repeatedly and people worshipped them. He was a great Moni (observing silence) with pride and was following asceticism. (259)

Dutt moved on and the sins were taking to their heels. He then saw a young girl, who was renowned in all the three worlds. (260)

ਮਹਾ ਬ੍ਰਹਮਚਾਰੀ । ਸੁ ਧਰਮਾਧਿਕਾਰੀ ।  
ਲਖੀ ਪਾਨਿ ਵਾ ਕੇ । ਗੁਡੀ ਬਾਲਿ ਤਾ ਕੇ । ੨੬੧ ।  
maha brahamchari. su dharamadhekari.  
lakhi paan va kai. gudi baal ta kai. (261)

ਖਿਲੈ ਖੇਲ ਤਾ ਸੋ । ਇਸੇ ਹੋਤ ਵਾ ਸੋ ।  
ਪੀਐ ਪਾਨਿ ਨ ਆਵੈ । ਇਸੇ ਖੇਲ ਭਾਵੈ । ੨੬੨ ।  
khilai khel ta so. iso hote va so.  
piaai praan na avai. iso khel bhavai. (262)

ਗਏ ਮੋਨਿ ਮਾਨੀ । ਤਰੈ ਦਿਸਟ ਆਨੀ ।  
ਨ ਬਾਲਾ ਨਿਹਾਰਯੋ । ਨ ਖੇਲੈ ਬਿਸਾਰਯੋ । ੨੬੩ ।  
gaie mone mani. tarai disat ani.  
na bala nihariou. na khelung bisariou. (263)

ਲਖੀ ਦਤ ਬਾਲਾ । ਮਨੋ ਰਾਗਮਾਲਾ ।  
ਰੰਗੀ ਰੰਗਿ ਖੇਲੈ । ਮਨੋ ਨਾਗੁ ਬੇਲੈ । ੨੬੪ ।  
lakhi dutt bala. mano ragmala.  
rungi rung khelung. mano nagar belung. (264)

ਤਬੈ ਦਤ ਰਾਯੀ । ਲਖੇ ਤਾਸ ਜਾਯੀ ।  
ਗੁਰੂ ਤਾਸ ਕੀਨਾ । ਮਹਾ ਮੰਤ੍ਰ ਭੀਨਾ । ੨੬੫ ।  
tabai dutt raiyang. lakhai taas jaieung.  
guru taas keena. maha mantar bheena. (265)

ਗੁਰੂ ਤਾਸ ਜਾਨਯੋ । ਇਮੰ ਮੰਤ੍ਰ ਠਾਨਯੋ ।  
ਦਸੰ ਦੈ ਨਿਧਾਨੰ । ਗੁਰੂ ਦਤ ਜਾਨੰ । ੨੬੬ ।  
guru taas janiou. imang mantar thaniou.  
dasung davai nidhanung. guru dutt janung. (266)

**ਰੁਣਝੁਣ ਛੰਦ**  
ਲਖਿ ਛਬਿ ਬਾਲੀ । ਅਤਿ ਦੁਤਿ ਵਾਲੀ ।  
ਅਤਿਝੁਤ ਰੂਪੀ । ਜਣੁ ਬੁਧਿ ਰੂਪੀ । ੨੬੭ ।  
**Runnjhunn Chhand**  
lakh chhab bali. at dutt vali.  
atibhut rupang. janu budh kupang. (267)

ਫਿਰ ਫਿਰ ਪੇਖਾ । ਬਹੁ ਬਿਧਿ ਲੇਖਾ ।  
ਤਨ ਮਨ ਜਾਨਾ । ਗੁਨ ਗਨ ਮਾਨਾ । ੨੬੮ ।  
phir phir pekha. boh bidh lekha.  
tan man jana. gunn gan mana. (268)

Dutt was a great celibate and was a deserving religious person. He saw a doll in the hands of the young girl. (261)

She was playing with it (kite) and would not move from there for drinking water even, and she was fond of playing with the doll (she liked it). (262)

The great Muni (observer of silence) went there and glanced at the bean, but the young belle did not look at him, nor she stopped playing with the doll. (263)

Dutt saw the girl and felt as if she was a rosary of music (melody queen). She was fully involved in her play (game) and was delicate like the creeper of betel nut. (264)

Then Dutt Raja went and saw her carefully and assumed her as his guru (guide). He realized that one should concentrate in reciting the great Mantras (Vedic text) just as this young girl was involved in her play. (265)

So he embraced (accepted) her as his guru and recited the Vedic hymn (mantra) (repeatedly). So Dutt took her as his twelfth guru (guide), as the treasure (of concentration). (266)

#### **Runjhun Chhand :**

He saw the glamour of the small girl, who was radiant with charm. She was having a beautiful figure as if she was a (well) source of learning. (267)

He saw (glanced) her repeatedly, and tried to understand her behaviour thoroughly, rather tried to know her thoroughly (with body and mind) and found her as a collection (bunch) of virtues. (268)

ਤਿਹ ਗੁਰ ਕੀਨਾ । ਅਤਿ ਜਸੁ ਲੀਨਾ ।  
 ਅਗਿ ਤਬ ਚਾਲਾ । ਜਨੁ ਮਨਿ ਜਾਲਾ । ੨੬੯ ।  
 the gur keena. at jass leena.  
 ag tab chala. jan man javala. (269)

ਇਤਿ ਦੁਆਦਸ ਗੁਰੂ ਲੜਕੀ ਗੁਡੀ ਖੇਡਤੀ ਸਮਾਪਤੰ । ੧੨ ।  
 it duadas guru larrki guddi khelati Samapatung. (12)

ਅਬ ਭ੍ਰਿਤੀ ਤ੍ਰੋਦਸਮੋ ਗੁਰੂ ਕਧਨੰ ।  
 ਤੋਮਰ ਛੰਦ

ਤਬ ਦਤ ਦੇਵ ਮਹਾਨ । ਦਸ ਚਾਰ ਚਾਰ ਨਿਧਾਨ ।  
 ਅਤਿਭੂਤ ਉਤਮ ਗਾਤ । ਹਰਿ ਨਾਮੁ ਲੇਤ ਪ੍ਰਭਾਤ । ੨੭੦ ।  
**ab Bhrit Trodasmo Guru Kathanung**  
**Tomar Chhand**  
 tab dutt dev mahan. das char char nidhan.  
 atibhoot uttam gaat. har naam lait parbhat. (270)

ਅਕਲੰਕ ਉਜਲ ਅੰਗ । ਲਖਿ ਲਾਜ ਗੰਗ ਤਰੰਗ ।  
 ਅਨਭੈ ਅਭੂਤ ਸਰੂਪ । ਲਖਿ ਜੋਤਿ ਲਾਜਤ ਭੂਪ । ੨੭੧ ।  
 aklunk ujal ang. lakh laaj gung tarung.  
 anbhahi abhoot sarup. lakh joat lajat bhoop. (271)

ਅਵਲੋਕਿ ਸੁ ਭ੍ਰਿਤ ਏਕ । ਗੁਨ ਮਧਿ ਜਾਸੁ ਅਨੇਕ ।  
 ਅਧਿ ਰਾਤਿ ਠਾਢਿ ਦੁਆਰਿ । ਬਹੁ ਬਰਖ ਮੇਘ ਫੁਹਾਰ । ੨੭੨ ।  
 avlok su bhrit ek. gunn madh jaas anek.  
 adh raat thaudh duar. boh barkh megh phuhar. (272)

ਅਧਿ ਰਾਤਿ ਦਤ ਨਿਹਾਰਿ । ਗੁਣਵੰਤ ਬਿਕ੍ਰਮ ਅਪਾਰ ।  
 ਜਲ ਮੁਸਲਧਾਰ ਪਰੰਤ । ਨਿਜ ਨੈਨ ਦੇਖਿ ਮਹੰਤ । ੨੭੩ ।  
 adh raat dutt nihar. gunnvant bikram apar.  
 jal musaldhar parant. nij nain dekh mahant. (273)

ਇਕ ਚਿਤ ਠਾਡ ਸੁ ਐਸ । ਸੋਵਰਨ ਸੂਰਤਿ ਜੈਸ ।  
 ਚਿਤ੍ਰ ਦੇਖਿ ਤਾ ਕੀ ਮਤਿ । ਅਤਿ ਮਨੀਹ ਰੀਝੇ ਦਤ । ੨੭੪ ।  
 ik chit thadh so ais. Sovaran moorat jais.  
 drirr dekh ta ki mat. at maneh reejhai dutt. (274)

ਨਹੀ ਸੀਤ ਮਾਨਤ ਘਾਮ । ਨਹੀ ਚਿਤ ਲਯਾਵਤ ਛਾਮ ।  
 ਨਹੀ ਨੈਕੁ ਮੋਰਤ ਅੰਗ । ਇਕ ਪਾਇ ਠਾਡ ਅਭੰਗ । ੨੭੫ ।  
 nahi seet manat gham. nahi chit liayavat chham.  
 nahi naik morat ang. ik paie thandh abhung. (275)

He took her as his guru (guide) and won great praise all over. Dutt then moved further, as if it was a gem of fire. (269)

Here the episode of the young girl playing with her doll as the twelfth guru is completed. (12)

**Now the episode of the Thirteenth Guru in the form of the attendant begins.**

**Tomar Chhand :**

Then the great Dutt who was a treasure of learning (studies), and having a body of (great) supreme figure (great personality) would recite True Name of the Lord in the ambrosial hours. (of the morning). (270)

On seeing his spotless and blemish-less radiant body (figure), even the waves of Ganga (river) were feeling shy or abashed (belittled). All the kings and emperors on perceiving the fearless and element-less (devoid of five elements) radiance of Dutt, were feeling ashamed. (271)

He saw one attendant, who was having many virtuous qualities, and was standing (guard) at the night time, and it was raining also (from the clouds). (272)

At midnight Dutt saw that the virtuous and powerful attendant was still standing there, and it was raining cats and dogs (continuously). This Dutt (Muni) had seen him with his own eyes. (273)

He (the attendant) was standing there with full concentration, as if it were a golden statue. Seeing his strong conviction, Dutt felt greatly elated at heart. (274)

He was not bothered about the cold or heat (cold or hot weather), nor was he worried about standing in the shade or thought in his mind about it. He was not turning away from his duties. That person, with an indivisible figure, was standing on one leg. (275)

ਚਿਗ ਦਤ ਤਾ ਕੇ ਜਾਇ । ਅਵਿਲੋਕਿ ਤਾਸੁ ਬਨਾਏ ।  
 ਅਧਿ ਰਾਤ੍ਰਿ ਨਿਰਜਨ ਤ੍ਰਾਸ । ਅਸਿ ਲੀਨ ਠਾਡ ਉਦਾਸ । ੨੭੬ ।  
 dhig dutt ta ke jaie. avilok taas banaie.  
 adhi raatar nirjan tras. asi leen thaudh udas. (276)

ਬਰਖੰਤ ਮੇਘ ਮਹਾਨ । ਭਾਜੰਤ ਭੂਮਿ ਨਿਧਾਨ ।  
 ਜਗਿ ਜੀਵ ਸਰਬ ਸੁ ਭਾਸ । ਉਠਿ ਭਾਜ ਤ੍ਰਾਸ ਉਦਾਸ । ੨੭੭ ।  
 barkhant megh mahan. bhajant bhoom nidhan.  
 jag jeev sarab so bhas. uth bhag tras udas. (277)

ਇਹ ਠਾਡ ਭੂਪਤਿ ਪੁਰ । ਮਨ ਜਾਪ ਜਾਪਤ ਗਉਰ ।  
 ਨਹੀ ਨੈਕੁ ਮੋਰਤ ਅੰਗ । ਇਕ ਪਾਵ ਠਾਡ ਅਭੰਗ । ੨੭੮ ।  
 eh thaudh bhupat paur. man jaap japat gaur.  
 nahi naik morat ang. ik pav thandh abhung. (278)

ਅਸਿ ਲੀਨ ਪਾਨਿ ਕਰਾਲ । ਚਮਕੰਤ ਉਜਲ ਜਾਲ ।  
 ਜਨ ਕਾਹੂ ਕੋ ਨਹੀ ਮਿਤ੍ਰ । ਇਹ ਭਾਤਿ ਪਰਮ ਪਵਿਤ੍ਰ । ੨੭੯ ।  
 asi leen paan karal. chamkant ujal javal.  
 jan kahu (n) ko nahi mitar. eh bhant param pavitar. (279)

ਨਹੀ ਨੈਕੁ ਉਚਾਵਤ ਪਾਉ । ਬਹੁ ਭਾਤਿ ਸਾਧਤ ਦਾਉ ।  
 ਅਨਾਸ ਭੂਪਤਿ ਭਗਤ । ਪ੍ਰਭ ਏਕ ਹੀ ਰਸ ਪਗਤ । ੨੮੦ ।  
 nahi naik uchavat paio. boh bhant sadhat daou.  
 anias bhoopat bhagat. prabh ek hi ras pagat. (280)

ਜਲ ਪਰਤ ਮੁਸਲਧਾਰ । ਗ੍ਰਿਹ ਲੇ ਨ ਓਟਿ ਦੁਆਰ ।  
 ਪਸੁ ਪਛ ਸਰਬਿ ਦਿਸਾਨ । ਸਭ ਦੇਸ ਦੇਸ ਸਿਧਾਨ । ੨੮੧ ।  
 jaj parat musaldhar. greh lei na oat duar.  
 pas pachh sarab disan. Sabh des des sidhan. (281)

ਇਹ ਠਾਡ ਹੈ ਇਕ ਅਸ । ਇਕ ਪਾਨ ਜਾਨ ਉਦਾਸ ।  
 ਅਸਿ ਲੀਨ ਪਾਨਿ ਪ੍ਰਚੰਡ । ਅਤਿ ਤੇਜਵੰਤ ਅਖੰਡ । ੨੮੨ ।  
 eh thandh hai ik aas. ik paan jaan udas.  
 as leen paan parchand. ati tejvant akhand. (282)

ਮਨਿ ਅਨਿ ਕੋ ਨਹੀ ਭਾਵ । ਇਕ ਦੇਵ ਕੋ ਚਿਤ ਚਾਵ ।  
 ਇਕ ਪਾਵ ਅਸੇ ਠਾਚ । ਰਨ ਖੰਡ ਜਾਨਕੁ ਗਾਡ । ੨੮੩ ।  
 man aan ko nahi bhav. ik dev ko chit chav.  
 ik pav aisai thandh. Ran khambh januk gaad. (283)

Dutt went near by and watched him carefully and he was standing on guard (duty) in the horrible cold night with a sword in hand in a secluded position. (276)

It was raining heavily, and even the wealthy or landlords getting drenched (were running around). It appeared as if all the beings of the world were running away (for fear of being drenched). (277)

But this attendant of the Raja was standing alert (on duty) at the gate, and was repeating the name in his mind with concentration, and was not bothered to shirk from his duty a bit even. The person, with indivisible figure, was standing alert all the time (standing on one leg). (278)

He was having a horrible sword in hand, which was shining like a flame of fire brightly, as if he was not friendly towards anyone and he was pure of heart. (279)

He was standing firm without moving (lifting) his foot at all and was performing his duty perfectly (by all means). He was a worshipper of the Raja without any other hope, and he was immersed in the love and devotion of the master (Lord). (280)

It was raining cats and dogs, but he was not taking the support of the gate at all. All the birds and animals from all directions had gone to their abodes (destination). (281)

He was having only one hope, and was standing alert all alone, with a sword in hand, which was very powerful and unbreakable. (282)

He did not think of anything else (in mind) and was having the love of his master only at heart. He was standing firm like a pillar dug up in the battlefield. (283)

ਜਿਹ ਭੂਮਿ ਪਾਰਸ ਪਾਵ । ਨਹੀ ਨੈਕੁ ਫੇਰਿ ਉਚਾਵ ।  
 ਨਹੀ ਠਾਮ ਭੀਜਸ ਤਉਨ । ਅਵਲੋਕ ਭਇਓ ਮੁਨਿ ਮਉਨ । ੨੭੮ ।  
 jeh bhoom dhares paas. nahi naik pher uchav.  
 nahi naam bheejas toun. avilok bhiou mun maun. (284)

ਅਵਲੋਕਿ ਤਾਸੁ ਮੁਨੇਸ । ਅਕਲੰਕ ਭਾਗਵਿ ਭੇਸ ।  
 ਗੁਰੂ ਜਾਨਿ ਪਰੀਆ ਪਾਇ । ਤਾਜ ਲਾਜ ਸਾਜ ਸਚਾਇ । ੨੮੫ ।  
 avlok taas munes. aklunk bhagav bhes.  
 gur jaan paria paie. taaj laag saaj sachaie. (285)

ਤਿਹ ਜਾਨ ਕੈ ਗੁਰਦੇਵ । ਅਕਲੰਕ ਦਤ ਅਭੇਵ ।  
 ਚਿਤ ਤਾਸ ਕੇ ਰਸ ਭੀਨ । ਗੁਰੂ ਤ੍ਰਉਦਸਮੇ ਤਿਹ ਕੀਨ । ੨੮੬ ।  
 the jaan kai gurdev. aklunk dutt abhev.  
 chit taas ke ras bheen. gur traudasma the keen. (286)

ਇਤਿ ਤ੍ਰਉਦਸਮੇ ਗੁਰੂ ਭ੍ਰਿਤ ਸਮਾਪਤੰ । ੧੩ ।  
 iti traudasma guru bhrith Samapatung. (13)

ਅਧ ਚਤੁਰਦਸਮੇ ਗੁਰ ਨਾਮ  
 ਰਸਾਵਲ ਛੰਦ  
 ਚਲਯੋ ਦਤ ਰਾਜੈ । ਲਖੇ ਪਾਪ ਭਾਜੈ ।  
 ਜਿਨੈ ਨੈਕੁ ਪੇਖਾ । ਗੁਰੂ ਤੁਲਿ ਲੇਖਾ । ੨੮੭ ।  
**ab chaturdasmo gur naam.**  
**Rasaval Chhand**  
 Chaliou dutt rajung. lakhai paap bhajung.  
 jinai naik pekha. gur tul lekha. (287)

ਮਹਾ ਜੋਤਿ ਰਾਜੈ । ਲਖੇ ਪਾਪ ਭਾਜੈ ।  
 ਮਹਾ ਤੇਜ ਸੋਹੈ । ਸਿਵਊ ਤੁਲਿ ਕੋ ਹੈ । ੨੮੮ ।  
 maha joat rajai. lakhai paap bhajai.  
 maha tej Sohail. Sivaioo tul ko hai. (288)

ਜਿਨੈ ਨੈਕ ਪੇਖਾ । ਮਨੋ ਮੈਨ ਦੇਖਾ ।  
 ਸਹੀ ਬ੍ਰਹਮ ਜਾਨਾ । ਨ ਦੇ ਭਾਵ ਆਨਾ । ੨੮੯ ।  
 jinai naik pekha. mano maen dekha.  
 sahi braham jana. na davai bhav ana. (289)

ਰਿਝੀ ਸਰਬ ਨਾਰੀ । ਮਹਾ ਤੇਜ ਧਾਰੀ ।  
 ਨ ਹਾਰੀ ਸੰਭਾਰੈ । ਨ ਚੀਰਉ ਚਿਤਾਰੈ । ੨੯੦ ।  
 rijhi sarab nari. maha tej dhari.  
 na harung sambharai. na cheeruoo chitarai. (290)



The place, where his foot was resting, was not being lifted (moved) at all. That place was not getting wet and on seeing him, the muni (ascetic) Dutt became silent.(284)

The great Muni (ascetic) saw him as a blemish-less person in saffron coloured robes. Taking him as a guru (guide) he bowed to him (at his lotus-feet) and in great ecstasy he gave up all his royal glitter. (285)

The undistinguishable and blemish-less Dutt, taking him as his guru, got fully impressed in his heart and felt devoted to him with love, thus accepting him as the thirteenth guru. (286)

**Here the episode of the attendant as the thirteenth guru is completed. (13)**

**Now the episode of the fourteenth guru's name begins.**

**Rasaval Chhand :**

The Raja (Dutt) then moved further, on the very sight of whom the sins would vanish. Whomsoever he found as worthwhile, he took him like a guide. (287)

His face was shining with brilliance like a halo, on perceiving which the sins would disappear. His face was looking glamorous, and even Shiva was no match to it.(288)

Whosoever had a glimpse of him, would take him to be the god of love (Kamdev). He was truly seen as a form of Brahma (god), the Lord without having the slightest doubt or dual-mindedness. (289)

All the women were enamoured by his personality, who were very beautiful and charming themselves. They were not bothered about their garlands or their dresses. (290)

ਚਲੀ ਧਾਇ ਐਸੇ । ਨਦੀ ਨਾਵ ਜੈਸੇ ।  
 ਜੁਵਾ ਬ੍ਰਿਧ ਬਾਲੈ । ਰਹੀ ਕੋ ਨ ਆਲੈ । ੨੯੧ ।  
 Chali dhaie aisai. nadi nav jaisai.  
 java bridh balai. rehi kou na alai. (291)

ਲਹੀ ਏਕ ਨਾਰੀ ਸੁ ਧਰਮਾਧਿਕਾਰੀ ।  
 ਕਿਧੋ ਪਾਰਬਤੀ ਛੈ । ਮਨੋ ਬਾਸਵੀ ਹੈ । ੨੯੨ ।  
 lehi ek nari so dharmadhikari.  
 kidho Parbati chhai. mano basvi hai. (292)

**ਸ੍ਰੀ ਭਗਵਤੀ ਛੰਦ**  
 ਕਿ ਰਾਜਾ ਸ੍ਰੀ ਛੈ । ਕਿ ਬਿਦੁਲਤਾ ਕਿ ਛੈ ।  
 ਕਿ ਹਈਮਾਦ੍ਰਜਾ ਹੈ । ਕਿ ਪਰਮ ਪ੍ਰਭਾ ਹੈ । ੨੯੩ ।  
**Sri Bhagwati Chhand**  
 ke raja Sri chhai. ke bidulata chhai.  
 ke haieemadarja hai. ke parmang prabha hai. (293)

ਕਿ ਰਾਮ ਤ੍ਰੀਆ ਹੈ । ਕਿ ਰਾਜ ਪ੍ਰਭਾ ਹੈ ।  
 ਕਿ ਰਾਜੇਸ੍ਵਰੀ ਛੈ । ਕਿ ਰਾਮਾਨੁਜਾ ਛੈ । ੨੯੪ ।  
 ke Ramung triya hain. ke rajung prabha hain.  
 ke rajeswari chhai. ke ramanuja chhai. (294)

ਕਿ ਕਾਲਿੰਦ੍ਰ ਕਾ ਛੈ । ਕਿ ਕਾਮ ਪ੍ਰਭਾ ਛੈ ।  
 ਕਿ ਦੇਵਾਨੁਜਾ ਹੈ । ਕਿ ਦਈਤੋਸੁਰਾ ਹੈ । ੨੯੫ ।  
 ke kalinder ka chhai. ke kamung prabha chhai.  
 ke devanuja hai. ke daieetaisura hai. (295)

ਕਿ ਸਾਵਿਤ੍ਰਕਾ ਛੈ । ਕਿ ਗਾਇਤ੍ਰੀ ਆਛੈ ।  
 ਕਿ ਦੇਵੇਸ੍ਵਰੀ ਹੈ । ਕਿ ਰਾਜੇਸ੍ਵਰੀ ਛੈ । ੨੯੬ ।  
 ke Savitarka chhai. ke gaietri achhai.  
 ke devaisuri hai. ke rejesvari chhai. (296)

ਕਿ ਮੰਤ੍ਰਾਵਲੀ ਹੈ । ਕਿ ਤੰਤ੍ਰਾਲਕਾ ਛੈ ।  
 ਕਿ ਹਈਮਾਦ੍ਰਜਾ ਛੈ । ਕਿ ਹੰਸੇਸੁਰੀ ਹੈ । ੨੯੭ ।  
 ke mantravali hai. ke tantaralka chhai.  
 ke haieemadarja chhai. ke hanasesuri hai. (297)

ਕਿ ਜਾਜੁਲਿਕਾ ਛੈ । ਸੁਵਰਨ ਅੰਦ੍ਰਜਾਛੈ ।  
 ਕਿ ਸੁਧੰ ਸਚੀ ਹੈ । ਕਿ ਬ੍ਰਹਮਾ ਰਚੀ ਹੈ । ੨੯੮ ।  
 ke jajulika chhai. suvaran aiejachhai.  
 ke Sudhung sachi hai. ke brahma rachi hai. (298)

Those women would rush to have a glimpse of dutt just as a boat moves in a river. Neither young or old nor even the infants (small girls) could resist the temptation of seeing him (sit at home). (291)

But there was seen one woman, who was truly a religious lady, who was either Parbati or Indrani (spouse of Indra). (292)

**Sri Bhagwati Chhand :**

She was like Lachhmi (goddess of wealth) or the daughters of Himalayas (Parbati) or the great Prabha (radiance). (293)

Or she was the spouse of Ram (Sita), or a royal princess or Rajeshwari or the sister of Balram (Subhadra). (294)

Or she was like the river Jamna or a figure (symbol) of sexual pleasure (Kam) or a fairy (goddess) or the princess of demons or a queen. (295)

Or was she Savitri, or Gayatri, or the mistress of gods, or Rameshwari ? (296)

Or she was a necklace of mantras (magical spells) or a rosary of mystical words (formulas) or the daughter of Himalayas or Saraswati (the goddess of learning). (297)

Or she was like the streak of lightning, or she was like the luster of gold, or she was truly like Indrani (the spouse of Indra) or a creation of Brahma (the god). (298)

ਕਿ ਪਰਮੇਸੁਰਜਾ ਹੈ । ਕਿ ਪਰਮੰ ਪ੍ਰਭਾ ਹੈ ।  
ਕਿ ਪਾਵਿਤ੍ਰਤਾ ਛੈ । ਕਿ ਸਾਵਿਤ੍ਰਕਾ ਛੈ । ੨੯੯ ।  
ke parmesurja hai. ke parmung prabha hai.  
ke pavitar chhai. ke Savitarka chhai. (299)

ਕਿ ਚੰਚਲਕਾ ਛੈ । ਕਿ ਕਾਮਹਿ ਕਲਾ ਛੈ ।  
ਕਿ ਕ੍ਰਿਤਯੰ ਧੁਜਾ ਛੈ । ਕਿ ਰਾਜੇਸ਼੍ਵਰੀ ਹੈ । ੩੦੦ ।  
ke chanchalka chhai. ke kameh kala chhai.  
ke kirtieung dhuja chhai. ke rajesavari hai. (300)

ਕਿ ਰਾਜਹਿ ਸਿਰੀ ਹੈ । ਕਿ ਰਾਮੰਕਲੀ ਹੈ ।  
ਕਿ ਗਉਰੀ ਮਹਾ ਹੈ । ਕਿ ਟੋਡੀ ਪ੍ਰਭਾ ਹੈ । ੩੦੧ ।  
ke rajhi siri hai. ke ramankali hai.  
ke gauri maha hai. ke todi prabha hai. (301)

ਕਿ ਭੂਪਾਲਕਾ ਛੈ । ਕਿ ਟੋਡੀਜ ਆਛੈ ।  
ਕਿ ਬਾਸੰਤ ਬਾਲਾ । ਕਿ ਰਾਗਾਨ ਮਾਲਾ । ੩੦੨ ।  
ke bhupalka chhai. ke todeej achhai.  
ke basant bala. ke ragan mala. (302)

ਕਿ ਮੇਘੰ ਮਲਾਰੀ । ਕਿ ਗਉਰੀ ਧਮਾਰੀ ।  
ਕਿ ਹਿੰਦੋਲ ਪੁਤ੍ਰੀ । ਕਿ ਆਕਾਸ ਉਤਰੀ । ੩੦੩ ।  
ke meghung malari. ke gauri dhamari.  
ke hindol putri. ke akas utri. (303)

ਸੁ ਸਉਹਾਗ ਵੰਤੀ । ਕਿ ਪਾਰੰਗ ਗੰਤੀ ।  
ਕਿ ਖਟ ਸਾਸਤ੍ਰ ਬਕਤਾ । ਕਿ ਨਿਜ ਨਾਹ ਭਗਤਾ । ੩੦੪ ।  
Su Sauhag wanti. ke parung granth.  
ke khat sastar bakta. ke nij nah bhagta. (304)

ਕਿ ਰੰਭਾ ਸਚੀ ਹੈ । ਕਿ ਬ੍ਰਹਮਾ ਰਚੀ ਹੈ ।  
ਕਿ ਗੰਧ੍ਵਬਣੀ ਛੈ । ਕਿ ਬਿਦਿਆਧਰੀ ਛੈ । ੩੦੫ ।  
ke rambha sachi hai. ke Brahma rachi hai.  
ke gandarbani chhai. ke bidiadhari chhai. (305)

ਕਿ ਰੰਭਾ ਉਰਬਸੀ ਛੈ । ਕਿ ਸੁਧੰ ਸਚੀ ਛੈ ।  
ਕਿ ਹੰਸ ਏਸ਼੍ਵਰੀ ਹੈ । ਕਿ ਹਿੰਡੋਲਕਾ ਛੈ । ੩੦੬ ।  
ke Rambha Urbasi chhai. ke Sudhang sachi chhai.  
ke hanas easvari hai. ke hindolka chhai. (306)

Or she was herself Aishvëra (Bhawani) or the great brilliance itself, or a picture of purity, or she was like (the ray of sun) Savitri. (299)

Or she was like a flash of light (a personification of light) or an art of Kam (the god of love) or a banner of praise or Rajeshri itself. (300)

Or she was representing the glamour of kings, or she was Ramkali (the musical tune) or the spouse of the great Gouri (Ragni) or a presentation of the Todi Ragni (the musical metre). (301)

Or was she Bhoopali (ragni) or Todi (Ragni) or the spouse of Basant (Rag) musical metre or a rosary of Ragas (musical metres). (302)

Or was she like Megh and Malar versions of Music, or she was Gouri and Dhamari or the daughter of Hindol Raja or a fairy from the heavens. (303)

She was a blessed woman (fortunate married woman) or she was omni-scient (having knowledge of future) or a reciter of the shastras or a worshipper of her spouse. (304)

Either she was Rambha, or Sachi or a creation of Brahma or the spouse of Gandharab or the daughter/sister of the god Vidyadhar. (305)

Either she was Rambha or Urbasi, or truly the Sachi or the mistress of the goose (Sasraswati) or the musical metre named Hindol. (306)

ਕਿ ਗੰਧਣੀ ਹੈ । ਕਿ ਬਿਦਿਆਧਰੀ ਹੈ ।  
ਕਿ ਰਾਜਹਿ ਸਿਰੀ ਛੈ । ਕਿ ਰਾਜਹਿ ਪ੍ਰਭਾ ਛੈ । ੩੦੭ ।  
ke gandarbani hai. ke bidiadhari hai.  
ke rajeh siri chhai. ke rajeh prabha chhai. (307)

ਕਿ ਰਾਜਾਨਾ ਹੈ । ਕਿ ਰੁਦ੍ਰ ਪ੍ਰਿਅਾ ਹੈ ।  
ਕਿ ਸੰਭਾਲਕ ਛੈ । ਕਿ ਸੁਧੰ ਪ੍ਰਭਾ ਛੈ । ੩੦੮ ।  
ke rajanaja hai. ke rudrung pria hai.  
ke sambhalak chhai. ke sudhang prabha chhai. (308)

ਕਿ ਅੰਬਾਲਿਕਾ ਛੈ । ਕਿ ਆਕਰਖਣੀ ਛੈ ।  
ਕਿ ਚੰਚਲਕ ਛੈ । ਕਿ ਚਿਤ੍ਰੰ ਪ੍ਰਭਾ ਹੈ । ੩੦੯ ।  
ke ambalika chhai. ke akarkhani chhai.  
ke chanchalak chhai. ke chitarung prabha hai. (309)

ਕਿ ਕਾਲਿੰਦ੍ਰਕਾ ਛੈ । ਕਿ ਸਾਰਸ੍ਵਤੀ ਹੈ ।  
ਕਿਐਂ ਜਾਨ੍ਵੀ ਹੈ । ਕਿਐਂ ਦੁਆਰਕਾ ਛੈ । ੩੧੦ ।  
ke kalinderka chhai. ke Sarasvati hai.  
kidho jaanvi hai. kidhou duarka chhai. (310)

ਕਿ ਕਾਲਿੰਦ੍ਰਜਾ ਛੈ । ਕਿ ਕਾਮੰ ਪ੍ਰਭਾ ਛੈ ।  
ਕਿ ਕਾਮਏਸਵਰੀ ਹੈ । ਕਿ ਇੰਦ੍ਰਾਨੁਜਾ ਹੈ । ੩੧੧ ।  
ke kalinderaja chhai. ke kamung prabha chhai.  
ke kamdesvari hai. ke Inderanuja hai. (311)

ਕਿ ਭੈ ਖੰਡਣੀ ਛੈ । ਕਿ ਖੰਡਾਵਤੀ ਹੈ ।  
ਕਿ ਬਾਸੰਤ ਨਾਰੀ । ਕਿ ਧਰਮਾਧਿਕਾਰੀ । ੩੧੨ ।  
ke bhae khandni chhai. ke khambhavati hai.  
ke basant nari. ke dharmadhikari. (312)

ਕਿ ਪਰਮਹ ਪ੍ਰਭਾ ਛੈ । ਕਿ ਪਾਵਿਤ੍ਰਤਾ ਛੈ ।  
ਕਿ ਆਲੋਕਣੀ ਹੈ । ਕਿ ਆਭਾ ਪਰੀ ਹੈ । ੩੧੩ ।  
ke parmeh prabha chhai. ke pavitarta chhai. ke  
ke alokoni hai. ke abha pari hai. (313)

ਕਿ ਚੰਦ੍ਰਾ ਮੁਖੀ ਛੈ । ਕਿ ਸੁਰੰ ਪ੍ਰਭਾ ਛੈ ।  
ਕਿ ਪਾਵਿਤ੍ਰਤਾ ਹੈ । ਕਿ ਪਰਮੰ ਪ੍ਰਭਾ ਹੈ । ੩੧੪ ।  
ke chandra mukhi chhai. ke surung prabha chhai.  
ke pavitarta hai. ke parmang prabha hai. (314)

Or she was the gandharab woman (Shiva's musicians) or the daughter/sister of one of the gods, Vidyadhari or their spouse, or Rajeshwari (Lachhmi) or Prabha herself was seated there. (307)

Or she was a princess (king's daughter) or a beloved of Shiva or (Sambhalka) with glamour, or Prabha (glamour) itself. (308)

Either she was Ambalika or a power attracting towards itself or a might of agility (activity) or a statue of Prabha. (309)

Either she was like the river Jamna, or Saraswati or like river Ganga or resembled Dwarkapuri. (310)

Either she was the daughter of Jamna or the beauty of Kamdev (love) or the queen of Kamdev (god of love) Rati or the (sister of Lachhmi) Indra. (311)

Either she was the destroyer of fear complex or Khambavati or a woman having the charm of spring (Basant) or a woman worthy of a religious nature (having virtuous nature). (312)

Either she was an embodiment of radiance (light) or purity or beauty (wonder).  
Either she was responsible for all wonders or a personification of beauty. (313)

Either she was like the moonlight (having the face of moon) or having the brilliance of sun. Either she was a representative of purity or she was radiant with charm. (314)

ਕਿ ਸਰਪੰ ਲਟੀ ਹੈ ਕਿ ਦੁਖੰ ਕਟੀ ਹੈ ।  
 ਕਿ ਚੰਚਲਕਾ ਛੈ । ਕਿ ਚੰਦ੍ਰ ਪ੍ਰਭਾ ਛੈ । ੩੧੫ ।  
 ke sarpung lati hai. ke dukhang kati hai.  
 ke chanchalka chhai. ke chanderung prabha chhai. (315)

ਕਿ ਬੁਧੰ ਧਰੀ ਹੈ । ਕਿ ਕੁਧੰ ਹਰੀ ਹੈ ।  
 ਕਿ ਛਤ੍ਰਲਕਾ ਛੈ । ਕਿ ਬਿਜੰ ਛਟਾ ਹੈ । ੩੧੬ ।  
 ke budhung dhari hai. ke karudhung hari hai.  
 ke chhataralka chhai. ke bijung chhata hai. (316)

ਕਿ ਛਤ੍ਰਾਣਵੀ ਹੈ । ਕਿ ਛਤ੍ਰੰਧਰੀ ਹੈ ।  
 ਕਿ ਛਤ੍ਰੰ ਪ੍ਰਭਾ ਹੈ । ਕਿ ਛਤ੍ਰੰ ਛਟਾ ਹੈ । ੩੧੭ ।  
 ke chhataranvi hai. ke chhatrungdhari hai.  
 ke chhatarung prabha hai. ke chhatrung chhata hai. (317)

ਕਿ ਬਾਨੰ ਦ੍ਰਿਗੀ ਹੈ । ਨੇਤ੍ਰੰ ਮ੍ਰਿਗੀ ਹੈ ।  
 ਕਿ ਕਉਲਾ ਪ੍ਰਭਾ ਹੈ । ਨਿਸੇਸਾਨਨੀ ਛੈ । ੩੧੮ ।  
 ke banung drigi hai. netrung mirgi hai।  
 ke kaula prabha hai. ke nisesanni chhai. (318)

ਕਿ ਗੰਧਬਣੀ ਹੈ । ਕਿ ਬਿਦਿਆਧਰੀ ਛੈ ।  
 ਕਿ ਬਾਸੰਤ ਨਾਰੀ । ਕਿ ਭੂਤੇਸ ਪਿਆਰੀ । ੩੧੯ ।  
 ke ganderbani hai. ke bidiadhari hai.  
 ke basant nari. ke bhutes piari. (319)

ਕਿ ਜਾਦੇਸ ਨਾਰੀ । ਕਿ ਪੰਚਾਲ ਬਾਰੀ ।  
 ਕਿ ਹਿੰਡੋਲਕਾ ਛੈ । ਕਿ ਰਾਜਹ ਸਿਰੀ ਹੈ । ੩੨੦ ।  
 ke jadves nari. ke panchal bari.  
 ke hindolka chhai. ke rajeh siri hai. (320)

ਕਿ ਸੋਵਰਣ ਪੁਤ੍ਰੀ । ਕਿ ਆਕਾਸ ਉਤ੍ਰੀ ।  
 ਕਿ ਸ੍ਰਵਣੀ ਪ੍ਰਿਤਾ ਹੈ । ਕਿ ਸੁਵ੍ਰਣੰ ਪ੍ਰਭਾ ਹੈ । ੩੨੧ ।  
 ke sovaran putri. ke akas utri.  
 ke savarni prita hai. ke sarvanung prabha hai. (321)

ਕਿ ਪਦਮੰ ਦ੍ਰਿਗੀ ਹੈ । ਕਿ ਪਰਮੰ ਪ੍ਰਭੀ ਹੈ ।  
 ਕਿ ਬੀਰਾਬਰਾ ਹੈ । ਕਿ ਸਸਿ ਕੀ ਸੁਭਾ ਹੈ । ੩੨੨ ।  
 ke padmung drigi hai. ke parmang prabhi hai.  
 ke beerabara hai. ke sasi ki subha hai. (322)



Either she was having the tresses of a (female) snake (curly) or a destroyer of all sufferings, or the flash of lightning or the radiance of moon. (315)

Either she was a receptacle of intelligence, or a destroyer of wrathfulness or a Kashatriya woman or having the (glitter) charm of lightning. (316)

Either she was a renowned (with a canopy) mighty woman or a woman having the mind of a pupil or she was the brilliance of Kashatriyas or their charm. (317)

Either she was having arrows like eyes, or her eyes were like that of the deer, either she was having the brilliance of the lotus flower or her face resembled the moon. (318)

Either she was a celestial singer or the daughter, sister or wife of the gods (Vidyadhar) or Ragni of a musical metre of Basant Rag or a beloved of Shiva. (319)

She was the spouse (Radha) of the Yadva-man (Krishna) or she was the child (Daropadi) of Panchal desh (land), either she was the Ragni of Hindol Rag or the princess Lachhmi. (320)

Either she was a puppet of gold or she had descended from the heavens (fairy) or she was a statue of gold or the golden beauty. (321)

Either she was having lotus like eyes or a woman of great charm, either she was a great female reculse, or the lustre of the moon. (322)

ਕਿ ਨਾਗੇਸਜਾ ਹੈ । ਨਾਗਨ ਪ੍ਰਭਾ ਹੈ ।  
 ਕਿ ਨਲਨੰ ਦ੍ਰਿਗੀ ਹੈ । ਕਿ ਮਲਿਨੀ ਮ੍ਰਿਗੀ ਹੈ । ੩੨੩ ।  
 ke nagejsaja hai. ke nagan prabha hai.  
 ke nalnung drigi hai. ke malini mrigi hai. (323)

ਕਿ ਅਮਿਤੰ ਪ੍ਰਭਾ ਹੈ । ਕਿ ਅਮਿਤੋਤਮਾ ਹੈ ।  
 ਕਿ ਅਕਲੰਕ ਰੂਪੰ । ਕਿ ਸਭ ਜਗਤ ਭੂਪੰ । ੩੨੪ ।  
 ke amitung prabha hai. ke amitotama hai.  
 ke aklunk rupang. ke sabh jagat bhupang. (324)

### ਮੋਹਣੀ ਛੰਡ

ਜੁਬਣਮਯ ਮੰਤੀ ਸੁ ਬਾਲੀ । ਮੁਖ ਨੂਰੰ ਪੂਰੰ ਉਜਾਲੀ ।  
 ਮ੍ਰਿਗ ਨੈਣੀ ਬੈਣੀ ਕੋਕਿਲਾ । ਸਸਿ ਆਭਾ ਸੋਭਾ ਚੰਚਲਾ । ੩੨੫ ।

### Mohani Chhand

jubanmeu manti so bali. mukh nurang purang ujali.  
 mrignaini baini kokila. sas abha sobha chanchala. (325)

ਘਣਿ ਮੰਤ੍ਰੇ ਜੈ ਹੈ ਚੰਚਲੀ । ਮ੍ਰਿਦੁਹਾਸਾ ਨਾਸਾ ਖੰਕਾਲੀ ।  
 ਚਖੁ ਚਾਰੰ ਹਾਰੰ ਕੰਠਾਯੰ । ਮ੍ਰਿਗ ਨੈਣੀ ਬੈਣੀ ਮੰਡਾਯੰ । ੩੨੬ ।  
 ghann manjhai jai hai chanchali. mridhasa nasa khankali.  
 chakh charung harung kanthaleung . mrig naini baini mandaieung. (326)

ਗਜ ਗਾਮੰ ਬਾਮੰ ਸੁ ਗੈਣੀ । ਮ੍ਰਿਦੁਹਾਸੰ ਬਾਸੰ ਬਿਧ ਬੈਣੀ ।  
 ਚਖੁ ਚਾਰੰ ਹਾਰੰ ਨਿਰਮਲਾ । ਲਖਿ ਆਭਾ ਲਜੀ ਚੰਚਲਾ । ੩੨੭ ।  
 gaj gamung hamung so gaini. mridhasung basung bidh baini.  
 chakh charung harung nirmala. lakh abha laji chanchala. (327)

ਦ੍ਰਿੜ ਧਰਮਾ ਕਰਮਾ ਸੁਕਰਮੰ । ਦੁਖ ਹਰਤਾ ਸਰਤਾ ਜਾਣੁ ਧਰਮੰ ।  
 ਮੁਖ ਨੂਰੰ ਭੂਰੰ ਸੁ ਬਾਸਾ । ਚਖੁ ਚਾਰੰ ਬਾਰੰ ਅੰਨਾਸਾ । ੩੨੮ ।  
 drirr dharma karma sukarmung. dukh harta sarta jaan dharmung.  
 mukh nurang bhurang so basa. chakh chari bari anasa. (328)

ਚਖੁ ਚਾਰੰ ਬਾਰੰ ਚੰਚਲੀ । ਸਤ ਧਰਮਾ ਕਰਮਾ ਸੰਚਲੀ ।  
 ਦੁਖ ਹਰਣੀ ਦਰਣੀ ਦੁਖ ਦੰਦੰ । ਪ੍ਰਿਯਾ ਭਕਤਾ ਬਕਤਾ ਹਰਿ ਛੰਦੰ । ੩੨੯ ।  
 chakh charung barung chanchali. sat dharma karma sanchali.  
 dukh harni charni dukh darungung. priya bhakta bakta har chhandung. (329)

ਰੰਭਾ ਉਰਬਸੀਆ ਪ੍ਰਿਤਾਚੀ । ਅਛੈ ਮੋਹਣੀ ਆਜੈ ਰਾਚੀ ।  
 ਲਖਿ ਸਰਬੰ ਗਰਬੰ ਪਰਹਾਰੀ । ਮੁਖਿ ਨੀਚੇ ਧਾਮੰ ਸਿਧਾਰੀ । ੩੩੦ ।  
 rambha urbasia ghritachi. achhai mohini ajai rachi.  
 kakh sarbung garbung parhari. mukh neechai dharmung sidhari. (330)

Either she was an offspring of sheshnag or was having the beauty of snakes ; either she had lotus eyes or she was having even superior eyes thana deer. (323)

Either she was having a great charm or was a great woman of repute or a beauty without any flaw, or she was like a king of the world. (324)

### **Mohini Chhand :**

That woman was a youthful beauty, having the glitter of glamour on her face. She was having deer-like eyes or having the sweet voice of a nightingale (black cuckoo). She was having the brilliance of moon or the (beauty) glitter of lightning. (325)

Her delicate laughter was like the flash of lightning midst the clouds and her nose was having an attraction of a morning song. She was having charming eyes with a necklace around the neck. She was having deer-like (beautiful) eyes and the flowery tresses, tied nicely. (326)

She was a beautiful woman (fairy) fro the heavens, having a gait of an elephant. She was having a delicate laughter with the sweet voice of a nightingale (cuckoo). She was having beautiful eyes with a white necklace (around the neck) and even lightning felt ashamed before her charm. (327)

She was completely attuned to virtuous deeds with a religious zeal and could destroy (cast away) all the sufferings and was like a river of virtues. Her face was shining brilliantly with glamour. The eyes of the belle were beautiful and without any hopes (aspirations). (328)

She was having beautiful eyes like the lightning and had developed a nature of performing virtuous deeds or truthful actions. She was a destroyer of all afflictions and could crush the ailment of dual mindedness. She was a loving worshipper and could sing songs in praise of the Lord. (329)

She was beautiful like Rambha, Urbasi, and Ghritachi and was very captivating to the heart and it appeared as if she was created that very moment. On seeing her, all others thought her to be a destroyer of egoism and being ashamed of themselves, they went back to their places. (330)

ਗੰਧਰਬ ਸਰਬ ਦੇਵਾਣੀ । ਗਿਰਜਾ ਗਾਇਤ੍ਰੀ ਲੰਕਾਣੀ  
ਸਾਵਿਤ੍ਰੀ ਚੰਦ੍ਰੀ ਇੰਦ੍ਰਾਣੀ । ਲਖਿ ਲਜੀ ਸੋਭਾ ਸੂਰਜਾਣੀ । ੩੩੧ ।  
gandharbung sarbung devani. girja gaietri lankani.  
Savitri chandri Indrani. lakh laji sobha surjani. (331)

ਨਾਗਣੀਆ ਨ੍ਰਿਤਿਆ ਜਛਾਣੀ । ਪਾਪਾ ਪਾਵਿਤ੍ਰੀ ਪਬਾਣੀ ।  
ਪਈਸਾਚ ਪ੍ਰੇਤੀ ਭੂਤੋਸੀ । ਭਿੰਭਰੀਆ ਭਾਮਾ ਭੂਪੇਸੀ । ੩੩੨ ।  
nagara(n) nritia jachhani. papan pavitri pabani.  
paicesach pareti bhutesi. bhimbharia bhama bhupesi. (332)

ਬਰ ਬਰਣੀ ਹਰਣੀ ਸਬ ਦੁਖੰ । ਸੁਖ ਕਰਨੀ ਤਰੁਣੀ ਸਸਿ ਮੁਖੰ ।  
ਉਰਗੀ ਗੰਧਰਬੀ ਜਛਾਣੀ । ਲੰਕੇਸੀ ਭੋਸੀ ਇੰਦ੍ਰਾਣੀ । ੩੩੩ ।  
bar barnung harni sab dukhung. Sukh karni tarni sas mukhang.  
urgī gandharbi jachhani. lankesi bhesi Indrani. (333)

ਦ੍ਰਿਗ ਬਾਨੰ ਤਾਨੰ ਮਦਮਤੀ । ਜੁਬਨ ਜਗਮਗਣੀ ਸੁਭਵੰਤੀ ।  
ਉਰਿ ਧਾਰੰ ਹਾਰੰ ਬਨਿ ਮਾਲੰ । ਮੁਖਿ ਸੋਭਾ ਸਿਖਿਰੰ ਜਨ ਜਾਲੰ । ੩੩੪ ।  
drig banung tanung madmati. juban jagamgani subhvanti.  
urdharung dharung harung ban malung. mukh sobha sikharung jan javalung. (334)

ਛਤਪਤ੍ਰੀ ਛਤ੍ਰੀ ਛਤ੍ਰਾਲੀ । ਬਿਧੁ ਬੈਣੀ ਨੈਣੀ ਨ੍ਰਿਮਾਲੀ ।  
ਅਸਿ ਉਪਾਸੀ ਦਾਸੀ ਨਿਰਲੇਪੰ । ਬੁਧਿ ਖਾਨੰ ਮਾਨੰ ਸੰਛੇਪੰ । ੩੩੫ ।  
chhatpatri chhatri chhatarali. bidh baini naini nirmali.  
aas upasi dasi nirlepung. budh khanung manung sanchhepung. (335)

ਸੁਭ ਸੀਲੰ ਡੀਲੰ ਸੁਖ ਬਾਨੰ । ਮੁਖ ਹਾਸੰ ਨਿਰਬਾਨੰ ।  
ਪ੍ਰਿਯਾ ਭਕਤਾ ਬਕਤਾ ਹਰਿ ਨਾਮੰ । ਚਿਤ ਲੈਣੀ ਦੈਣੀ ਆਰਾਮੰ । ੩੩੬ ।  
subh seelung deelung sukh thanung. mukh haassung rasung nirbanung.  
priya bharta bakta har namung. chit laini daini aramung. (336)

ਪ੍ਰਿਯ ਭਕਤਾ ਠਾਡੀ ਏਕੰਗੀ । ਰੰਗ ਏਕੈ ਰੰਗੈ ਸੋ ਰੰਗੀ ।  
ਨਿਰ ਬਾਸਾ ਆਸਾ ਏਕਾਤੰ । ਪਤਿ ਦਾਸੀ ਭਾਸੀ ਪਰਭਾਤੰ । ੩੩੭ ।  
priya bharta thandhi ekungi. rung ekai rungai so rungi.  
nir basa aasa ekatung. pat dasi bhasi parbhatung. (337)

ਅਨਿ ਨਿੰਦ੍ਰ ਅਨਿੰਦਾ ਨਿਰਹਾਰੀ । ਪ੍ਰਿਯ ਭਕਤਾ ਬਕਤਾ ਬ੍ਰਤਚਾਰੀ ।  
ਬਾਸੰਤੀ ਟੋਡੀ ਗਉਡੀ ਹੈ । ਭੂਪਾਲੀ ਸਾਰੰਗ ਗਉਰੀ ਹੈ । ੩੩੮ ।  
an nidar aninda nirhari. priya bhakti bakta baratchari.  
basanti todi gaudi hai. bhupali sarung gauri chhai. (338)

All the ladies who were like Shiva's musicians alongwith the women of gods and Girja, Gayatri, Mandodri (Lankan princess) Savitri, Moon's might, Sachi, sun's power were feeling belittled before her glamour. (331)

All the snake category females, demigods or mythological females, the pious Parbati, ghosts, bhimbri, bhama or royal powers were looking pale before her charming beauty. (332)

She was the great benefactor-like goddess, destroyer of suffering, and kingly moonlike young beauty, the snake-like mighty woman having Shiva's power, Mandodri (Lankesi) and beautiful like Sachi. (333)

The eyes of the (drunken) rapturous woman were titled like an arrow, and she was having a brilliant youthful beauty. She was looking glamorous, with a rosary around her neck, and her face was shining like a flame of fire. (334)

She was a queen occupying the royal throne (as a mighty power) a great Kashatriya woman, having a canopy overhead. She was having the sweet voice of nightingale (cuckoo) having crystal clear eyes. She was a disinterested slave, worshipper of the sword and was a source (mine) of intelligence with enough prestige to be attained (earned). (335)

Her nature was very good and was having a good body figure and was a place of peaceful existence (atmosphere). She was having a pleasant personality with freedom from worldly concern. She was a beloved worshipper who was always reciting Lord's True Name. She was carefree from all worries, which would be a source of solace to others. (336)

She was firmly attuned to the worship of the one Lord-spouse, who was immersed in the love of the Lord alone. She was free from all hopes, and preferred a secluded place. She was a devotee of her spouse and appeared (fresh) like dawn. (337)

She was devoid of any sleep, and vilification and free from any (food) habits ; she was worshipper of her spouse, and practicing (describing) fasting habits. She was like the musical notes of Basant, Todi, Gouri, Bhupali, Sarangi, and Ghorī etc. Ragas. (338)

ਹਿੰਡੋਲੀ ਮੇਘ ਮਲਾਰੀ ਹੈ । ਜੈਜਵੰਤੀ ਗੋਡ ਮਲਾਰੀ ਛੈ ।  
ਬੰਗਲੀਆ ਰਾਗ ਬਸੰਤੀ ਛੈ । ਬੈਰਾਰੀ ਸੋਭਾਵੰਤੀ ਹੈ । ੩੩੯ ।  
hindoli megh malari hai. jaijavanti goad malari chhai.  
banglia rag basanti chhai. bairari Sobhavanti hai. (339)

ਸੋਰਠਿ ਸਾਰੰਗ ਬੈਰਾਰੀ ਛੈ । ਪਰਜ ਕਿ ਸੁਧ ਮਲਾਰੀ ਛੈ ।  
ਹਿੰਡੋਲੀ ਕਾਫੀ ਤੈਲੰਗੀ । ਭੈਰਵੀ ਦੀਪਕੀ ਸੁਭੰਗੀ । ੩੪੦ ।  
Soarth Sarang bairari chhai. paraj ke sudh malari chhai.  
hindoli kafi tailungi. bhairvi deepaki subhangi. (340)

ਸਰਬੇਵੰ ਰਾਗੀ ਨਿਰਬਾਣੀ । ਲਖਿ ਲੋਭੀ ਆਭਾ ਗਰਬਾਣੀ ।  
ਜਉ ਕਥਉ ਸੋਭਾ ਸਰਬਾਣੀ । ਤਉ ਬਾਢੇ ਏਕੰ ਗ੍ਰੰਥਾਣੀ । ੩੪੧ ।  
sarbevung ragung nirbani. lakh lobhi abha garbani.  
jou kathou sobha sarbanung. tou badhai ekung grabanung. (341)

ਲਖਿ ਤਾਮ ਦਤੰ ਬ੍ਰਤਚਾਰੀ । ਸਬ ਲਗੇ ਪਾਨੰ ਜਟਧਾਰੀ ।  
ਤਨ ਮਨ ਭਰਤਾ ਕਰ ਰਸ ਭੀਨਾ । ਚਵ ਦਸਵੇ ਤਾ ਕੋ ਗੁਰੁ ਕੀਨਾ । ੩੪੨ ।  
lakh taam dutung baratchari. sab lagai panung jatdhari.  
tan man bharta kar ras bheena. Chav dasvo ta kou guru keena. (342)

ਇਤਿ ਪ੍ਰਿਯ ਭਗਤ ਇਸਤ੍ਰੀ ਚਤੁਰਦਸਵਾ ਗੁਰੂ ਸਮਾਪਤੰ । ੧੪ ।  
iti priya-bhagat Istri chaturdasvi guru samapatung. (14)

ਅਬ ਬਾਨਗਰ ਪੰਧਰਵੋ ਗੁਰੂ ਕਥਨੰ  
ਤੋਟਕ ਛੰਦ

ਕਰਿ ਚਉਦਸਵੇ ਗੁਰੂ ਦਤ ਮੁਨੰ । ਮਗ ਲਗੀਆ ਪੂਰਤ ਨਾਦ ਧੁਨੰ ।  
ਭ੍ਰਮ ਪੂਰਖ ਪਛ ਉਤਰ ਦਿਸੰ । ਤਕਿ ਚਲਿਆ ਦਛਨ ਮੋਨ ਇਸੰ । ੩੪੩ ।

**ab Bangar pandhravo guru kathanung**  
**Totak Chhand**

kar chaudasvou gur dutt munung. mag lagia purat naad dhunang.  
bhram purab pachham utar disang. tak chalia dachhan mon isung. (343)

ਅਵਿਲੋਕਿ ਤਹਾ ਇਕ ਚਿਤ੍ਰ ਪੁਰੰ । ਜਨੁ ਕ੍ਰਾਂਤਿ ਦਿਵਾਲਯ ਸਰਬ ਹਰੇ ।  
ਨਗਰੇਸ ਤਹਾ ਬਹੁ ਮਾਰਿ ਮ੍ਰਿਗੰ । ਸਬ ਸਿੰਘ ਮ੍ਰਿਗੀਪਤਿ ਘਾਇ ਖਰੇ । ੩੪੪ ।  
avilok taha ik chitar purang. jan karantdivaleu sarab harang.  
nagres taha boh maar mirgung. Sab Singh mrigipat ghaie khagung. (344)

ਚਤੁਰੰ ਲਏ ਨ੍ਰਿਪ ਸੰਗਿ ਘਨੀ । ਬਹਰੰਤ ਧੁਜਾ ਚਮਕੰਤ ਅਨੀ ।  
ਬਹੁ ਭੂਖਨ ਚੀਰ ਜਗਾਵ ਜਰੀ । ਤ੍ਰਿਦਸਾਲਯ ਕੀ ਜਨੁ ਕ੍ਰਾਂਤਿ ਹਰੀ । ੩੪੫ ।  
Chaturang laie nrip sung ghani. behrant dhuja chamkant ani.a  
boh bhukhan cheer jagav jari. tridsalieu ki jan karant hari. (345)

She was like the Ragini of Hindol, Megh-Malar, Jaijavanti, Goud-Malari or she was glamorous like Banglia, Basant or Barari ragini. (339)

She was like the Sorath or Sarang (Ragni) or Bairari. Either she was praj or perfect, Malari or she was like Hindoli, kafi, or Telangi (musical metres). Either she ws Bairavi, Deepaki or possessing a beautiful figure. (340)

She was having a charming appearance like all the musical metres and free from the worldly bondage. Even the proud beauty was feeling allured towards her on seeing her charm. If I were to describe details of her glamour, then this Granth will become too voluminous (large). (341)

On seeing her character and pledge, Dutt along with all other ascetics with tufts of matted hair were paying obeisance to her (fell at her feet), as her body and soul was immersed in the love of her (Lord) spouse. So Dutt accepted her as the fourteenth guru (guide). (342)

Here the episode of the saintly woman of her spouse as the fourteenth guru is completed. (14)

**Now the episode of Ban-gar (arrow-maker) as the fifteenth guru begins.**

**Tetak Chhand :**

After accepting the fourteenth guru, the Muni Dutt proceeded further. Having seen and travelled the East, West and North directions Dutt now moved towards the South. (343)

There he came across a town named Chitar and it appeared it had excelled even the heaven in its beauty and glitter. The lanlord (Master) of the town had hunted many animals like many deer, lions, black deer, and all types of birds. (344)

A multi-coloured army accompanied the Raja while his banners were fluttering around and the sharp swords were shining brightly (or the peaks of flags were shining). There were many types of ornaments and golden embroidered robes (were shining) as if the abode of gods (heaven) had been won over by the beauty of these things. (royalties). (345)



ਤਹ ਬੈਠ ਹੁਤੋ ਇਕ ਬਾਣਗਰੀ । ਬਿਨੁ ਪ੍ਰਾਣ ਕਿਧੈ ਨਹੀ ਬੈਠੁਚਰੀ ।  
 ਤਹ ਬਾਜਤ ਬਾਜ ਮ੍ਰਿਦੰਗ ਗਣੀ । ਡਫ ਚੋਲਕ ਝਾੜ ਮੁਦੰਗ ਭਣੀ । ੩੪੬ ।  
 the baith huto ik baangarung. Bin pran kidhou nahi baincharung.  
 the bajat baaj mirdang ganung. daph dholak jhanjh muchang bharung. (346)

ਦਲ ਨਾਥ ਲਏ ਬਹੁ ਸੀਗਿ ਦਲੀ । ਜਲ ਬਾਰਿਧ ਜਾਨੁ ਪ੍ਰਲੈ ਉਛਲੀ ।  
 ਹਯ ਹਿੰਸਤ ਚਿੰਸਤ ਗੂੜ ਗੀਜ । ਗਲ ਗਜਤ ਲਜਤ ਸੁੰਡ ਲਜੀ । ੩੪੭ ।  
 dal nath laie boh sung dalung. jal baridh jaan parlai uchhalung.  
 hey hinsat chinsat goorr gajung. gal gajat lajat sund lagang. (347)

ਦੁਮ ਢਾਹਤ ਗਾਹਤ ਗੂੜ ਦਲੀ । ਕਰ ਖੀਚਤ ਸੀਚਤ ਧਾਰ ਜਲੀ ।  
 ਸੁਖ ਪਾਵਤ ਪਾਵਤ ਪੇਖਿ ਪ੍ਰਭੀ । ਅਵਲੋਕਿ ਬਿਮੋਹਤ ਰਾਜ ਸੁਭੀ । ੩੪੮ ।  
 darum dhahat gahat gurr dalung. kar kheechat seechat dhar jalung.  
 sukh pavat dhavat pekh prabhai. avilok bimohat raj subhai. (348)

ਚਪਿ ਡਾਰਤ ਚਾਚਰ ਭਾਨੁ ਸੂਅੀ । ਸੁਖ ਪਾਵਤ ਦੇਖ ਨਰੇਸ ਭੂਅੀ ।  
 ਗਲ ਗਜਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਸੁਰੀ । ਬਹੁ ਬਾਜਤ ਨਾਦ ਨਯੀ ਮੁਰਜੀ । ੩੪੯ ।  
 chap darat chachar bham suang. Sukh pavat dekh nares bhuang.  
 gal gajat dhol mirdung surang. boh bajat naad neyang murjang. (349)

ਕਲਿ ਕਿੰਕਣਿ ਭੂਖਤ ਅੰਗਿ ਬਰੀ । ਤਨ ਲੇਪਤ ਚੰਦਨ ਚਾਰ ਪ੍ਰਭੀ ।  
 ਮ੍ਰਿਦੁ ਡੋਲਕ ਬੋਲਤ ਬਾਤ ਮੁਖੀ । ਗ੍ਰਿਹਿ ਆਵਤ ਖੇਲ ਅਖੇਟ ਸੁਖੀ । ੩੫੦ ।  
 kal kinkan bhukant ang barung. tan lepat chandan char prabhung.  
 mird(u) dolat bolat baat mukhang. greh avat khel akhot sukhang. (350)

ਮੁਖ ਪੋਛ ਗੁਲਾਬ ਫੁਲੇਲ ਸੁਭੀ । ਕਲਿ ਕਜਲ ਸੋਹਤ ਚਾਰੁ ਚਖੀ ।  
 ਮੁਖ ਉਜਲ ਚੰਦ ਸਮਾਨ ਸੁਭੀ । ਅਵਿਲੋਕਿ ਛਕੇ ਗਣ ਗੰਧੁਬਿਸੀ । ੩੫੧ ।  
 mukh pochh gulab phulal subhung. kal kajal sohat char chakhung.  
 mukh ujal chand saman subhang. avilok chhakai gunn gandherbisung. (351)

ਸੁਭ ਸੋਭਤ ਹਾਰ ਅਪਾਰ ਉਰੀ । ਤਿਲਕੰ ਦੁਤਿ ਕੇਸਰ ਚਾਰੁ ਪ੍ਰਭੀ ।  
 ਅਨਸੰਖ ਅਛੁਹਨ ਸੰਗ ਦਲੀ । ਤਿਹ ਜਾਤ ਭਏ ਸਨ ਸੈਨ ਮਗੀ । ੩੫੨ ।  
 Sukh sobat haar apar urung. tilkang dut kesar char prabhung.  
 ansunkh achhuhan sung dalung. the jaat bhaie sun sain magung. (352)

ਫਿਰਿ ਆਇ ਗਏ ਤਿਹ ਪੈਡ ਮੁਨੀ । ਕਲਿ ਬਾਜਤ ਸੰਖਨ ਨਾਦ ਧੁਨੀ ।  
 ਅਵਿਲੋਕਿ ਤਹਾ ਇਕ ਬਾਨ ਗਰੀ । ਸਿਰ ਨੀਚ ਮਨੋ ਲਿਖ ਚਿਤ੍ਰ ਧਰੀ । ੩੫੩ ।  
 phir aie gaie the paid munung. kal bajat sunkhan naad dhunang.  
 avilok taha ik baan garung. Sir neech mano likh chitar dharung. (353)



There was no arrow-maker (ban-gar) in that place and he appeared to be lifeless and would not talk at all. There was a musical note being heard there from (playing of) various instruments like the tambrels, drums, Jhanjh, muchang, mirdang etc.(346)

The Raja, with a huge army, was passing that way, as if doomsday had been declared. The horses were neighing, and the elephants were trumpeting, the gongs around the necks were being struck, and their sound would put the elephants with trunks to shame. (347)

The mighty elephants were trampling down huge trees. They were sucking water from water-tanks and were sprinkling it along the route. People were rushing forward to have a glance of the Raja's glamour and were feeling relaxed and elated. The subjects were getting enamoured on seeing the Raja's glory. (348)

The people were throwing coloured powder like the holi festival, on seeing the pomp and show of the Raja like the sun's rays and were feeling the bliss of life on seeing the king of the land (Earth). The gongs around the elephants neck along with the sound (beats) of the drums and mirdang was making the elephants roar loudly, along with the sounds of the conch shells, clarionets and flutes etc. (349)

Some beautiful cymbals were being played and the limbs were embellished with ornaments, his body was smeared with sandalwood, resulting in great glitter or pomp and show. He was moving slowly uttering sweet words with his tongue. The Raja was coming back (home wards) after a hunting expedition. (350)

The face was fragrant with the essence of rose and flower scented oil rubbed on it. His eyes were looking beautiful with collyrium in them while the face was radiant like the moon, the master of heavenly musicians (Shiva) was pleased with his sight. (351)

Many necklaces around his neck were looking glorious, on his forehead was a Vermillion mark looking beautiful. The Raja was moving along that route with a huge army accompanying him. (352)

Then on that route Dutt Muni (ascetic) also happened to pass, where many conch shells and trumpets were beings sounded. There he saw a person adept in making arrows. He was sitting with his head bent down, as if a statue (painting) had been placed there. (353)

ਅਵਿਲੋਕ ਰਿਖੀਸਰ ਤੀਰ ਗੰਹ । ਹਸਿ ਬੈਨ ਸੁ ਭਾਤਿ ਇਮੰ ਉਚਰੰ ।  
ਕਹੁ ਭੂਪ ਗਏ ਲੀਏ ਸੰਗਿ ਦਲੰ । ਕਹਿਓ ਸੋ ਨ ਗੁਰੂ ਅਵਿਲੋਕ ਦ੍ਰਿਗੰ । ੩੫੪ ।  
avilok rikhisar teer garung. hass bain so bhant imang ucharung.  
koh bhup gaie lea sung dalung. keho so na guru avilok dirgung. (354)

ਚਕਿ ਚਿਤ ਰਹੇ ਅਚਿਤ ਮੁਨੰ । ਅਨਖੰਡ ਤਪੀ ਨਹੀ ਜੋਗ ਡੁਲੰ ।  
ਅਨਆਸ ਅਭੰਗ ਉਦਾਸ ਮਨੰ । ਅਬਿਕਾਰ ਅਪਾਰ ਪ੍ਰਭਾਸ ਸਭੰ । ੩੫੫ ।  
chak chit rehai achit manung. ankhand tapi nahi jog dulong.  
anass abhung udas manung. abikar apar parbhas sabhung. (355)

ਅਨਭੰਗ ਪ੍ਰਭਾ ਅਨਖੰਡ ਤਪੀ । ਅਬਿਕਾਰ ਜਤੀ ਅਨਿਆਸ ਜਪੀ ।  
ਅਨਖੰਡ ਬ੍ਰਤੰ ਅਨਡੰਡ ਤਨੰ । ਹਠਵੰਤ ਬ੍ਰਤੀ ਰਿਖਿ ਅਤ੍ਰ ਸੂਅੰ । ੩੫੬ ।  
anbhung prabha ankhand tapung. abikar jati aniaas japung.  
ankhand bartung andund tanung. hathvant barati rikh atar suang. (356)

ਅਵਿਲੋਕਿ ਸਰੰ ਕਰਿ ਧਿਆਨ ਜੰਤੁ । ਰਹਿ ਰੀਝ ਜਟੀ ਹਠਵੰਤ ਬ੍ਰਤੰ ।  
ਗੁਰੂ ਮਾਨਿਸ ਪੰਚਦਸੇ ਪ੍ਰਬਲੰ । ਹਠ ਛਾਡਿ ਸਬੈ ਤਿਨ ਪਾਨ ਪਰੰ । ੩੫੭ ।  
avilok sarung kar dhian jatung. reh reejh jati hathwant bartung.  
gur manis panchdasov parbalung. hath chhad sabai tin paan parung. (357)

ਇਮਿ ਨਾਹ ਸੋਜੋ ਨਰ ਨੇਹ ਕਰੈ । ਭਵ ਧਾਰ ਅਪਾਰਹਿ ਪਾਰ ਪਰੈ ।  
ਤਨ ਕੇ ਮਨ ਕੇ ਭ੍ਰਮ ਖਾਸਿ ਧਰੈ । ਕਰਿ ਪੰਦ੍ਰਸਵੇ ਗੁਰੂ ਪਾਨ ਪਰੈ । ੩੫੮ ।  
im nah soujo nar neh karai bhav taar apareh paar parai.  
tan kai man kai bhram paasi dharai. kar pandarsavo gur paan parai. (358)

ਇਤਿ ਪੰਦ੍ਰਸਵ ਗੁਰੂ ਬਾਨਗਰ ਸਮਾਪਤੰ । ੧੫ ।  
iti panderasav guru bangar samapatung.

ਅਥ ਚਾਵਡਿ ਸੋਰਵੇ ਗੁਰੂ ਕਥਨੰ

ਤੋਟਕ ਛੰਦ

ਮੁਖ ਬਿਭੂਤ ਭਗਵੇ ਭੇਸ ਬਰੰ । ਸੁਭ ਸਭਿਤ ਚੇਲਕ ਸੰਗ ਨਰੰ ।  
ਗੁਨ ਗਾਵਤ ਗੋਬਿੰਦ ਏਕ ਮੁਖੰ । ਬਨ ਡੋਲਤ ਆਸ ਉਦਾਸ ਮੁਖੰ । ੩੫੯ ।  
hunn Chanvand Na de Solvain Guru de Kathan

Totak Chhand

mukh bibhut bhagvai bhes barung. Subh sobhat chelak sung narung.  
gunn gavat Gobind ek mukhang. ban dolat aas udas sukhang. (359)

ਸੁਭ ਸੁਰਤਿ ਪੂਰਤ ਨਾਦ ਨਵੰ । ਅਤਿ ਉਜਲ ਅੰਗ ਬਿਭੂਤ ਰਿਖੰ ।  
ਨਹੀ ਬੋਲਤ ਡੋਲਤ ਦੇਸ ਦਿਸੰ । ਗੁਨ ਚਾਰਤ ਧਾਰਤ ਧਯਾਨ ਹਰੰ । ੩੬੦ ।  
Subh surat poorat naad navung. ati ujal ang bibhut rikhang.  
nahi bolat dolat des disung. gunn charat dharat dhiyan harung. (360)

Seeing the bent head of this person, the ascetic laughingly remarked (asked) as to where the army of the Raja had gone. He replied, "O Guru ! I have not seen him with my own eyes." (354)

On hearing these words the Muni got surprised and on hearing this said that this ascetic was really unperturbed and his agile mind got a shock and felt that the person was a great ascetic with a stable mind. He was truly devoid of any desires and his indivisible mind was truly aloof. He was truly devoid of any vicious thoughts, with a brilliant-brain (intelligence) and a great soul. (355)

His brilliance was indivisible and his penance was perfect. He was truly devoid of vices, a celibate and a great worshipper, and without any desires. He was having a concentration par excellence (beyond disturbance) and a flawless body. The son of Muni Atri having a background of great penance with a tenacious mind, thought to himself about this man like this. (356)

Thus the Muni Dutt, with a tuft of matted hair on head and a great believer in penance, got enamoured with this arrow maker. He accepted him as his fifteenth guru (guide) in his mind. Leaving his stubborn attitude him as his fifteenth guru (guide) in his mind, leaving his stubborn attitude Dutt along with others fell at his feet (made obeisance at his feet.) (357)

If anyone were to develop love and devotion for the Lord in the same manner, then he could cross this ocean of life successfully. He (Dutt) kept aside all his physical or mental reservations (of body and mind). So accepting him as the fifteenth guru (guide) Dutt paid his regards to him by bowing at his lotus-feet. (358)

Here the episode of arrow maker as the fifteenth guru is completed. (15)

**Now the episode of the sixteenth guru named Chavand commences.**

**Tetak Chhand :**

Dutt had smeared his face with ash, and had a saffron robe on his body and he had his followers, looking glorious with them. They were singing songs in the praise of the Lord, (Gobind). They were wavering (vacillating) in the absence of any comforts in the jungle. (359)

The charming Dutt was moving worshipping the Rishi Nad, who had rubbed the white coloured ash on his limbs and was not uttering anything (with his tongue). He was traveling around various lands and was busy in singing the praises of the Lord, concentrating on the worship of the Lord. (360)

ਅਵਿਲੋਕਯ ਚਾਵੰਡਿ ਚਾਰੁ ਪ੍ਰਭੰ । ਗ੍ਰਿਹਿ ਜਾਤ ਉਡੀ ਗਹਿ ਮਾਸੁ ਮੁਖੰ ।  
 ਲਖਿ ਕੈ ਚਾਵੰਡਿ ਚਾਰ ਚਲੀ । ਤਿਹੁ ਤੇ ਅਤਿ ਪੁਸਟ ਪ੍ਰਮਾਥ ਬਲੀ । ੩੬੧ ।  
 avilokeu chavand char prabhung. greh jaat udi geh mas mukhung.  
 lakh kai pal chavand char chali. the te at pusat pparmath bali. (361)

ਅਵਿਲੋਕਿਸ ਮਾਸ ਅਕਾਸ ਉਡੀ । ਅਤਿ ਜੁਧੁ ਤਹੀ ਤਿਹੀ ਸੰਗ ਮੰਡੀ ।  
 ਤਜਿ ਮਾਸੁ ਚੜਾ ਉਡਿ ਆਪ ਚਲੀ । ਲਹਿ ਕੈ ਚਿਤ ਚਾਵੰਡਿ ਚਾਰ ਬਲੀ । ੩੬੨ ।  
 avilokis mas akas udi. at judh tehi tehung sung mandi.  
 taj mas chare uda aap chali. leh kai chit chavand char bali. (362)

ਅਵਿਲੋਕਿ ਸੁ ਚਾਵੰਡਿ ਚਾਰ ਪਲੰ । ਤਜਿ ਤ੍ਰਾਸ ਭਾਈ ਥਿਰ ਭੂਮਿ ਥਲੰ ।  
 ਲਖਿ ਤਾਸੁ ਮਨੰ ਮੁਨਿ ਚਉਕ ਰਹਯੋ । ਚਿਤ ਸੋਰਸਵੇ ਗੁਰੁ ਤਾਸੁ ਕਹਯੋ । ੩੬੩ ।  
 avilok so chavand char palung. taj tras bhaiee thir bhoom thalung.  
 lakh tas manung mun chok rehiou. chit sarsavai gur tas kehiau. (363)

ਕੋਊ ਐਸ ਤਹੇ ਜਬ ਸਰਬ ਧਨੰ । ਕਰਿ ਕੈ ਬਿਨੁ ਆਸ ਉਦਾਸ ਮਨੰ ।  
 ਤਬ ਪਾਚਉ ਇੰਦ੍ਰੀ ਤਿਆਗ ਰਹੈ । ਇਨ ਚੀਲਨ ਜਿਉ ਸੁਤ ਐਸ ਕਹੈ । ੩੬੪ ।  
 kouoo ais tajan jab sarab dhanung. kar kai bin aas udas manung.  
 tab panchou jiou surat ais kehan. in chulau jiou surat ais kehai. (364)

ਇਤਿ ਸੋਰਵੇ ਗੁਰੁ ਚਾਵੰਡਿ ਸਮਾਪਤੰ । ੧੬ ।  
 itiSorvo guru Chavand samapatung.

ਅਬ ਦੁਧੀਰਾ ਸਤਾਰਵੇ ਗੁਰੁ ਕਥਨੰ  
 ਤੋਟਕ ਛੰਦ

ਕਰਿ ਸੋਰਸਵੇ ਰਿਖਿ ਤਾਸੁ ਗੁਰੰ । ਉਠਿ ਚਲਿਆ ਬਾਟ ਉਦਾਸ ਚਿਤੰ ।  
 ਮੁਖਿ ਪੂਰਤ ਨਾਦਿ ਨਿਨਾਦ ਧੁਨੰ । ਸੁਨਿ ਗੀਤ ਗੀਧ ਬਦੇਵ ਨਰੰ । ੩੬੫ ।  
 ab dudheera Satarvo gunn kathanung.

**Totak Chhand**

kar sorsavo rikh tas gurang. uth chalio baat udas chitung.  
 mukh purat naad ninad dhunung. sunn reejhat gandhrab dev narung. (365)

ਚਲਿ ਜਾਤ ਭਏ ਸਰਿਤਾ ਨਿਕਟੰ । ਹਠਵੰਤ ਰਿਖਿ ਤਪਸਾ ਬਿਕਟ ।  
 ਅਵਿਲੋਕ ਦੁਧੀਰਯਾ ਏਕ ਤਹਾ । ਉਛਰੰਤ ਹੁਤੇ ਨਦਿ ਮਛ ਜਹਾ । ੩੬੬ ।  
 chal jaat bhaie sarita niktang. hathvant rikhung tapsa bikat.  
 avilok dudheeriya ek taha. uchhrant hutai nad machh jaha. (366)

ਥਰਕੰਤ ਹੁਤੇ ਝਿਕ ਚਿਤ ਨਭੰ । ਅਤਿ ਉਜਲ ਅੰਗ ਸੁਰੰਗ ਸੁਭੰ ।  
 ਨਹੀ ਅਨਿ ਬਿਲੋਕਤ ਆਪ ਦ੍ਰਿਗੰ । ਝਿਹ ਭਾਤਿ ਰਹਯੋ ਗਡ ਮਛ ਮਨੰ । ੩੬੭ ।  
 tharkant huto ik chit nabhung. ar ujal ang sarung subhung.  
 nahi ann bilokat aap drigung. eh bhant rehiou gad machh manung. (367)

He saw a kite (Chavand) with a brilliant outlook, which was carrying a piece of meat in her beak and was flying back to her nest (home). But then another kite saw her with this piece of meat, which was stronger than this beautiful kite. (361)

When the other one saw this kite flying in the sky with this meat piece, she started fighting with this one, but realizing her being stronger, the beautiful kite left the meat and flew outwards in the sky. (362)

Then seeing the meat piece on the land, and riding herself of any fright, she was watching the ground with great concentration. Seeing her the ascetic Dutt was getting astonished in his mind. Then he accepted her as the sixteenth guru (guide) in his mind. (363)

Thus if anyone, considering wealth as the source of affliction, gives up the whole wealth and feels in the mind completely morose without having any hopes (desires) then all the five senses, devoid of any vicious thinking, get freed from these vices and become purified and peaceful. Even the Vedas have taught us the same message as these kites have done. (364)

Here the episode of the sixteenth guru in the form of this Chavand is completed.(16)

**Now the episode of the Dudhira as the seventeenth guru begins.**

**Tetal Chhand :**

Then Dutt Muni, after accepting her (the kite) as the sixteenth guru, and with a melancholy (sad) mind moved further. His tongue was uttering the beautiful tunes of such words and his mind was very pensive. On hearing such melodious words all the gods, Shiva's musicians and the human beings were getting enamoured. (365)

Proceeding further he reached the banks of a river, as he was a stern and stubborn Rishi who was used to perform great penance. There he saw a bird, Dudhira and the fish were jumping upwards from the river. (366)

That bird was flying in the sky with full concentration of mind and was very beautiful with a white body and charming hue (colour), but with his eyes it was not viewing anything else (except fish) and his whole attention was fixed and devoted towards the fish. (367)

ਤਹਾ ਜਾਇ ਮਹਾ ਮੁਨਿ ਮਜਨ ਕੈ । ਉਠਿ ਕੈ ਹਰਿ ਧਿਆਨ ਲਗਾ ਸੁਚ ਕੈ ।  
 ਨ ਟਰੇ ਤਬ ਲੈ ਛਹ ਮਛ ਅਰੀ । ਰਥ ਸੂਰ ਅਥਿਓ ਨਹ ਡੀਠ ਟਰੀ । ੩੬੮ ।  
 taha jaie maha mun majan ke. uth kai har dhian laga such kai.  
 na taro tab lou veh machh ari. rath soor akhiou neh deeth tari. (368)

ਥਰਕੰਤ ਰਹਾ ਨਭਿ ਮਛ ਕਟੈ । ਰਥ ਭਾਨੁ ਹਟਿਓ ਨਹੀ ਧਯਾਨ ਛੁਟੈ ।  
 ਅਵਿਲੋਕ ਮਹਾ ਮੁਨਿ ਮੋਹਿ ਰਹਿਓ । ਗੁਰੁ ਸਤ੍ਰਸਵੇ ਕਰ ਤਾਸੁ ਕਹਿਓ । ੩੬੯ ।  
 therhant raha nabh machh katung. rath bhaan hatiou nahi dhian chhutung.  
 avilok maha mun mohai rehiou. gur satar satarsavo kar tass kehio. (369)

ਇਤਿ ਸਤਾਰਵੇ ਗੁਰੂ ਦਧੀਰਾ ਸਮਾਪਤੰ । ੧੭ ।  
 iti Satarvo Guru dudheera samapatung (17)

**ਅਬ ਮ੍ਰਿਗਹਾ ਅਠਾਰਸਵੇ ਗੁਰੂ ਬਰਨਨੰ**  
**ਤੋਟਕ ਛੰਦ**

ਕਰਿ ਮਜਨ ਗੋਬਿੰਦ ਗਾਇ ਗੁਨੰ । ਉਠਿ ਜਾਤਿ ਭਏ ਬਨ ਮਧਿ ਮੁਨੰ ।  
 ਜਹ ਸਾਲ ਤਮਾਲ ਮਢਾਲ ਲਸੈ । ਰਥ ਸੂਰਜ ਕੇ ਪਗ ਬਾਜ ਫਸੈ । ੩੭੦ ।  
**ab mrigha atharsavo guru baranung**  
**Totak Chhand**  
 kar majan gobind gaie gunung. uth jaat bhaie ban madh munung.  
 jeh saal tamal madhal lasai. rath suraj ke pug baaj phasai. (370)

ਅਵਿਲੋਕ ਤਹਾ ਇਕ ਤਾਲ ਮਹਾ । ਰਿਖਿ ਜਾਤ ਭਏ ਹਿਤ ਜੋਗ ਜਹਾ ।  
 ਤਹ ਪਤ੍ਰਣ ਮਧ ਲਹਯੇ ਮ੍ਰਿਗਹਾ । ਤਨ ਸੋਭਤ ਕੰਚਨ ਸੁਧ ਪ੍ਰਭਾ । ੩੭੧ ।  
 avilok tahā ik taal maha. rikh jaat bhaie hit jog jaha.  
 the patran madh liou mrigha. tn sobhat kanchan sudh prabha. (371)

ਕਰਿ ਸੰਧਿਤ ਬਾਣ ਕਮਾਣ ਸਿਤੰ । ਮ੍ਰਿਗ ਮਾਰਤ ਕੋਟ ਕਰੋਰ ਕਿਤੰ ।  
 ਸਭ ਸੈਨ ਮੁਨੀਸਰ ਸੰਗਿ ਲਏ । ਜਹ ਕਾਨਨ ਥੇ ਤਹ ਜਾਤ ਭਏ । ੩੭੨ ।  
 kar sandhit baan kaman situng. mrig marat kot karor katung.  
 sabh sain munisar sung laie. jeh kanan thoh teh jaat bhaie. (372)

ਕਨਕੰ ਦੁਤਿ ਉਜਲ ਅੰਗ ਸਨੇ । ਮੁਨਿ ਰਾਜ ਮਨੰ ਰਿਤੁ ਰਾਜ ਬਨੇ ।  
 ਰਿਖਿ ਸੰਗ ਸਖਾ ਨਿਸਿ ਬਹੁਤ ਲਏ । ਤਿਹ ਬਾਰਿਧ ਦੂਜ ਬਿਲੋਕਿ ਗਏ । ੩੭੩ ।  
 kankung dut ujal ang sanai. mun raaj manung rit raj banai.  
 rikh sung sakhanis bahut laie. the barad duj bilok gaie. (373)

ਰਿਖਿ ਬੋਲਤ ਘੋਰਤ ਨਾਦ ਨਵੰ । ਤਿਹ ਠਉਰ ਕੁਲਾਹਲ ਉਚ ਹੁਅੰ ।  
 ਜਲ ਪੀਵਤ ਠਉਰ ਹੀ ਠਉਰ ਮੁਨੀ । ਬਨ ਮਧਿ ਮਨੋ ਰਿਖ ਮਾਲ ਬਨੀ । ੩੭੪ ।  
 rikh bolat ghorat naad navang. the thour kulahal uch huang.  
 jal peevat thour hi thour muni. ban madh mano rikh maal bani. (374)

There the Muni (Dutt) took his path and then with a purified mind he started (sat in meditation) his meditation of the Lord. That enemy of the fish was also very much present there all the time. Even when the sun had set (and night had fallen) but the glance of this bird (Dudhira) was still fixed (with a gaze) on the fish alone. (368)

The bird (Dudhira), fish eater, was fluttering all the while there only, even though the sun had gone down (had set). the gaze of this bird was not diverted. On seeing his constant gaze, the great Muni got attracted towards him and assumed this bird (Dudhira) as his seventeenth guru. (369)

Here the episode of the Dudhira as the seventeenth guru is completed. (17)

**Now the episode of 'Mrigha' as the eighteenth guru commences.**

**Tetak Chhand :**

The Muni Dutt after having bath and singing Lord's praises got up from his meditation and went away to the jungle. There trees of Vatica robusta etc. (saal, tamal and madhal) were flourishing in glamour and from whose branches the last rays of the sun were penetrating. (370)

There he saw a huge tank, where the Rishi went for his meditation, and he (Dutt) saw a hunter behind the leaves of the trees, whose body was glittering like gold. (371)

He had fixed an arrow in the bow held in his hand, which was shining brightly, and he was making millions of plans for killing the deer. Dutt (Muni) along with his followers reached that forest. (372)

The golden like limbs of this person were shining and the Muni Raj was like the spring season (Basant) there. In the night the Rishi had many followers with him, and among them the Rishi appeared like the crescent moon in its second day phase. (373)

Rishi was making loud sounds like the gurgling clouds. so there was huge hue and cry there. At many places, the various ascetics were having water there, as if a whole rosary (group) of Munis was seen there. (374)

ਅਤਿ ਉਜਲ ਅੰਗ ਬਿਭੂਤ ਧਰੈ । ਬਹੁ ਭਾਤਿ ਨਯਾਸ ਅਨਾਸ ਕਰੈ ।  
 ਨਿਵਲਯਾਦਿਕ ਸਰਬੰ ਕਰਮ ਕੀਏ । ਰਿਖਿ ਸਰਬ ਚਹੂੰ ਚਕ ਦਾਸ ਬੀਏ । ੩੭੫ ।  
 at ujal ang bibhut dharai. boh bhant neyas anas karai.  
 nivalayadik sarabung karan keei. rikh sarab chahun chak das theei. (375)

ਅਨਭੰਗ ਅਖੰਡ ਅਨੰਗ ਤਨੰ । ਬਹੁ ਸਾਧਤ ਨਯਾਸ ਸੰਨਯਾਸ ਬਨੰ ।  
 ਜਟ ਸੋਹਤ ਜਾਨੁਕ ਧੂਰ ਜਟੀ । ਸਿਵ ਕੀ ਜਨੁ ਜੋਗ ਜਟਾ ਪ੍ਰਗਟੀ । ੩੭੬ ।  
 anbhung akhand anung tanung. boh sadhat nayas saniyas banung.  
 jat sohat janak dhoor jati. Siv ki jan jog jata pragti. (376)

ਸਿਵ ਤੇ ਜਨੁ ਗੰਗ ਤਰੰਗ ਛੁਟੇ । ਇਹ ਹੁਇ ਜਨ ਜੋਗ ਜਟਾ ਪ੍ਰਗਟੇ ।  
 ਤਪ ਸਰਬ ਤਪੀਸਨ ਕੇ ਸਬ ਹੀ । ਮੁਨਿ ਜੇ ਸਬ ਛੀਨ ਲਏ ਤਬ ਹੀ । ੩੭੭ ।  
 Siv te jan gung tarung chhutai. eh hoiai jan jog jata pragtai.  
 tup sarab tapisan ke sab hi. mun je sab chheen laie tab hi. (377)

ਸੂਤ ਜੋਤਿਕ ਨਯਾਸ ਉਦਾਸ ਕਹੇ । ਸਬ ਹੀ ਰਿਖਿ ਅੰਗਨ ਜਾਨ ਲਏ ।  
 ਘਨ ਮੈ ਜਿਮ ਬਿਦੁਲਤਾ ਝਮਕੈ । ਰਿਖਿ ਮੋ ਗੁਨ ਤਾਸ ਸਬੈ ਦਮਕੈ । ੩੭੮ ।  
 Surat jetak neyas udas kehai. sab hoi rikh angan jaan laie.  
 ghan mein jim bidulata jhamkai. rikh mo gunn taas sabai damkai. (378)

ਜਸ ਛਾਡਤ ਭਾਨੁ ਅਨੰਤ ਛਟਾ । ਰਿਖਿ ਕੇ ਤਿਮ ਸੋਭਤ ਜੋਗ ਜਟਾ ।  
 ਜਿਨ ਕੀ ਦੁਖ ਫਾਸ ਕਹੂੰ ਨ ਕਟੀ । ਰਿਖਿ ਭੋਟਤ ਤਾਸ ਛਟਾਕ ਛੁਟੀ । ੩੭੯ ।  
 jas chhadat bhaan anant chhata. rikh kai tim sobhat jog jata.  
 jin ki dukh phas kahun na kati. rikh bhetat taas chhatak chhuti. (379)

ਨਰ ਜੋ ਨਹੀ ਨਰਕਨ ਤੇ ਨਿਵਰੇ । ਰਿਖਿ ਭੋਟਤ ਤਉਨ ਤਰਾਕ ਤਰੈ ।  
 ਜਿਨ ਕੇ ਸਮਤਾ ਕਹੂ ਨਹਿ ਠਟੀ । ਰਿਖਿ ਪੂਜਿ ਘਟੀ ਸਬ ਪਾਪ ਘਟੀ । ੩੮੦ ।  
 nar jo nahi narkan te nivrai. rikh bhetat taoun tarak tarai.  
 jin ke samta kahun nahiai thati. rikh pooj ghat sab paap ghati. (380)

ਇਤ ਬਪਿ ਤਉਨ ਬਿਠੋ ਮ੍ਰਿਗਹਾ । ਜਸ ਹੋਰਤ ਛੇਰਿਨਿ ਭੀਮ ਭਿਡਹਾ ।  
 ਤਿਹ ਜਾਨ ਰਿਖੀਨ ਹੀ ਸਾਸ ਸਸਯੋ । ਮ੍ਰਿਗ ਜਾਨ ਮੁਨੀ ਕਹੂ ਬਾਨ ਕਸਯੋ । ੩੮੧ ।  
 it badh toun bitho mirigha. jas heart chheran bheem bhidha.  
 the jaan rikheen hi saas sasiyo. mrig jaan muni koh baan kasiyo. (381)

ਸਰ ਪੇਖ ਸਬੈ ਤਿਹ ਸਾਧ ਕਹੈ । ਮ੍ਰਿਗ ਹੋਇ ਨ ਰੈ ਮੁਨਿ ਰਾਜ ਇਹੈ ।  
 ਨਹ ਬਾਨ ਸਰਾਸਨ ਪਾਨ ਤਜੇ । ਅਸ ਦੇਖਿ ਦ੍ਰਿੜੈ ਮੁਨਿ ਰਾਜ ਲਜੇ । ੩੮੨ ।  
 Sar pekh sabai the sadh kehai. mrig hoiai na re mun raj ihai.  
 neh baan sarasan paan tajai. as dekh dirrung mun raj lajai. (382)



Someone had smeared his body with white ash, and was worshipping in Yoga style, and performing yogic exercises, as such the whole populace from the four corners had become his followers. (375)

His body was looking indivisible and perfect (in all respects) like that of Kamdev (god of love). He had practiced many acts of asceticism in the jungle, his tuft of matted hair were shining as if he was Shiva himself. It appeared as if the tuft of Shiva's matted hair had made their appearance. (376)

It appeared as if the Ganga was flowing from the Shiva's tuft as his hair was disheveled. It seemed that Dutt was appearing from the matted hair like yoga and all the ascetics meditated there for a long period. It appeared that the Muni (Dutt) had subdued all the ascetics along with their spiritual powers. (377)

All the occult powers attained from yoga as mentioned in the Vedas had been attained by him and these appeared like the streak of lightning, flashing from the clouds as the Rishi was looking like a picture of virtues. (378)

The matted hair from the Rishi's head were shining like the sun's rays and looked graceful, which could snap the noose around one's neck with a single glance in a moment from the Rishi. (379)

All those persons, destined to suffer the pangs of hell, were relieved of their sufferings with a single meeting with the Rishi. The persons, due to their sins who could not attain unison with the Lord' were enabled to rid themselves of their sins by worshipping the Rishi for a while only. (380)

The hunter was sitting in search of a prey just as a dreadful wolf remains watching the sheep for a kill. He mistook the Rishi for a deer and held his breath, and stretched his bow for a strike at the Muni. (381)

All the Sidhas seeing the stretched arrow told him that it was not a deer but the grand Muni Raj, but he did not leave the bow from his hand. On seeing his strong will power the royal ascetic (Muni Raj) felt ashamed. (382)

ਬਹੁਤੇ ਚਿਰ ਜਿਉ ਤਿਹ ਧਯਾਨ ਛੁਟਾ । ਅਵਿਲੋਕ ਧਰੇ ਰਿਖਿ ਪਾਲ ਜਟਾ ।  
 ਕਸ ਆਵਤ ਹੋ ਡਰੁ ਡਾਰਿ ਅਬੈ । ਮੁਹਿ ਲਾਗਤ ਹੋ ਮ੍ਰਿਗ ਰੂਪ ਸਬੈ । ੩੮੩ ।  
 bahutai chir jiu the dhian chhuta. avilok dharai rikh paal jata.  
 kas avat ho dar daar abai. mohai lagat ho mrig roop sabai. (383)

ਰਿਖ ਪਾਲ ਬਿਲੋਕਿ ਤਿਸੈ ਦਿੜਤਾ । ਗੁਰੂ ਮਾਨ ਕਰੀ ਬਹੁਤੈ ਉਪਮਾ ।  
 ਮ੍ਰਿਗ ਸੋ ਜਿਹ ਕੋ ਚਿਤ ਐਸ ਲਗਯੋ । ਪਰਮੇਸਰ ਕੈ ਰਸ ਜਾਨ ਪਗਯੋ । ੩੮੪ ।  
 Rikh paal bilok tisai dirrta. Gur maan kari bahutai upma.  
 mrig so jeh ko chit ais lagiou. parmesar kai ras jan pagiou. (384)

ਮੁਨ ਕੋ ਤਬ ਪ੍ਰੇਮ ਪ੍ਰਸੀਜ ਹੀਆ । ਗੁਰ ਠਾਰਸਮੋ ਮ੍ਰਿਗ ਨਾਮ ਕੀਆ ।  
 ਮਨ ਮੋ ਤਬ ਦਤ ਬੀਚਾਰ ਕੀਆ । ਗੁਨ ਮ੍ਰਿਗਹਾ ਕੋ ਚਿਤ ਬੀਚ ਲੀਆ । ੩੮੫ ।  
 mun ko tab prem purseer gur tharasmo mrig naas kia.  
 man mo tab dutt bechar kia. gunn mrigha ko chit beeh lia. (385)

ਹਰਿ ਸੋ ਹਿਤੁ ਜੋ ਇਹ ਭਾਤਿ ਕਰੈ । ਭਵ ਭਾਰ ਅਪਾਰਹ ਪਾਰ ਪਰੈ ।  
 ਮਲ ਅੰਤਰਿ ਯਾਹੀ ਇਸਨਾਨ ਕਟੈ । ਜਗ ਤੇ ਫਿਰਿ ਆਵਨ ਜਾਨ ਮਿਟੈ । ੩੮੬ ।  
 har so hit jo eh bhant karai. bhav bhar apareh par parai.  
 mal antar yahi isnan katai. jug te phir avan jaan mitai. (386)

ਗੁਰੂ ਜਾਨ ਤਬੈ ਤਿਹ ਪਾਇ ਪਰਾ । ਭਵ ਭਾਰ ਅਪਾਰ ਸੁ ਪਾਰ ਤਰਾ ।  
 ਦਸ ਅਸਟਸਮੋ ਗੁਰੂ ਤਾਸੁ ਕੀਯੋ । ਕਬਿ ਬਾਧਿ ਕਬਿਤਨ ਮਧਿ ਲੀਯੋ । ੩੮੭ ।  
 gur jaan tabai the paie para. bhav bhar apar so par tara.  
 das astsamo gur taas kiou. kab badh kabitan madh leeiou. (387)

ਸਬ ਹੀ ਸਿਖ ਸੰਜੁਤਿ ਪਾਨ ਗਹੇ । ਅਵਿਲੋਕਿ ਚਰਾਚਰਿ ਚਉਧ ਰਹੇ ।  
 ਪਸੁ ਪਛ ਚਰਾਚਰ ਜੀਵ ਸਬੈ । ਗਣ ਗੰਧਬ ਭੂਤ ਪਿਸਾਚ ਤਬੈ । ੩੮੮ ।  
 Sab hi sikh sanjut paan gehai. avilok charachar choudh rehai.  
 pasu pachh charachar jeev sabai. gunn gandhrab bhoot pisach tabai. (388)

ਇਤਿ ਅਠਦਸਵੇ ਗੁਰੂ ਮ੍ਰਿਗਹਾ ਸਮਾਪਤੰ । ੧੮ ।  
 iti athdasvo guru mrigha Samapatung. (18)

ਅਬ ਨਲਨੀ ਸੁਕ ਉਨੀਵੇ ਗੁਰੂ ਕਥਾਨੰ  
 ਕ੍ਰਿਪਾਟ ਕ੍ਰਿਤ ਛੰਦ  
 ਮੁਨਿ ਅਤਿ ਅਪਾਰ । ਗਣ ਗੁਣ ਉਦਾਰ ।  
 ਬਿਦਿਆ ਬਿਚਾਰ । ਨਿਤ ਕਰਤ ਚਾਰ । ੩੮੯ ।  
 ab nalni suk univo guru kathanung  
 Kirpan Kirat Chhand  
 mun at apar. gann gunn udar.  
 bidia bichar. nit karat char. (389)

After long time when he gave up his meditation posture and he saw that he was the Rishi with a tuft of matted hair. Then he remarked that why they were all coming fearlessly towards him, as he saw in all of them the deer only. (383)

The master of the Rishis (Dutt) seeing his firmness, accepting him as his guru, praised him greatly, as his mind was strongly concentrated on the deer as if he was immersed in the love of the Lord. (384)

Thus the Muni's mind was greatly impressed with this hunter's love that was keen on killing the deer and accepted him as the eighteenth guru. Then Dutt thought to himself and contemplated on the virtues of this hunter, which he grasped fully. (385)

If anyone were to develop such a strong love for the Lord, then he would surely be successful in crossing this ocean of life. By having a dip (in devotional love), the impurities of the mind are washed away and one attains salvation (from the cycle of rebirths). (386)

Then the Rishi bowed to him with reverence and assumed him as the guru. He accepted him as the eighteenth guru which has been composed by the poet in these kabits (poetry form). (387)

Along with his followers he made his obeisance to him, on seeing which the whole world was astonished (including animate and inanimate things). Then all the animals, birds and human beings, the Shiva's musicians and ghosts etc. All got into a state of surprised shock. (388)

Here the episode of the hunter (Mrigha) as the eighteenth guru is completed. (18)

**Now the episode of the nineteenth guru, Nalini Shuk begins.**

**Kirpan Krit Chhand :**

The grand Muni (Dutt), adopting all the virtues of various parties, was pondering and contemplating on various aspects of Knowledge and studies. (389)

ਲਖਿ ਛਬਿ ਸੁਰੰਗ । ਲਾਜਤ ਅਨੰਗ ।  
ਪਿਖਿ ਬਿਮਲ ਅੰਗ । ਚਕਿ ਰਹਤ ਰੰਗ । ੩੯੦ ।  
lakh chhab surang. lajat anung.  
pikh bimal ang. chak rehat gung. (390)

ਲਖਿ ਦੁਤਿ ਅਪਾਰ । ਰੀਝਤ ਕੁਮਾਰ ।  
ਗਯਾਨੀ ਅਪਾਰ । ਗੁਨ ਗਨ ਉਦਾਰ । ੩੯੧ ।  
lakh dut apar. reejhat kumar.  
gyani apar. gunn gan udar. (391)

ਅਬਯਕਤ ਅੰਗ । ਆਭਾ ਅਭੰਗ ।  
ਸੋਭਾ ਸੁਰੰਗ । ਤਨ ਜਨੁ ਅਨੰਗ । ੩੯੨ ।  
abiyakat ang. abha abhang.  
sobha surang. tan jan anang. (392)

ਬਹੁ ਕਰਤ ਨਯਾਸ । ਨਿਸਿ ਦਿਨ ਉਦਾਸ ।  
ਤਜਿ ਸਰਬ ਆਸ । ਅਤਿ ਬੁਧਿ ਪ੍ਰਕਾਸ । ੩੯੩ ।  
boh karat niyas. nis din udas.  
taj sarab aas. at budh prakas. (393)

ਤਨਿ ਸਹਤ ਧੂਪ । ਸੰਨਯਾਸ ਭੂਪ ।  
ਤਨਿ ਛਬਿ ਅਨੂਪ । ਜਨੁ ਸਿਵ ਸਰੂਪ । ੩੯੪ ।  
tan sehat dhup. saniyas bhoop.  
tan chhab anup. jan siv sarup. (394)

ਮੁਖ ਛਬਿ ਪ੍ਰਚੰਡ । ਆਭਾ ਅਭੰਗ ।  
ਜੁਟਿ ਜੋਗ ਜੰਗ । ਨਹੀ ਸੁਰਤ ਅੰਗ । ੩੯੫ ।  
mukh chhab prachand. abha abhang.  
jut jog jung. nahi murat ang. (395)

ਅਤਿ ਛਬਿ ਪ੍ਰਕਾਸ । ਨਿਸਿ ਦਿਨ ਨਿਰਾਸ ।  
ਮੁਨਿ ਮਨ ਸੁਬਾਸ । ਗੁਨ ਗਨ ਉਦਾਸ । ੩੯੬ ।  
at chhab prakas. nis din niras.  
mun man subas. gunn gan udas. (396)

ਅਬਯਕਤ ਜੋਗ । ਨਹੀ ਕਉਨ ਸੋਗ ।  
ਨਿਤਪ੍ਰਤਿ ਅਰੋਗ । ਤਜਿ ਰਾਜ ਭੋਗ । ੩੯੭ ।  
abiyakat jog. nahi kaun sog.  
nitpirat arog. taj raj bhog. (397)

Even Kamdev (god of love) was feeling ashamed (belittled) on seeing his (Dutts) glamour. Even the Ganga (symbol of purity) was getting surprised on watching the purity and simplicity of his body (personality). (390)

Even the princes were getting enamoured by seeing his charm and glamour, as he (Dutt) was a collection (bundle) of all the virtues of knowledge, scholastic learning and kindness. (391)

The beauty and charm of his unperceivable body was indestructible, and his praiseworthiness was very attractive as if Kamdev (god of love) had assumed a human form himself. (392)

He (Dutt) was always immersed, engrossed in prayers and meditation and would remain (desire less) gloomy throughout day and night. He had been enlightened with knowledge and learning of all types. (393)

The king of ascetics (Dutt) was bearing the heat of sunshine on himself and he had a personality of charm and beauty par excellence, as if he was a reflection of Shiva himself. (394)

His forehead was having a charm (glitter) and his brilliance was indivisible. He was fully engrossed in yogic exercises (in yoga) and would never retreat from that posture (position) or such actions. (395)

His glamour was radiant everywhere and was always morose (devoid of desires or hopes) day and night. The Muni's mind was very much full of virtuous thoughts (filled with aroma) and was a source (fountain) of worldly detachment. (396)

His yoga was indescribable and he was free from any afflictions. He was always devoid of any ailments and had given up all (royal) worldly pleasures. (397)

ਮੁਨ ਮਨਿ ਕ੍ਰਿਪਾਲ । ਗੁਨ ਗਨ ਦਿਆਲ ।  
ਸੁਤਿ ਮਤਿ ਮੁਦਾਲ । ਦ੍ਰਿਤ ਬ੍ਰਿਤ ਕਰਾਲ । ੩੯੮ ।  
mun man kirpal. gunn gan dayal.  
Suti mat sudhal. drit birat karal. (398)

ਤਨ ਸਹਤ ਸੀਤ । ਨਹੀ ਮੁਰਤ ਚੀਤ ।  
ਬਹੁ ਬਰਖ ਬੀਤ । ਜਨੁ ਜੋਗ ਜੀਤ । ੩੯੯ ।  
tan sehat seet. nahi murat cheet.  
boh barakh beet. jan jog jeet. (399)

ਚਲੰਤ ਬਾਤ । ਥਰਕੰਤ ਪਾਤ ।  
ਪੀਅਰਾਤ ਗਾਤ । ਨਹੀ ਬਦਤ ਬਾਤ । ੪੦੦ ।  
chalant baat. tharkant paat.  
piarat gaat. nahi badat baat. (400)

ਡੰਗੀ ਡਛੰਤ । ਕਾਛੀ ਕਛੰਤ ।  
ਕਿੰਗ੍ਰੀ ਬਜੰਤ । ਭਗਵਤ ਭਨੰਤ । ੪੦੧ ।  
bhangung bhachhant. kachhi kachhant.  
kingri bajant. bhagvat bhanant. (401)

ਨਹੀ ਡੁਲਤ ਅੰਗ । ਮੁਨਿ ਮਨ ਅਭੰਗ ।  
ਜੁਟਿ ਜੋਗ ਜੰਗ । ਜਿਮਿ ਉਡਤ ਚੰਗ । ੪੦੨ ।  
nahi dulat ang. mun man abhang.  
jut jog jung. jim udat chang. (402)

ਨਹੀ ਕਰਤ ਹਾਇ । ਤਪ ਕਰਤ ਚਾਇ ।  
ਨਿਤਪ੍ਰਤਿ ਬਨਾਇ । ਬਹੁ ਭਗਤ ਭਾਇ । ੪੦੩ ।  
nahi karat haie. tup karat chaie.  
nitprat banaie. boh bhagat bhaie. (403)

ਮੁਖ ਭਛਤ ਪਉਨ । ਤਜਿ ਪਾਮ ਗਉਨ ।  
ਮੁਨਿ ਰਹਤ ਮਉਨ । ਸੁਭ ਰਾਜ ਭਉਨ । ੪੦੪ ।  
mukh bhachhat paun. taj dham gaun.  
mun rehat maun. Subh raj bhaun. (404)

ਸੰਨਯਾਸ ਦੇਵ । ਮੁਨਿ ਮਨ ਅਭੇਵ ।  
ਅਨਜੁਰਿ ਅਜੇਵ । ਅੰਤਰਿ ਅਤੇਵ । ੪੦੫ ।  
Saniyas dev. mun man abhev.  
anjur ajev. antar atev. (405)

The Muni was very benevolent at heart and was a collection of all virtues and kindness. He was having a right and virtuous type of wisdom (intelligence) and a perfect and stubborn nature. (398)

He was bearing the cold (weather) on his body and he could never mind avoiding it. Many years had passed in doing such actions, as if he had completely won over yoga practices. (399)

With the blowing of cold wind, even the stones were trembling (shivering) and body had turned yellow and even words could not come out of his mouth (he could not speak). (400)

He was consuming hemp (bhang) while carrying out yogic exercises and playing on his (kingri) horn and he was singing the praises of the Lord. (401)

Muni's mind was very stable and was not to get distracted (by any means) and was engrossed in the battle of (practice of) yoga, just as the kite flies in the skies. (402)

He was engaged in his penance with great devotion, and would not falter or feel the pangs of difficult (tough) tasks of penance. He was involved (immersed) in his worship (prayers) with love every day. (403)

He was inhaling air through the mouth and had given up visiting his home. Muni was observing silence and this was his auspicious royal abode. (404)

No one could have an access to the secrets of the mind of the ascetic (the great Muni). He was free from ageing (old age) and was invincible (at heart). He had a grand heart (being very stable). (405)

ਅਨਭੂ ਪ੍ਰਕਾਸ । ਨਿਤਪ੍ਰਤਿ ਉਦਾਸ ।  
ਗੁਨ ਅਧਿਕ ਜਾਸ । ਲਖਿ ਲਜਤ ਅਨਾਸ । ੪੦੬ ।  
anbhu prakas. nitprat udas.  
gunn adhik jas. lakh lajat anas. (406)

ਬ੍ਰਹਮੰਨ ਦੇਵ । ਗੁਨ ਗਨ ਅਭੇਵ ।  
ਦੇਵਾਨ ਦੇਵ । ਅਨਭਿਖ ਅਜੇਵ । ੪੦੭ ।  
brahman dev. gunn gan abhev.  
devan dev. anbhikh ajev. (407)

ਸੰਨਿਆਸ ਨਾਥ । ਅਨਧਰ ਪ੍ਰਮਾਥ ।  
ਇਕ ਰਟਤ ਗਾਥ । ਟਕ ਏਕ ਸਾਥ । ੪੦੮ ।  
Saniyas nath. andhar pramath.  
ik ratat gaath. tak ek saath. (408)

ਗੁਨ ਗੁਨ ਅਪਾਰ । ਮੁਨਿ ਮਨਿ ਉਦਾਰ ।  
ਸੁਭ ਮਤਿ ਸੁਦਾਰ । ਬੁਧਿ ਕੋ ਪਹਾਰ । ੪੦੯ ।  
gunn gan apar. mun man udhar.  
subh mat sudhar. budh ko pahar. (409)

ਸੰਨਿਆਸ ਭੇਖ । ਅਨਿਬਿਖ ਅਦੇਖ ।  
ਜਾਪਤ ਅਭੇਖ । ਬ੍ਰਿਧ ਬੁਧਿ ਅਲੇਖ । ੪੧੦ ।  
Saniyas bhekh. anibikh adavakh.  
japat abhekh. bridh budh alekh. (410)

**ਕੁਲਕ ਛੰਦ**  
ਧੰ ਧਕਿਤ ਇੰਦ । ਚੰ ਚਕਿਤ ਚੰਦ ।  
ਬੰ ਬਕਤ ਪਉਨ । ਭੰ ਭਜਤ ਮਉਨ । ੪੧੧ ।  
**Kulak Chhand**  
dhung dhakit Ind. chung chakit Chand.  
thung thakat paun. bhung bhajat maun. (411)

ਜੰ ਜਕਿਤ ਜਛ । ਪੰ ਪਚਤ ਪਛ ।  
ਧੰ ਧਕਤ ਸਿੰਧੁ । ਬੰ ਬਕਤ ਬਿੰਧ । ੪੧੨ ।  
jung jachit jachh. pung pachat pachh  
dhung dhakat Sindh. bung bakat bindh. (412)

ਸੰ ਸਕਤ ਸਿੰਧੁ । ਗੰ ਗਕਤ ਗਿੰਧ ।  
ਤੰ ਤਕਤ ਦੇਵ । ਅੰ ਅਕਤ ਭੇਵ । ੪੧੩ ।  
sung sakat Sindh. gung gakat gindh.  
tung takat dev. ang akat bhe. (413)



He had an enlightened mind, and was always looking morose (desire less) and possessed many virtues. On perceiving him even an ordinary person, devoid of hopes (desires), would feel ashamed. (406)

The leader of the ascetics (Dutt) had all the virtues (a bundle of virtues) and was indiscriminate (open minded). He was a king of gods and was invincible, being free from any formalities (showing off). (407)

He was a master ascetic, free from any support and would subjugate all. He was repeating only one word (Lord's Name) and was concentrating on one thing. (408)

The benevolent Muni was a bunch of virtuous deeds, having a beautiful intelligent mind, as if he was a mountain of wisdom. (409)

He was dressed as an ascetic and was free from all vices and was devoid of dual mindedness. He appeared free from any guise. He was a wise person but indescribable. (410)

#### **Kulak Chhand :**

The heart of Indra was beating fast, the moon (god) was surprised, and the wind was (tired) stopped and was thus quiet. (411)

The demigods were wonder-struck, the birds were frightened (forgot flying), the ocean was upset (with heavy waves) and Vindyachal was making great noise. (412)

The ocean had squeezed (being doubtful), the grand elephants were trumpeting, and the gods were motionless (being concentrated on one point) and were tired of getting at his secrets. (413)

ਲੰ ਲਖਤ ਜੋਗਿ । ਭੰ ਭ੍ਰਮਤ ਭੋਗਿ ।  
 ਬੰ ਬਕਤ ਬੈਨਾ । ਚੰ ਚਕਤ ਨੈਨ । ੪੧੪ ।  
 lung lakhat jog. bhung bharmat bhog.  
 hung bakat baina. chung chakat nain. (414)

ਤੰ ਤਜਤ ਅਤ੍ਰ । ਛੰ ਛਕਤ ਛਤ੍ਰ ।  
 ਪੰ ਪਰਤ ਪਾਨ । ਭੰ ਭਰਤ ਭਾਨ । ੪੧੫ ।  
 tung tajat atar. chhung chhakat chatrung.  
 pung parat paan. bhung bharat bhaan. (415)

ਬੰ ਬਜਤ ਬਾਦ । ਨੰ ਨਜਤ ਨਾਦ ।  
 ਅੰ ਉਠਤ ਰਾਗ । ਉਫਟਤ ਸੁਹਾਗ । ੪੧੬ ।  
 bung bajat baad. nung najat naad.  
 ang uthat rag. uphtat surag. (416)

ਛੰ ਸਕਤ ਸੂਰ । ਭੰ ਭ੍ਰਮਤ ਹੂਰ ।  
 ਚੰ ਰਿਝਤ ਚਿਤ । ਤੰ ਤਜਤ ਬਿਤ । ੪੧੭ ।  
 achhund sakat sur. bhung bharmat hoor.  
 rung rijhat chit. tung tajat bit. (417)

ਛੰ ਛਕਤ ਜਛ । ਭੰ ਭ੍ਰਮਤ ਪਛ ।  
 ਭੰ ਭਿਰਤ ਭੂਪ । ਨਵ ਨਿਰਖ ਰੂਪ । ੪੧੮ ।  
 chhung chhakat jachh. bhung bharmat pachh.  
 bhung bhirat bhoop. nav nirakh roop. (418)

**ਚਰਪਤ ਛੰਦ**  
 ਗਲਿਤੰ ਜੋਗੀ । ਦਲਿਤੰ ਭੋਗੀ ।  
 ਭਗਿਵੇ ਭੋਸੰ । ਸੁਫਿਲੇ ਦੇਸੰ । ੪੧੯ ।  
**Chatrpat Chhand**  
 galitung jogung. dalitung bhogung.  
 bhagivai bhesung. sophilai desung. (419)

ਅਚਲ ਧਰਮੰ । ਅਖਿਲ ਕਰਮੰ ।  
 ਅਮਿਤ ਜੋਗੀ । ਤਜਿਤ ਭੋਗੀ । ੪੨੦ ।  
 achal dharmung. akhil karmung.  
 amit jogung. lajit bhogung. (420)

ਸੁਫਲ ਕਰਮੰ । ਸੁਬਿਤ ਧਰਮੰ ।  
 ਕੁਕਿਰਤ ਹੰਤਾ । ਸੁਗਤੰ ਗੰਤਾ । ੪੨੧ ।  
 suphul karmung. subirat dharmung.  
 Kukirat hanta. sugtang ganta. (421)

The worldly people (enjoying worldly pleasures) were surprised to watch his yogs (yogic exercises). They were muttering some words while their eyes were wondering. (414)

The warriors were throwing away their arms, the Kashatriyas were getting elated (pleased), and were paying their obeisance while the sun was filled with awe (fear). (415)

The bugles were blowing and music was being played with Ragas (tunes) rising high, giving an appearance of happy atmosphere. (416)

The warriors were elated, the fairies were roaming around and one felt pleased at heart and money was being offered in alms (to poor). (417)

The demigods were getting enamoured, and the birds were fluttering around (flying) in the skies, the kings were fighting against one another. Seeing the state of Rishi this sort of atmosphere prevailed there. (418)

#### **Charpat Chhand :-**

Dutt was engrossed in his yoga fully, having crushed all his worldly desires or pleasures. He was wearing a saffron robe, and was having a successful body (personality). (419)

He was a devout religious person, and was performing all actions, with an indescribable yoga, having given up all worldly pleasures. (420)

He was perfect in his actions, having a fully religious bent of mind, and was a destroyer of all evil doings (or vicious acts) and was having a virtuous disciplined life (decorum). (421)

ਦਲਿਤੰ ਦੋਹੰ । ਮਲਿਤੰ ਮੋਹੰ ।  
ਸਲਿਤੰ ਸਾਰੰ । ਸੁਕ੍ਰਿਤੰ ਚਾਰੰ । ੪੨੨ ।  
dalitung darohung. Malitung mohung.  
Salitung sarung. Sukirat charung. (422)

ਭਗਵੇ ਭੇਸੰ । ਸੁਫਲੰ ਦੇਸੰ ।  
ਸੁਹ੍ਰਿਦੰ ਸਰਤਾ । ਕੁਕ੍ਰਿਤੰ ਹਰਤਾ । ੪੨੩ ।  
bhagvai bhesung. suphulung desung.  
suhirdung sarta. kukirtung harta. (423)

ਚਕ੍ਰਿਤੰ ਸੁਰੰ । ਬਮਤੰ ਨੂਰੰ ।  
ਏਕੰ ਜਪਿਤੰ । ਏਕਪ ਥਪਿਤੰ । ੪੨੪ ।  
charkirtung surung. bamtung nurang.  
ekung japitung. eko thapitung. (424)

ਰਾਜੰ ਤਜਿਤੰ । ਈਸੰ ਭਵਿਤੰ ।  
ਜਪੰ ਜਪਿਤੰ । ਏਕੰ ਥਪਿਤੰ । ੪੨੫ ।  
rajung tajitrung. easung bhavitarung.  
jaoung japitrung. ekang thapitrung. (425)

ਬਜਤੰ ਨਾਦੰ । ਬਿਦਿਤੰ ਰਾਗੰ ।  
ਜਪਤੰ ਜਾਪੰ । ਤ੍ਰਸਿਤੰ ਤਾਪੰ । ੪੨੬ ।  
bajtung nadung. biditung ragung.  
japtung japung. tarsitung tapung. (426)

ਚਕ੍ਰਿਤੰ ਚੰਦੰ । ਧਕ੍ਰਿਤੰ ਇੰਦੰ ।  
ਤਕ੍ਰਿਤੰ ਦੇਵੰ । ਭਗਤੰ ਭੇਵੰ । ੪੨੭ ।  
chakitung chandung. dhaktung indung.  
takatung devung. bhagtung bhevang. (427)

ਭ੍ਰਮਤੰ ਭੂਤੰ । ਲਖਿਤੰ ਰੂਪੰ ।  
ਚਕ੍ਰਤ ਚਾਰੰ । ਸੁਹ੍ਰਿਦੰ ਸਾਰੰ । ੪੨੮ ।  
bharamtung bhootung. lakhitung roopung.  
Chaktrung charung. Suhirdung sarung. (428)

ਨਲਿਨੰ ਸੁਅੰ । ਲਖਿ ਅਉਧੁਅੰ ।  
ਚਟ ਦੇ ਛਟਾ । ਭ੍ਰਮ ਤੇ ਜਟਾ । ੪੨੯ ।  
nalinung suang. lakh aoudhuang.  
chat de chhata. bhram te jata. (429)

He was a destroyer of oppression, and would crush worldly attachment, he was like a river of essence (gist), and was having virtuous acts to his credit. (422)

He was having saffron coloured robes, belonging to a successful country, and was like a river of magnanimity and was a destroyer of all sinful (evil) designs. (423)

The gods were getting surprised, and were trying to consummate his glamour, while worshipping the only Lord sublime, and were establishing the supremacy of the Lord. (424)

He had abandoned his kingdom and was meditating on (worshipping) the Lord, and his mind was attuned to the establishment (propagation) of one Lord supreme (prime soul). (425)

The bugles were blowing and Ragas were emanating from musical instruments and with the Lord's worship all the sufferings (ailments were being cast away (leaving). (426)

The moon was also getting bewildered, while Indra's heart was beating fast, and the gods were watching, and they became Dutt's followers (worshippers). (427)

The ghosts were moving around and glancing his charm and glamour and were getting surprised while the Muni was a source of magnanimity. (428)

Then Dutt, the ascetic saw a parrot sitting atop the pipe. He took out the parrot out of rage, and the parrot flew away at once. In the same manner the soul is also encaged (caught) in certain doubts or misgivings. (429)

ਤਕਿਤੰ ਦੇਵੰ । ਬਕਿਤੰ ਭੇਵੰ ।  
ਦਸ ਨਵ ਸੀਸੰ । ਕਰਮਕ ਦੀਸੰ । ੪੩੦ ।  
takitung devung. bakitung bhevung.  
das nav seesung. karmak deesung. (430)

ਬੁਧਿਤੰ ਧਾਮੰ । ਗ੍ਰਿਹਿਤੰ ਬਾਮੰ ।  
ਭ੍ਰਮਤੰ ਮੋਹੰ । ਮਮਤੰ ਮੋਹੰ । ੪੩੧ ।  
budhitung dhamung. grehatung bamung.  
bharamatung mohung. mamtung mohung. (431)

ਮਮਤਾ ਬੁਧੰ । ਸ੍ਰਿਹਤੰ ਲੋਗੰ ।  
ਅਹਿਤਾ ਧਰਮੰ । ਲਹਿਤਹ ਭੋਗੰ । ੪੩੨ ।  
mamta budhung. sirehatung logung.  
ahita dharmung. lehteh bhogung. (432)

ਗ੍ਰਿਸਤੰ ਬੁਧੰ । ਮਮਤਾ ਮਾਤੰ ।  
ਇਸਤ੍ਰੀ ਨੋਹੰ । ਪੁਤ੍ਰੰ ਭ੍ਰਾਤੰ । ੪੩੩ ।  
gristung budhang. mamta matung.  
istri nohung. putrang bharatung. (433)

ਗ੍ਰਸਤੰ ਮੋਹੰ । ਧਰਿਤੰ ਕਾਮੰ ।  
ਜਲਤੰ ਕ੍ਰੋਧੰ । ਪਲਿਤੰ ਦਾਮੰ । ੪੩੪ ।  
grastung mohung. dharitung kamung.  
jaltung karodhung. palitung damung. (434)

ਦਲਤੰ ਬਿਯੋਧੰ । ਤਕਿਤੰ ਦਾਵੰ ।  
ਅਤੰਹ ਨਰਕੰ । ਗੀਤਹ ਪਾਵੰ । ੪੩੫ ।  
daltung biyodhung. takitung davung.  
anteh narkung. ganteh pavung. (435)

ਤਜਿਤੰ ਸਰਬੰ । ਗ੍ਰਹਿਤੰ ਏਕੰ ।  
ਪ੍ਰਭਤੰ ਭਾਵੰ । ਤਜਿਤੰ ਦੇਖੰ । ੪੩੬ ।  
tajitung sarbung. grehtung ekung.  
prabhatung bhavung. tajitung devaikhung. (436)

ਨਲਿਨੀ ਸੁਕਿ ਜਯੰ । ਤਜਿਤੰ ਦਿਰਬੰ ।  
ਸਫਲੀ ਕਰਮੰ । ਲਹਿਤੰ ਸਰਬੰ । ੪੩੭ ।  
nilini suk jagung. tajitung dirbung.  
saphli karmung. lehtung sarbung. (437)

Watching this secret, the Muni Dutt said that he had assumed him (the parrot) as his twentieth guru, as he appeared to be of a great fortune (a great worker). (430)

Man was an abode of intelligence (wisdom) and was always enamoured by his spouse (woman) and was always attracted towards the love and attachment of the woman (thus getting astray). (431)

All the people possessed the knowledge of affection (love) for someone while there were few religious persons having no worldly attraction, while others were engaged in worldly pleasures. (432)

The love and affection of the mother, and the love for one's wife, son and brother has kept everyone's wisdom engrossed in such affection. (433)

Man was engrossed in love (of others), and developed various desires (due to this) and burns in anguish, being engrossed in 'Maya' (worldly falsehood). (434)

The dual mindedness had crushed this man and always looked for a chance and finally landed up in the hell. (435)

Someone had ridding himself of the love of all others, got immersed in the Lord and leaving the dual mindedness he wins Lord's pleasure. (436)

Like the parrot, he gives up wealth (like the pipe) and becomes successful in his actions and attains all comforts of life. (437)

ਇਤਿ ਨਲਿਨੀ ਸੁਕ ਉਨੀਸਵੇ ਗੁਰੂ ਬਰਨਨੰ । ੧੯ ।  
iti nalini suk unisavain guru barnanung. (19)

ਅਬ ਸਾਹ ਬੀਸਵੇ ਗੁਰੂ ਕਥਨੰ ।

ਚੌਪਈ

ਆਗੇ ਚਲਾ ਦਤ ਜਟ ਧਾਰੀ । ਬੇਜਤ ਬੈਣ ਬਿਖਾਨ ਅਪਾਰੀ ।  
ਅਸਥਾਵਰ ਲਖਿ ਚੇਤਨ ਭਏ । ਚੇਤਨ ਦੇਖ ਚਕ੍ਰਿਤ ਹੈ ਗਏ । ੪੩੮ ।

**ab sah beesavoi guru kathanung**

**Choupaiee**

agai chala dutt jat dhari. bejat bain bikhana apari.  
asthavar lakh chetan bhaie. chetan dekh chakitar havai gaie. (438)

ਮਹਾ ਰੂਪ ਕਛੁ ਕਹਾ ਨ ਜਾਈ । ਨਿਰਖਿ ਚਕ੍ਰਿਤ ਰਹੀ ਸਕਲ ਲੁਕਾਈ ।  
ਜਿਤ ਜਿਤ ਜਾਤ ਪਖਹਿ ਰਿਖਿ ਗਯੋ । ਜਾਨੁਕ ਪ੍ਰੇਮ ਮੇਘ ਬਰਖਯੋ । ੪੩੯ ।  
maha roop kacha kaha na jaiee. nirakh chakirat rehi sakal lukaiee.  
jit jit jaat pakheh rikhi geyo. januk prem megh barkheou. (439)

ਤਹ ਇਕ ਲਖਾ ਮਾਹ ਪਨਵਾਨਾ । ਮਹਾ ਰੂਪ ਧਰਿ ਦਿਰਬ ਨਿਧਾਨਾ ।  
ਮਹਾ ਜੋਤਿ ਅਰੁ ਤੇਜ ਅਪਾਰੁ । ਆਪ ਘੜਾ ਜਾਨੁਕ ਮੁਖਿ ਚਾਰੂ । ੪੪੦ ।  
ateh ik lakha sah dhanvana. maha roop dhar dirab nidhana.  
maha joat or tej apar. aap gharra janak mukh chaar. (440)

ਬਿਕ੍ਰਿਅ ਬੀਚ ਅਧਿਕ ਸਵਧਾਨਾ । ਬਿਨੁ ਬਿਪਾਰ ਜਿਨ ਅਉਰ ਨ ਜਾਨਾ ।  
ਆਸ ਅਨੁਰਕਤ ਤਾਸੁ ਬ੍ਰਿਤ ਲਾਗਾ । ਮਾਨਹੁ ਮਹਾ ਜੋਗ ਅਨੁਰਾਗਾ । ੪੪੧ ।  
bikria been adhik savdhana. bin bipar jin aour na jana.  
aas anarkat tass brit laga. manoh maha jog anuraga. (441)

ਤਹਾ ਰਿਖਿ ਗਏ ਸੰਗਿ ਸੰਨਯਾਸਨ । ਕਈ ਛੋਹਨੀ ਜਾਤ ਨਹੀ ਗਨਿ ।  
ਤਾ ਕੇ ਜਾਇ ਦੁਆਰ ਪਰ ਬੈਠੇ । ਸਕਲ ਮੁਨੀ ਮੁਨੀਰਾਜ ਇਕੈਠੇ । ੪੪੨ ।  
taha rikhi gaie sung saniyasan. kaiee chhohini jaat nahi gan.  
ta ke jaie duar par baithai. sakal muni muniraj ikaithai. (442)

ਸਾਹੁ ਸੁ ਦਿਰਬ ਬ੍ਰਿਤ ਲਗ ਰਹਾ । ਰਿਖਨ ਓਰ ਤਿਨ ਚਿਤ੍ਰਯੋ ਨ ਕਹਾ ।  
ਨੇਤ੍ਰ ਮੀਚ ਏਕੈ ਧਨ ਆਸਾ । ਐਸ ਜਾਨੀਅਤ ਮਹਾ ਉਦਾਸਾ । ੪੪੩ ।  
Sah so dirab birat lag raha. rikhian aour tin Chitriyo na kaha.  
netar meech ekai bhan asa. ais janiat maha udhasa. (443)

ਤਹ ਜੇ ਹੁਤੇ ਰਾਵ ਅਰੁ ਰੰਕਾ । ਮੁਨਿ ਪਗ ਪਰੇ ਛੋਰ ਕੈ ਸੰਕਾ ।  
ਤਿਹ ਬਿਪਾਰ ਕਰਮ ਕਰ ਭਾਰੀ । ਰਿਖੀਅਨ ਓਰ ਨ ਦ੍ਰਿਸਟਿ ਪਸਾਰੀ । ੪੪੪ ।  
teh je hutai raav or ranka. man pug parai chhor kai sankha.  
the bipar karam kar bhari. rikhian aour na drisat pasari. (444)



Here the episode of Nalini Shuk, the nineteenth guru is completed.

(19)

**Now the episode of 'Shah' the twentieth guru begins.**

**Choupaiee :**

The ascetic Duff with matted hair tuft, moved further, with whom there were many trumpets and musical unstruments being played. Perceiving this scene. all the inanimate things came to life, while the animate were surprised completely. (438)

It was a glittering scene, which was rather indescribable and seeing this, the whole populace was left wondering. Whichever route was followed by the great Rishi, was made presentable with the burst of the cloud of love. (439)

There he saw a great wealthy person, a merchant (shah) who was looking glamorous, having a treasure of wealth. His appearance (face) was shining with glory and splendour. It seemed as if Brahma had created him personally. (440)

He was very alert in selling his goods, who did not know anything else except his own business (of merchandise), His mind was fully glued to the hopes (of gaining more money). It appeared as if he was following yoga with great concentration (devotion). (441)

The Rishi along with many ascetics reached there in great numbers beyond count and all of them along with the Rishi went and gathered there (at his shop). (442)

But the attention of the merchant (shah) was fully devoted to his business (of collecting money) and he never bothered to look at the Rishi even. His closed eyes were only glued to the collection of money, and it appeared as if he were a great ascetic, with great gloom (devoid of desires/hopes). (443)

All the rich and poor people gathered there made obeisance at the lotus feet of the Rishi, leaving all their doubts of mind. But the merchant had a huge business and he did not even care to glance at the ascetics. (444)

ਤਸਿ ਦੇਖਿ ਕਰਿ ਦਤ ਪ੍ਰਭਾਉ । ਪ੍ਰਗਟ ਕਹਾ ਤਜ ਕੈ ਹਠ ਭਾਉ ।  
 ਐਸ ਪ੍ਰੇਮ ਪ੍ਰਭੁ ਸੰਗ ਲਗਈਐ । ਤਬ ਹੀ ਪੁਰਖੁ ਪੁਰਾਤਨ ਪਈਐ । ੪੪੫ ।  
 tass dekh kar dutt parbhaou. pragat Kaha taj kai hath bhaou.  
 ais prem prabh sung lagaieeai. tab hi purkh pratan paveeai. (445)

ਇਤਿ ਸਾਹ ਬੀਸਵੇ ਗੁਰੂ ਸਮਾਪਤੰ । ੨੦ ।  
 iti sah beesavai guru samapatung. (20)

ਅਬ ਸੁਕ ਪੜਾਵਤ ਨਰ ਇਕੀਸਵੇ ਗੁਰੂ ਕਥਨੰ ।  
 ਚੌਪਈ

ਬੀਸ ਗੁਰੂ ਕਰਿ ਆਗੇ ਚਲਾ । ਸੀਖੇ ਸਰਬ ਜੋਗ ਕੀ ਕਲਾ ।  
 ਅਤਿ ਪ੍ਰਭਾਵ ਅਮਿਤੋਜੁ ਪ੍ਰਤਾਪੁ । ਜਾਨੁਕ ਸਾਧਿ ਫਿਰਾ ਸਬ ਜਾਪੁ । ੪੪੬ ।  
**ab Suk parravar nar ikeesavo guru kathanung**  
**Choupaiee**  
 bees guru kar agai chala. Seekhai sarab jog ki kala.  
 at prabhav amitoj pratap. janak sadh phira sab jaap. (446)

ਲੀਏ ਬੈਠ ਦੇਖਾ ਇਕ ਸੁਆ । ਜਿਹ ਸਮਾਨ ਜਗਿ ਭਯੋ ਨ ਹੁਆ ।  
 ਤਾ ਕਹੁ ਨਾਥ ਸਿਖਾਵਤ ਬਾਨੀ । ਏਕ ਟਕ ਪਰਾ ਅਉਰ ਨ ਜਾਨੀ । ੪੪੭ ।  
 leelai baith dakha ik sua. jeh saman jag bhiou na hua.  
 ta koh nath sikhavat bani. ek tak para aour na jani. (447)

ਸੰਗ ਲਏ ਰਿਖਿ ਸੈਨ ਅਪਾਰੀ । ਬਡੇ ਬਡੇ ਮੋਨੀ ਬ੍ਰਤਿਧਾਰੀ ।  
 ਤਾ ਕੇ ਤੀਰ ਤੀਰ ਚਲਿ ਗਏ । ਤਿਨਿ ਨਰ ਏ ਨਹੀ ਦੇਖਤ ਭਏ । ੪੪੮ ।  
 sung leiai rikh sain apari. badai badai moni baratdhari.  
 ta ko teer teer chal gaie. tin nar eai nahi dekhat bhaie. (448)

ਸੋ ਨਰ ਸੁਕਹਿ ਪੜਾਵਤ ਰਹਾ । ਇਨੈ ਕਛੁ ਮੁਖ ਤੇ ਨਹੀ ਕਹਾ ।  
 ਨਿਰਖਿ ਨਿਠੁਰਤਾ ਤਿਹ ਮੁਨਿ ਰਾਉ । ਪੁਲਕ ਪ੍ਰੇਮ ਤਨ ਉਪਜਾ ਚਾਉ । ੪੪੯ ।  
 so nar sukeh parravat raha. inai kachhu mukh te nahi kaha.  
 nirakh thithurta teh munn raou. pulak prem tan upja chaou. (449)

ਐਸੇ ਨੇਹੀ ਨਾਥ ਸੋ ਲਾਵੈ । ਤਬ ਹੀ ਪਰਮ ਪੁਰਖ ਕਹੁ ਪਾਵੈ ।  
 ਇਕੀਸਵਾ ਗੁਰੂ ਤਾ ਕਹ ਕੀਆ । ਮਨ ਬਚ ਕਰਮ ਮੋਲ ਜਨੁ ਲੀਆ । ੪੫੦ ।  
 aisai nehung nath so lavai. tab hi param purkh koh pavai.  
 ikeesava gur ta keh kia. man bach karam mol jan leea. (450)

ਇਤਿ ਇਕੀਸਵੇ ਗੁਰੂ ਸੁਕ ਪੜਾਵਤ ਨਰ ਸਮਾਪਤੰ । ੨੧ ।  
 iti ikkeesavai gur Suk parravat nar samapatung. (21)

Perceiving his concentration, Dutt, ridding himself of any stubborn attitude said, "If such a devoted love were shown for the Lord sublime, then only we could attain the Lord Almighty. (445)

Here the episode of the twentieth guru, the Shah (merchant) is completed. (20)

**Now the episode of teaching (teacher of) the parrot, the personification of human being as the twenty-first guru begins.**

**Choupaice :**

After assuming twenty gurus, Dutt moved further, who had learnt all the various yogic arts (exercises). He was having a great impression (on others) with a great strength and splendour. It seemed as if he had returned after having perfected all the modes of prayers and worship of the Lord. (446)

Then he saw a person having a parrot in hand, who had no other parallel in the world. He was concentrating on one thing only, without knowing what was happening around him. (447)

Dutt, along with an army of ascetics, which included great Munis, and fasting sadhus, went very close to him. but that man did not even notice his presence. (448)

He was training the parrot and continued his job, without saying anything to him (Dutt). The great Muni Raj got enamoured by him due to his complete negligence and rude behaviour and developed an urge in his mind. (449)

If someone were to develop similar love for the Lord Almighty. Then he would surely attain unison with the Lord sublime. So Dutt accepted him as the twenty-first guru. It appeared as if he had won-over all these (gurus) with body, mind and (soul) speech (word). (450)

Here the episode of the twenty-first guru in the form of a person training the parrot is completed. (21)



ਅਥਿ ਹਰ ਬਾਹਤ ਬਾਈਸਵੇ ਗੁਰੂ ਕਥਨੰ  
ਚੌਪਈ

ਜਬ ਇਕੀਸ ਕਰ ਗੁਰੂ ਸਿਧਾਰਾ । ਹਰ ਬਾਹਤ ਇਕ ਪੁਰਖ ਨਿਹਾਰਾ ।  
ਤਾ ਕੀ ਨਾਰਿ ਮਹਾ ਸੁਖ ਕਾਰੀ । ਪਤਿ ਕੀ ਆਸ ਹੀਏ ਜਿਹ ਭਾਰੀ । ੪੫੧ ।

**ab har bahavat baiesavo guru kathanung**  
**Choupaiee**

jab ikees kar Guru-sidhara. har bahat ik purkh nihara.  
ta ki naar maha sukh kari. pati ki aas heeai jeh bhari. (451)

ਭਤਾ ਲਏ ਪਾਨਿ ਚਲਿ ਆਈ । ਜਨੁਕ ਨਾਥ ਗ੍ਰਿਹ ਬੋਲ ਪਠਾਈ ।  
ਹਰ ਬਾਹਤ ਤਿਨ ਕਛੂ ਨ ਲਹਾ । ਤ੍ਰਾ ਕੋ ਧਿਆਨ ਨਾਥ ਪ੍ਰੀਤ ਰਹਾ । ੪੫੨ ।  
bhata laiei paan chal aiee. janak nath greh bol pathaiee.  
har bahat tin kachhu na laha. tria ko dhian nath prath raha. (452)

ਮੁਨਿ ਪਤਿ ਸੰਗਿ ਲਏ ਰਿਖ ਸੈਨਾ । ਮੁਖ ਛਬਿ ਦੇਖਿ ਲਜਤ ਜਿਹ ਸੈਨਾ ।  
ਤੀਰ ਤੀਰ ਤਾ ਕੇ ਚਲਿ ਗਏ । ਮੁਨਿ ਪਤਿ ਬੈਠ ਰਹਤ ਪਛ ਭਏ । ੪੫੩ ।  
mun pati sung laie rikh saina. mukh chhab dekh lajat jerh maina.  
teer teer ta kai chal gaie. mun pati baith rehat pachh bhaie. (453)

**ਅਨੂਪ ਨਰਾਜ ਛੰਦ**

ਅਨੂਪ ਗਾਤ ਅਤਿਭੂਤੰ ਬਿਭੂਤ ਸੋਭਤੰ ਤਨੰ ।  
ਅਛਿਜ ਤੇਜ ਜਾਜੁਲੰ ਅਨੰਤ ਮੋਹਤੰ ਮਨੰ ।  
ਸਸੋਭ ਬਸਤ੍ਰ ਰੰਗਤੰ ਸੁਰੰਗ ਗੇਰੂ ਅੰਬਰੰ ।  
ਬਿਲੋਕ ਦੇਵ ਦਾਨਵੰ ਮਮੋਹ ਗੰਧਰਬੰ ਨਰੰ । ੪੫੪ ।

**anup naraj Chhand**

anup gaat atibhutung bibhut sobhtung tanung.  
achhij tej jajulang anant mohtang manung.  
Sasobh bastar rungtung surang geru amberung.  
bilok dev danavung mamoh gandharbung narung. (454)

ਜਟਾ ਬਿਲੋਕਿ ਜਾਨਵੀ ਜਟੀ ਸਮਾਨ ਜਾਨਈ ।  
ਬਿਲੋਕਿ ਲੋਕ ਲੋਕਿਟ ਅਲੋਕਿ ਰੂਪ ਮਾਨਈ ।  
ਬਜੰਤ ਚਾਰ ਕਿੰਕੁਰੀ ਭਜੰਤ ਭੂਤ ਭੈਧਰੀ ।  
ਪਪਾਤ ਜਛ ਕਿੰਨ੍ਹਨੀ ਮਮੋਹ ਮਾਨਨੀ ਮਨੰ । ੪੫੫ ।  
jata bilok janvi jati saman janiee.  
bilok lok lokinung alokroop maniee.  
bajant char kirkuri bhajant bhoot bhaidhari.  
papat jachh kinani mamoh manani manung. (455)

**Now the episode of the ploughman as the twenty-second guru begins.**

**Choupaiee :**

When Dutt moved further after accepting the twenty-first guru, he saw a man ploughing his field. His wife was very helpful, giving him all solace, and was having lot of faith and trust in her husband. (451)

She was coming with the food (for her spouse) and moving in such a style as if the master had (called) sent for her from her home. She did not pay any attention to this ploughman, with her attention fixed completely on her husband. (452)

The great Muni, with the army of ascetics, whose glamorous appearance would put kamdev even into shame (insignificance) was moving side by side with this woman and sat behind her at a place close by. (453)

**Anup Naraj Chhand :**

He (Dutt) had a charming and glamorous body with ash smeared on it looking beautiful, while his appearance had an indivisible glitter (light) and had enamoured many hearts already. He was dressed up in saffron colored robes, and perceiving whom even the gods, demons, Shiva's musicians and human beings were getting attracted towards him. (454)

Ganga even was taking (considering) him for Shiva, on seeing his tuft of matted hair, and various people of the three worlds considered him to be a wonderful charm (beauty). His (kingri) horn (trumpet) was blowing beautifully and hearing its frightening sound, even the ghosts would take to their heels out of fear. The proud spouses of demigods or mythological horses (with human body) were feeling enamoured at heart and falling down on the ground (becoming senseless). (455)

ਬਚਿਤ੍ਰ ਨਾਰਿ ਚਿਤ੍ਰਣੀ ਪਵਿਤ੍ਰ ਚਿਤ੍ਰਣੀ ਪ੍ਰਭੀ ।  
 ਰ ਰੀਝ ਜਛ ਗੰਧੁਬੀ ਸੁਰਾਰਿ ਨਾਰਿ ਸੁ ਪ੍ਰਭੀ ।  
 ਕੜੀਤ ਕੂ ਕਿੰਨ੍ਹਣੀ ਹਸੀਤ ਹਾਸ ਕਾਮਿਣੀ ।  
 ਲਸੀਤ ਦੰਤਣੀ ਦੁਤੀ ਖਿਮੀਤ ਜਾਣੁ ਦਾਮਿਣੀ । ੪੫੬ ।

bachitar naar chitarani pavitar chitrang prabung.  
 r reejh jachh ganderabung surar naar so prabung  
 karrant karu kinarani hasant hass kamini.  
 lasant duntarung dutung khimant jann damini. (456)

ਦਲੰਤ ਪਾਪ ਦੁਭਰੀ ਚਲੰਤ ਮੋਨਿ ਸਿਮਰੀ ।  
 ਸੁਭੰਤ ਭਾਰਗਵੀ ਪਟੀ ਬਿਅੰਤ ਤੇਜ ਉਛਣੀ ।  
 ਪਰੰਤ ਪਾਨਿ ਭੂਚਰੀ ਭ੍ਰਮੰਤ ਸਰਸ਼ਤੋ ਦਿਸੀ ।  
 ਤਜੰਤ ਪਾਪ ਨਰ ਬਰੀ ਚਲੰਤ ਧਰਮਣੋ ਮਰੀ । ੪੫੭ ।

dalant paap dubharung chalant mon simrung.  
 subhant bhargavung pattung beant tej upharung.  
 prant paan bhucharung bharmant sarabto disung.  
 bhajant paap nar barung chalant dharmano mugung. (457)

ਬਿਲੋਕਿ ਬੀਰਣੋ ਦਯੀ ਅਰੁਝ ਛਤ੍ਰ ਕਰਮਣੀ ।  
 ਤਜੰਤਿ ਸਾਇਕੀ ਸਿਤੀ ਕਟੰਤ ਟੂਕ ਬਰਮਣੀ ।  
 ਥਥੰਤ ਭਾਨਣੋ ਰਥੀ ਬਿਲੋਕਿ ਕਉਤਕੀ ਰਣੀ ।  
 ਗਿਰੰਤ ਜੁਧਣੋ ਛਿਤੀ ਬਮੰਤ ਸ੍ਰੋਣਤੀ ਮੁਖੀ । ੪੫੮ ।

bilok beerano deung arujh chhatar karmanung.  
 tajant saiekung situng katant toak barmang.  
 thathambh bhanron rathung bilok kautakung rarung.  
 girant judhano chitung barmant sarnaatung mukhang. (458)

ਫਿਰੰਤ ਚਕ੍ਰਣੋ ਚੰਕ ਗਿਰੰਤ ਜੋਧਣੋ ਰਣੀ ।  
 ਉਠੰਤ ਕੋਪ ਕੈ ਹਠੀ ਠਠੁਕਿ ਕ੍ਰਧਿਤੀ ਭੂਜੀ ।  
 ਭਮੰਤ ਅਧ ਬਧਤੀ ਕਮਧ ਬਧਤੀ ਕਟੀ ।  
 ਪਰੰਤ ਭੂਤਲ ਭਟੀ ਬਕੰਤ ਮਾਰੂਤੋ ਰਣੀ । ੪੫੯ ।

phirant chakaranung chakung girant jodhano runnung.  
 uthant karodh kai hathi thathuki kardhatung bhujang.  
 bharmant adh badhatung kamadh badhatung katung.  
 prant bhoootal bhatnug bakant marurro ratung. (459)



The (coloured) beautiful woman seeing the brilliant and wonderful personality of Dutt, was becoming like a painting (still) and seeing his glamour all the wives of demigods, Shiva's musicians, and women (of ghosts) were feeling peevish at heart, while others were laughing away. The brightness of their teeth was such as if lightning was emitting flashes at times. (456)

Which ever way the Muni was passing through with his repetition of Lord's Name (simran), he was crushing (destroying the bigger sins(all along) on his way. The saffron colored robes were looking glamorous on his body, while the effulgence of his personality was showing through each movement. The earthly walkers (human beings) were bowing to him and Dutt was moving in all directions. The great men, following the religion were ridding themselves of all their sinful actions. (457)

The warrior Kashatriyas were shown great magnanimity (kindness) by (Dutt) him, though they were showing bright arrows and were tearing apart all other weapons (of enemy). Even the sun had stopped (it was almost sunset) moving to watch this fun. The warriors were falling down on the ground in the battlefield, with their mouths bleeding. (458)

On all the four sides weapons were being used (wheels were turning around) while the warriors were falling (dead or wounded) on the ground, whereas the stubborn ones would get up again by stroking their arms in pride. The trunks, with tied cloths around them, mutilated in some cases, were moving around. Many warriors were falling down and were singing songs of Maru Rag. (459)

ਪਿਪੰਤ ਅਸਵ ਭਟੰਤ ਭਿਰੰਤ ਦਾਰੁਣੋ ਰਣੰ ।  
 ਬਹੰਤ ਤੀਛਣੋ ਸਰੰ ਝਲੰਤ ਝਾਲ ਖੜਿਗਿਣੰ ।  
 ਉਠੰਤ ਮਾਰੂਤੋ ਰਣੰ ਬਕੰਤ ਮਾਰਣੋ ਮੁਖੰ ।  
 ਚਲੰਤ ਭਾਜਿ ਨ ਹਠੀ ਜੁਝੰਤ ਦੁਧਰੰ ਰਣੰ । ੪੬੦ ।

pipant asav bhatant bhirant daruno runnung.  
 bahant teechehano sarung jhulant jhaal kharrguranang.  
 uthant marurro rannung bakant marno mukhang.  
 chalant bhaaj na hathi jujhant dudharang ranung. (460)

ਕਟੰਤ ਕਾਰਮੰ ਸੁਭੰ ਬਚਿਤ੍ਰ ਚਿਤ੍ਰਤੰ ਕ੍ਰਿਤੰ ।  
 ਮਿਲੇਣਿ ਉਜਲੀ ਕ੍ਰਿਤੰ ਬਹੰਤ ਸਾਇਕ ਸੁਭੰ ।  
 ਬਿਲੋਕਿ ਮੋਨਿਸੰ ਜੁਧੰ ਚਚਉਧ ਚਕ੍ਰਤੰ ਭਵੰ ।  
 ਮਮੋਹ ਅਸ੍ਰਮੰ ਗਤੰ ਪਪਾਤ ਭੂਤਲੀ ਸਿਰੰ । ੪੬੧ ।

katant karmung subhang bachitar chitartung kirtung.  
 milein ujli kirtung bahant saieking subhung.  
 bilok monisung judhung chachoudh chakrantung.  
 mamoh asaramung gutung papaat abhutali sirung. (461)

ਸਭਾਰ ਭਾਰਗ ਬਸਨਿਨਣ ਜਜਪਿ ਜਾਪਣੋ ਰਿਖੰ ।  
 ਨਿਹਾਰਿ ਪਾਨ ਪੈ ਪਰਾ ਬਿਚਾਰ ਬਾਇਸਵੋ ਗੁਰੰ ।  
 ਬਿਅੰਤ ਜੋਗਣੋ ਸਧੰ ਅਸੰਖ ਪਾਪਣੋ ਦਲੰ ।  
 ਅਨੇਕ ਚੇਲਕਾ ਲਏ ਰਿਖੇਸ ਅਸਨੰ ਚਲੰ । ੪੬੨ ।

sabhar bharag basninung jajapi japno rikhung.  
 nihar paan pai para bichar baieesavai gurung.  
 beant jogano sadhung asankh paparnou chalung.  
 anek chelka laie rikhes asanung chalung. (462)

ਇਤਿ ਹਰ ਬਾਹਤਾ ਬਾਈਸਵੋ ਗੁਰੂ ਇਸਤ੍ਰੀ ਭਾਤ ਲੈ ਆਈ ਸਮਾਪਤੰ । ੨੨ ।  
 iti hur bahata baieesavo guru Istri bhant lai aiee samapatung. (22)



The warriors would gulp wine and then again get engaged in frightening war, penetrating arrows were being shot and the attack of sharp swords (from enemy) was being brushed aside, and warriors were falling down on (the ground) while wounded soldiers were getting up again and were shouting "Kill them". Those who were not stubborn, were fleeing away and the warriors from both sides were engaged in fighting. (460)

Many wonderful bows with special wonderful paintings were lying broken ; many spears with shining blades and beautiful arrows were being shot around. All the Munis (ascetics) got bewildered on seeing this battle and being fully enamoured they went away towards their Ashram (restingplace) and placing the head on the ground, they fell down. (461)

The Rishi was wearing heavy saffron coloured robes and was (meditating) reciting True Name. The ascetic Dutt on seeing him, fell at his feet (made obeisance) and accepted him as the twenty-second guru ; who had earlier managed many warriors and had crushed many sinners. Taking many followers along with him, the grand Rishi Raj went away towards his yogic posture. (462)

Here the episode of the ploughman and the woman bringing food as the twenty-second guru is completed. (22)

ਅਬ ਤ੍ਰਿਆ ਜਛਣੀ ਤੇਈਸਮੋ ਗੁਰੂ ਕਥਨੰ

ਅਨੂਪ ਨਰਾਜ ਛੰਦ

ਬਜੰਤ ਨਾਦ ਦੁਧਰੀ ਉਨੰਤ ਨਿਸਨੰ ਸੁਰੰ ।

ਭਜੰਤ ਅਰਿ ਦਿਤੰ ਅਘੰ ਬਿਲੋਕਿ ਭਾਰਗਵੰ ਕਿਸੰ ।

ਬਿਲੋਕਿ ਕੰਚਨੰ ਗਿਰੰਤ ਤਜ ਮਾਨੁਖੀ ਭੂਅੰ ।

ਸ ਸੁਹਕ ਤਾਪਸੀ ਤਨੰ ਅਲੋਕ ਲੋਕਣੋ ਬਪੰ । ੪੬੩ ।

**ab Tria Jachhni taiesmo guru kathanung  
anup Naraj Chhand**

bajant naad dudharang uthant nisanung surang.  
bhajant ar ditunt aghung bilok bhaggavung bhisung.  
bilok kanchanung girant taj manukhi bhuang.  
s sohal tapsi tanung alok lokno thapung. (463)

ਅਨੇਕ ਜਛ ਗੰਧਰਬੰ ਬਸੇਖ ਬਿਧਿਕਾ ਧਰੀ ।

ਨਿਰਕਤ ਨਾਗਣੀ ਮਹਾ ਬਸੇਖ ਬਾਸਵੀ ਸੁਰੀ ।

ਪਵਿਤ੍ਰ ਪਰਮ ਪਾਰਬਤੀ ਅਨੂਪ ਅਲਕਾਪਤੀ ।

ਅਸਕਤ ਆਪਿਤੰ ਮਹਾ ਬਿਸੇਖ ਆਸੁਰੀ ਸੁਰੀ । ੪੬੪ ।

anek jachh gandharbung basekh bidhika dhari.  
nirkat nagni maha baseh basvi suri.  
pavitar param parbati anup alkapati.  
askat apitang maha bisekh suri.. (464)

ਅਨੂਪ ਏਕ ਜਛਣੀ ਮਮੋਹ ਰਾਗਣੋ ਮਨੰ ।

ਘੁਮੰਤ ਘੁਮਣੰ ਛਿਤੰ ਲਗੰਤ ਸਾਰੰਗੋ ਸਰੰ ।

ਬਿਸਾਰਿ ਨੇਹ ਗੋਹਣੰ ਸਨੇਹ ਰਾਗਣੋ ਮਨੰ ।

ਮ੍ਰਿਗੀਸ ਜਾਣੁ ਘੁਮਤੰ ਕ੍ਰਿਤਣ ਕ੍ਰਿਸ ਕ੍ਰਿਤੀ ਸਰੰ । ੪੬੫ ।

anup ek jachhni mamoh ragno manung.  
ghumant ghumanung chhitung lagant Sarango sarung.  
bisar neh gehanung saneh ragno manung.  
mirges jaan ghumtang kirteni kiris kirti sarung. (465)

ਰਝੀਝ ਰਾਗਣੋ ਚਿਤੰ ਬਦੰਤ ਰਾਗ ਸੁਪ੍ਰਭੰ ।

ਬਜੰਤ ਕਿੰਗਰੀ ਕਰੰ ਮਮੋਹ ਅਸ੍ਰਮੰ ਗਤੰ ।

ਸਸਜਿ ਸਾਇਕੰ ਸਿਤੰ ਕਪੰਤ ਕਾਮਣੋ ਕਲੰ ।

ਭ੍ਰਮੰਤ ਭੂਤਲੰ ਭਲੰ ਭਭੁਗੰਤ ਭਾਮਿਣੀ ਦਲੰ । ੪੬੬ ।

rajheejh ragno chitung badant rag suprabhung.  
bajant kingri karung mamoh asramung gatung.  
sasji saiekung situng kapant kamno kalung.  
bharmant bhootlung phalung bhugant bhamini dalung. (466)

**Now the twenty-third guru in the form of a female demigod begins.**

**Anup Naraj Chhand :**

Trumpets were blowing from both the sides, with the sound of beating drums rising high up. Seeing the saffron coloured clothes, the sins were taking to their heels like the demon foes. Just as the human being, seeing gold, loses his patience and falls on the ground, in the same manner, the people were falling on the ground on seeing the glamour of the wonderful ascetic with a charming body. (463)

Countless demigods, specially decorated Shiva's musicians, the female snakes devoid of any attachment, the women folk of the beautiful gods like Indra and other gods, the most pious Parbati and the charming Kuber's (Alka's spouse) spouse and many other spouses of great gods and demons were getting enamoured (with his beauty). (464)

One beautiful glamorous woman of demigods who was enchanting everyone's heart with her (singing) Ragas, was now moving (dancing) around, singing the Sarang tune, had forgotten about her love or attachment for the family (home) and was only devoted to the classical music (Ragas). She was dancing around like a wounded deer, struck by the hunter's sharpened arrow. (465)

She was getting amused at heart with the music (Raga) and was singing a special classical note (music) and was playing on her kingri (trumpet out of animal's horn) and was moving towards the ashram, being completely bewitched. She was embellished with the beauty of an accomplished woman like a sharp arrow and was taking the food of free leaves while moving around. (466)

### ਤੋਮਰ ਛੰਦ

ਗੁਨਵੰਤ ਸੀਲ ਅਪਾਰ । ਦਸ ਚਾਰ ਚਾਰ ਉਦਾਰ ।  
ਰਸ ਰਾਗ ਸਰਬ ਸਪੰਨਿ । ਧਰਣੀ ਤਲਾ ਮਹਿ ਧੰਨਿ । ੪੬੭ ।

#### Tomar Chhand

gunvant seal apar. das char char uchar.  
ras rag sarab sapunei. dharni tala meh dhani. (467)

ਇਕ ਰਾਗ ਗਾਵਤ ਨਾਰਿ । ਗੁਣਵੰਤ ਸੀਲ ਅਪਾਰ ।  
ਸੁਖ ਧਾਮ ਲੋਚਨ ਚਾਰੁ । ਸੰਗੀਤ ਕਰਤ ਬਿਚਾਰ । ੪੬੮ ।  
ik rag gavat naar. gunvant seal apar.  
sukh dham lochan char. sangeet karat bichar. (468)

ਦੁਤਿ ਮਾਨ ਰੂਪ ਅਪਾਰ । ਗੁਣਵੰਤ ਸੀਲ ਉਦਾਰ ।  
ਸੁਖ ਸਿੰਧੁ ਰਾਗ ਨਿਧਾਨ । ਹਰਿ ਲੋਤ ਹੋਰਤਿ ਪ੍ਰਾਨ । ੪੬੯ ।  
dut maan roop apar. gunvant seal udar.  
Sukh Sindh rag nidhan. har leit heart pran. (469)

ਅਕਲੰਕ ਜੁਬਨ ਮਾਨ । ਸੁਖ ਸਿੰਧੁ ਸੁੰਦਰਿ ਥਾਨ ।  
ਇਕ ਚਿਤ ਗਾਵਤ ਰਾਗ । ਉਛਟੀਤ ਜਾਨੁ ਸੁਹਾਗ । ੪੭੦ ।  
aklunk juban maan. sukh sindh sunder thaana.  
ik chit gavat rag. uphtant jaan suhag. (470)

ਤਿਹਾ ਪੇਖ ਕੈ ਜਟਿ ਰਾਜ । ਸੰਗ ਲੀਨ ਜੋਗ ਸਮਾਜ ।  
ਰਹਿ ਰੀਝ ਅਪਨ ਚਿਤ । ਜੁਗ ਰਾਜ ਜੋਗ ਪਵਿਤ । ੪੭੧ ।  
the pekh kai jat ragi. sung leen jo'g samaj.  
reh reejh apan chit. jug raj jog paist. (471)

ਇਹ ਭਾਤਿ ਜੋ ਹਰਿ ਸੰਗ । ਹਿਤ ਕੀਜੀਐ ਅਨਭੰਗ ।  
ਤਬ ਪਾਈਐ ਹਰਿ ਲੋਕ । ਇਹ ਬਾਤ ਮੈ ਨਹੀ ਸੋਕ । ੪੭੨ ।  
eh bhant jo har Sung. hit keejiai anbhanga.  
tab paieeai har lok. eh baat mein nahi sok. (472)

ਚਿਤ ਚਉਪ ਸੋ ਭਰ ਚਾਇ । ਗੁਰ ਜਾਨਿ ਕੈ ਪਰਿ ਪਾਇ ।  
ਚਿਤ ਤਉਨ ਕੇ ਰਸ ਭੀਨ । ਗੁਰੁ ਤੇਈਸਵੇ ਤਿਹ ਕੀਨ । ੪੭੩ ।  
chit choup so bhar chaie. gur jaan hai par paie.  
chit toun ka ras bheen. gur tieesvo teh keen. (473)

ਇਤਿ ਜਛਟੀ ਨਾਰਿ ਰਾਗ ਗਾਵਤੀ ਗੁਰੁ ਤੇਈਸਵੇ ਸਮਾਪਤੀ । ੨੩ ।  
iti jachhni naar rag gavti gur taiesvo samapatung. (23)

### **Tomar Chhand :**

She was full of virtues, with great gentleness knowing all the eighteen sciences, with a generous nature, accomplished in all the Ragas (classical music), in fact she was most fortunate on the Earth (in the land). (467)

Such a woman was singing Ragas (classical music) who was full of virtues and good natured. Her beautiful eyes were full of calmness and having a soothing effect and she was singing (songs of joy). (468)

Her brilliant face was having a charm of its own ; she was gentle and generous in nature and an ocean of bliss, being a source (treasure) of Ragas, and her glance would enamour anyone. (469)

She was a flawless youthful beauty, and was like an ocean of bliss. She was singing Ragas with single mindedness and devotion, as if nuptial song was emanating (from her) incessantly. (470)

On perceiving her, the Yogi prince (Dutt), having a tuft of matted hair, along with his group of Yogi followers, was feeling amused at heart, and he (Dutt) was pure and perfect in Yoga. (471)

Similarly if anyone were to develop such a devoted love for the Lord supreme, then he would surely attain (salvation) unison with the Lord. There was not an iota of doubt in this thing. (472)

Dutt's mind was filled with aspirations and eagerness and taking her as his guru, made obeisance to her. His heart was filled with love and joy and assumed her as the twenty-third guru. (473)

Here the episode of the beautiful woman, singing classical music as the twenty-third guru is completed. (23)



### ਤੋਮਰ ਛੰਦ

ਤਬ ਬਹੁਤ ਬਰਖ ਪ੍ਰਮਾਨ । ਚੜਿ ਮੇਰ ਸ੍ਰਿੰਗ ਮਹਾਨ ।  
ਕੀਅ ਘੋਰ ਤਪਸਾ ਉਗ੍ਰ । ਤਬ ਰੀਝਏ ਕਛੁ ਸੁਗ੍ਰ । ੪੭੪ ।

#### Tomar Chhand

tab bahut barakhr parman. charr mer sring mahan.  
kia ghor tapsa ugar. tab reejhai kachh sugar. (474)

ਜਗ ਦੇਖ ਕੇ ਬਿਵਹਾਰ । ਮੁਨਿ ਰਾਜ ਕੀਨ ਬਿਚਾਰ ।  
ਇਨ ਕਉਨ ਸੋ ਉਪਜਾਇ । ਫਿਰਿ ਲੇਤਿ ਆਪਿ ਮਿਲਾਇ । ੪੭੫ ।  
jag dekh ke bivhar. mun raj keen bichar.  
in kau so upjaie. phir leit aap milaie. (475)

ਤਿਹ ਚੀਨੀਐ ਕਰਿ ਗਿਆਨ । ਤਬ ਹੋਇ ਪੂਰਣ ਧਯਾਨ ।  
ਤਿਹ ਜਾਣੀਐ ਜਤ ਜੋਗ । ਤਬ ਹੋਇ ਦੇਹ ਅਰੋਗ । ੪੭੬ ।  
the cheeniai kar gian. tab hoiai pooran dhian.  
the janiai jat jog. tab hoiai deh arog. (476)

ਤਬ ਏਕ ਪੁਰਖ ਪਛਾਨ । ਜਗ ਨਾਸ ਜਾਹਿਨ ਜਾਨ ।  
ਸਬ ਜਗਤ ਕੋ ਪਤਿ ਦੇਖਿ । ਅਨਭਉ ਅਨੰਤ ਅਭੇਖ । ੪੭੭ ।  
tab ek purkh pachhan. jug naas jahin jaan.  
sab jagat ko pat dekh. anbhau anant abhekh. (477)

ਬਿਨ ਏਕ ਨਾਹਿਨ ਸਾਤਿ । ਸਭ ਤੀਰਥ ਕਿਯੁੰ ਨ ਅਨਾਤ ।  
ਜਬ ਸੇਵਿਹੋ ਇਕਿ ਨਾਮ । ਤਬ ਹੋਇ ਪੂਰਣ ਕਾਮ । ੪੭੮ ।  
bim ek nahin saint. sab teerath keung na anat.  
jab saieho ik naam. tab hoiai pooran kaam. (478)

ਬਿਨੁ ਏਕ ਚੌਬਿਸ ਫੋਕ । ਸਬ ਹੀ ਧਰਾ ਸਬ ਲੋਕ ।  
ਜਿਨਿ ਏਕ ਕਉ ਪਹਿਚਾਨ । ਤਿਨ ਚਉਬਿਸੈ ਰਸ ਮਾਨ । ੪੭੯ ।  
bin ek choubis phok. sab hi dhara sab lok.  
jin ek kou pehchan. tin choubisai ras maan. (479)

ਜੇ ਏਕ ਕੇ ਰਸ ਭੀਨ । ਤਿਨਿ ਚਉਬਿਸੈ ਰਸਿ ਲੀਨ ।  
ਜਿਨ ਏਕ ਕੋ ਨਹੀ ਬੂਝ । ਤਿਹ ਚਉਬਿਸੈ ਨਹੀ ਸੂਝ । ੪੮੦ ।  
je ek kai ras bheen. tin choubisai ras leen.  
jin ek ko nahi boojh. the choubisai nahi soojh. (480)

ਜਿਨ ਏਕ ਕੋ ਨਹੀ ਚੀਨ । ਤਿਨਿ ਚਉਬਿਸੈ ਫਲ ਹੀਨ ।  
ਜਿਨ ਏਕ ਕੋ ਪਹਿਚਾਨ । ਤਿਨਿ ਚਉਬਿਸੈ ਰਸ ਮਾਨ । ੪੮੧ ।  
jin ek ko nahi cheen. tin choubisai phal heen.  
jin ek ko pehchan. tin choubisai ras maan. (481)

**Tomar Chhand :**

Then Dutt meditated (prayed) on the top of the Sumer mountain for many years and finally the (dexterous) wise Lord was pleased with him. (474)

On seeing the worldly behaviour the Muni Raj thought to himself as to who was the creator of the whole world and then mingles everyone with Himself ? (475)

We should clearly understand this fact through the light of knowledge, then only we could meditate with concentration. We should learn about Him through the Yoga of crlibacy (controlling our sexual desires). Then pnyl this body would become free from ailments (sound mind in a sound body). (476)

Then only we could realize the One Lord-Sublime, who is also known to be the destroyer of this universe, who is known to be the master (Lord) of the world and is free from fear, uncommitted (to any faith) and is infinite. (477)

Without realizing (knowing) Him, one cannot have peace of mind, even if one were to bathe at all the holy places ; once we recite Lord's True Name, all our desires are fulfilled. (478)

Apart from Him, even the teachings of twenty-four gurus (teachers) are of no avail, and the whole world or its people are (useless) of no use. Whosoever has realized the One Lord, enjoys the bliss of the (teachings of) twenty-four gurus even. (479)

Whosoever is immersed in the love of the One Lord Sublime, has enjoyed the bliss of the twenty-four (gurus). Those who have not realized the One Lord Almighty, shall not understand the twenty-four (gurus) even. (480)

The persons, who have not realized (recognized) the one Lord, would be devoid of the useful fruits (benefits) of twenty-four gurus even, but those persons, who have realized the One Lord, have also enjoyed the bliss of twenty-four even. (481)

### ਬਚਿਤ੍ਰ ਪਦ ਛੰਦ

ਏਕਹਿ ਜਉ ਮਨਿ ਆਨਾ । ਦੂਸਰ ਭਾਵ ਨ ਜਾਨਾ ।  
ਦੁੰਦਭਿ ਦਉਰ ਬਜਾਏ । ਫੂਲ ਸੁਰਨ ਬਰਖਾਏ । ੪੭੨ ।

### Bachittar pad Chhand

ekeh jou man ana. dusar bhav na jana.  
dundabh dour bjaie. phool suran barkhai. (482)

ਹਰਖੇ ਸਬ ਜਟ ਧਾਰੀ । ਗਾਵਤ ਦੇ ਦੇ ਤਾਰੀ ।  
ਜਿਤ ਤਿਤ ਡੋਲਤ ਫੂਲੇ । ਗ੍ਰਿਹ ਕੇ ਸਬ ਦੁਖ ਭੂਲੇ । ੪੮੩ ।  
harkhai sab jat dhari. gavat de de tari.  
jit tit dolat phoolai. greh kai sab dukh bhulai. (483)

### ਤਾਰਕ ਛੰਦ

ਬਹੁ ਬਰਖ ਜਬੈ ਤਪਸਾ ਤਿਹ ਕੀਨੀ । ਗੁਰਦੇਵ ਕ੍ਰਿਆ ਜੁ ਕਹੀ ਧਰ ਲੀਨੀ ।  
ਤਬ ਨਾਥ ਸਨਾਥ ਹੁਐ ਬਯੋਤ ਬਤਾਈ । ਤਬ ਹੀ ਦਸਓ ਦਿਸਿ ਸੂਝ ਬਨਾਈ । ੪੮੪ ।

### Tarak Chhand

boh barakh jabai tapsa the keeni. Gurdev kiria jo kehi dhar leeni.  
tab nath snath huai baryot bataiee. tab hi dasiou dis soojh banaiee. (484)

ਦਿਜ ਦੇਵ ਤਬੈ ਗੁਰ ਚਉਬਿਸ ਕੈ ਕੈ । ਗਿਰਿ ਮੇਰ ਗਏ ਸਭ ਹੀ ਮੁਨਿ ਲੈ ਕੈ ।  
ਤਪਸਾ ਜਬ ਘੋਰ ਤਹਾ ਤਿਨ ਕੀਨੀ । ਗੁਰਦੇਵ ਤਬੈ ਤਿਹ ਯਾ ਸਿਖ ਦੀਨੀ । ੪੮੫ ।  
dij dev tabai gur choubis kai kai. gir mer gaie sabh hi mun lai kai.  
tapsa jab ghor taha tin keeni. Gurdev tabai the ya sikh deeni. (485)

### ਤੋਟਕ ਛੰਦ

ਗਿਰਿ ਮੇਰੁ ਗਏ ਰਿਖਿ ਬਾਲਕ ਲੈ । ਧਰ ਸੀਸ ਜਟਾ ਭਗਵੇ ਪਟ ਕੈ ।  
ਤਪ ਘੋਰ ਕਰਾ ਬਹੁ ਬਰਖ ਦਿਨਾ । ਹਰਿ ਜਾਪ ਨ ਛੋਰਸ ਏਕ ਛਿਨਾ । ੪੮੬ ।

### Totak Chhand

gir mer gaie rikh balak lai. dhar sees jata bhagvai pat kai.  
tap ghor kara boh barkh dina. har jaap na chhoras ek chhina. (486)

ਦਸ ਲਛ ਸੁ ਬੀਸ ਸਹੰਸ੍ਰ ਬ੍ਰਖੰ । ਤਪ ਕੀਨ ਤਹਾ ਬਹੁ ਭਾਤਿ ਰਿਖੰ ।  
ਸਬ ਦੇਸਨ ਦੇਸ ਚਲਾਇ ਮੰਤ । ਮੁਨਿ ਦੇਵ ਮਹਾ ਮਤਿ ਗੁੜ ਗਤੰ । ੪੮੭ ।  
das lachh so bas sahansar barkhung. tap-keen taha boh lokant rikhang.  
sab desan des chalaie matung. mun dev maha mat goorr gatung. (487).

ਰਿਖਿ ਰਾਜ ਦਸਾ ਜਬ ਅੰਤ ਭਈ । ਬਲ ਜੋਗ ਹੁਤੇ ਮੁਨਿ ਜਾਨ ਲਈ ।  
ਧੁਅਰੈ ਜਗ ਧਉਲੁਰ ਜਾਨਿ ਜਟੀ । ਕਛੁ ਅਉਰ ਕ੍ਰਿਆ ਇਹ ਭਾਤਿ ਠਟੀ । ੪੮੮ ।  
rekx raj dasa jab ant bhaiee. bal jog huntung mun jaan leiee.  
dhuaro jug dhoulur jaan jati. kachh aour kiria eh bhant thati. (488)



### **Bachittar Pad Chhand :**

Those persons who have inculcated the love of one Lord in their hearts, having rid themselves of dual mindedness, have earned renown in the world (having beat their trumpets) and the gods have showered flowers on them. (482)

All the ascetics with matted hair, were feeling overjoyed and were singing while clapping their hands. They were moving around everywhere in a happy mood, having forgotten all their sufferings. (483)

### **Tarak Chhand :**

When he continued his penance (worship) for many years and whatever practices were shown by his Guru were inculcated by him in his heart, then he got enlightened by the Lord by showing the right path and he got the secrets of the world (of all ten directions) and he got fully attuned to the Lord. (484)

Then that Brahmin god (Dutt) having assumed twenty-four Gurus, along with other ascetics went to Sumer mountain. When he performed devoted austerity (penance) for long, the Lord gave him this knowledge (teachings). (485)

### **Totak Chhand :**

The ascetic Dutt, along with his followers, went away to Sumer mountain and he had worn a tuft of matted hair along with saffron coloured robes. He performed his worship (penance) for many long years and did not give up the Lord's prayers (remembrance) even for a moment. (486)

For a million plus twenty thousand years, the Rishi performed his austerities (worship) and started his religion throughout the land (made followers). The great Muni was a very serious (grave) ascetic, having great wisdom and dyanism. (487)

When the Rishi's end came, then the Muni got an inkling through his knowledge of Yoga and realized this world as a (world) house of smoke and adopted some others practices for his life. (488)

ਸਧਿ ਕੈ ਪਵਨੈ ਰਿਖ ਜੋਗ ਬਲੰ । ਤਜਿ ਚਾਲ ਕਲੇਵਰ ਭੂਮਿ ਤਲੰ ।  
 ਕਲ ਫੇਰਿ ਉਤਾਲ ਕਪਾਲ ਕਲੀ । ਤਿਹ ਜੋਤਿ ਸੁ ਜੋਤਿਹ ਮਧ ਮਿਲੀ । ੪੮੯ ।  
 Sadh kai pavanung rikh jog balung. taj chaal kalevar bhoom talung.  
 kal phore utal kapal kali. the joat so joleh mudh mili. (489)

ਕਲ ਕਾਲ ਕ੍ਰਵਾਲ ਕਰਾਲ ਲਸੈ । ਜਗ ਜੰਗਮ ਥਾਵਰ ਸਰਬ ਕਸੈ ।  
 ਜਗ ਕਾਲਹਿ ਜਾਲ ਬਿਸਾਲ ਰਚਾ । ਜਿਹ ਬੀਚ ਫਸੇ ਬਿਨ ਕੋ ਨ ਬਚਾ । ੪੯੦ ।  
 kal kaal karval karal lasai. jug jangam thavar sarab kasai.  
 jug kaleh jaal bisal racha. jeh beech phasai bein ko na bacha. (490)

#### ਸਵੈਯਾ

ਦੇਸੇ ਬਿਦੇਸ ਨਰੇਸਨ ਜੀਤਿ ਅਨੇਸ ਬਡੇ ਅਵਨੇਸ ਸੰਘਾਰੇ ।  
 ਆਠੇ ਈ ਸਿਧ ਸਬੈ ਨਵਨਿਧਿ ਸਮ੍ਰਿਧਨ ਸਰਬ ਭਰੇ ਗ੍ਰਿਹ ਸਾਰੇ ।  
 ਚੰਦ੍ਰਮੁਖੀ ਬਨਿਤਾ ਬਹੁਤੇ ਘਰਿ ਮਾਲ ਭਰੇ ਨਹੀ ਜਾਤ ਸੰਭਾਰੇ ।  
 ਨਾਮ ਬਿਹੀਨ ਅਧੀਨ ਭਏ ਜਮ ਅੰਤਿ ਕੋ ਨਾਗੇ ਹੀ ਪਾਇ ਸਿਧਾਰੇ । ੪੯੧ ।

#### Swaiyya

desai bides naresan jeet anes badai avnes sangharai.  
 atho ei sidh sabai navnidh samridhan sarab bharai greh sarai.  
 Chandermukhi banita bohtai ghar maal bharai nahi jaat sambharan.  
 naam biheen adheen bhaie jam ant hi nagai hi paie sidharai. (491)

ਰਾਵਨ ਕੇ ਮਹਿਰਾਵਨ ਕੇ ਮਨੁ ਕੇ ਨਲ ਕੇ ਚਲਤੇ ਨ ਚਲੀ ਗਉ ।  
 ਭੋਜ ਦਿਲੀਪਤਿ ਕੋਰਵਿ ਕੈ ਨਹੀ ਸਾਥ ਦਯੋ ਰਘੁਨਾਥ ਬਲੀ ਕਉ ।  
 ਸੰਗਿ ਚਲੀ ਅਬ ਲੋ ਨਹੀ ਕਾਹੂ ਕੇ ਸਾਚ ਕਹੋ ਅਘ ਓਘ ਦਲੀ ਸਉ ।  
 ਚੇਤ ਰੇ ਚੇਤ ਅਚੇਤ ਮਹਾ ਪਸੁ ਕਾਹੂ ਕੇ ਸੰਗਿ ਚਲੀ ਨ ਹਲੀ ਹਉ । ੪੯੨ ।  
 Ravan kai mehravan kai man ke nal ke chaltai na chali gou.  
 bhoj dilipat maouravi kai nahi sath deyo raghnath bali kou.  
 sung chali ab lou nahi kahun ke saach kehon agh ogh dali sow.  
 chet re chet acher maha pasu kahu kai sung chali na hali how. (492)

ਸਾਚ ਔਰ ਝੂਠ ਕਹੇ ਬਹੁਤੈ ਬਿਧਿ ਕਾਮ ਕਰੋਪ ਅਨੇਕ ਕਮਾਏ ।  
 ਭਾਜ ਨਿਲਾਜ ਬਚਾ ਧਨ ਕੇ ਡਰ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਏ ।  
 ਦੁਆਦਸ ਬਰਖ ਪੜਾ ਨ ਗੁੜਿਓ ਜੜ ਰਾਜੀਵਿ ਲੋਚਨ ਨਾਹਿਨ ਪਾਏ ।  
 ਲਾਜ ਬਿਹੀਨ ਅਧੀਨ ਗਹੇ ਜਮ ਅੰਤਿ ਕੋ ਨਾਗੇ ਹੀ ਪਾਇ ਸਿਧਾਏ । ੪੯੩ ।  
 Sach aour jhooth kehai bohtai bidh kam karodh anek kamaie.  
 bhaj nilaj bacha dhan ko dar lok geyo parlok gavaie.  
 duadas barkh parra na garriou jarr rajeev lochan nahin paie.  
 laaj biheen adheen gehai jum ant ke nagai hi paie sidhaie. (493)

Then the great Rishi with the help of his yogic powers controlled his breath (air) and leaving his physical existence on Earth, he left this world (died). By ridding himself of the tenth outlet of body (breaking his skull) his soul got mingled with the prime-soul. (489)

The god of death (Kaal) carries a shining and dreadful sword, who had killed many valiant and great kings including warriors. This death had controlled all movable and immovable things, as it had spread a great noose throughout the world and no one could escape its effects. (490)

**Swaiyya :**

If one possessed all the eight occult powers, all the nine worldly treasures, along with all other worldly riches and had a moon like beautiful spouse and great riches at home, which could not be maintained (controlled) but without the support of True Name, everyone gets subdued by death and finally proceeds to the next world with bare feet (without anything). (491)

This world had not accompanied them on the demise of Ravana, Mehravan, Raja Man or Nal's death. Even this world did not keep company with Raja Bhoj, or the Delhi's Master, Kauravas and mighty Raghunath. "I swear by the Lord Sublime, the destroyer of sins, that I have never accompanied any one at the time of death till this day. O careless and foolish person ! Remember that I have never accompanied anyone and have not wavered from my duty. (492)

This (shameful) human being had been involved in truth and falsehood in many ways and engaged in actions of sexual desires or with wrathfulness and been running around in shamefully saving his wealth due to fear, thus losing face both in this world and hereafter, "O foolish person ! For twelve years you, were engaged in studies without gaining any real (true) knowledge, thus you never had been able to attain the lotus-eyed True Lord. Thus without any prestige and being under the spell of god of death, one has to go bare foot only to face death." (493)

ਕਾਹੇ ਕਉ ਬਸਤ੍ਰ ਧਰੇ ਭਗਵੇ ਮੁਨਿ ਤੇ ਸਬ ਪਾਵਕ ਬੀਚ ਜਲੈਗੀ ।  
 ਕਿਯੋ ਇਮ ਰੀਤ ਚਲਾਵਤ ਹੋ ਦਿਨ ਦੈਕ ਚਲੈ ਸ੍ਰਬਦਾ ਨ ਚਲੈਗੀ ।  
 ਕਾਲ ਕਰਾਲ ਕੀ ਰੀਤਿ ਮਹਾ ਇਹ ਕਾਹੂੰ ਜੁਗੇਸਿ ਛਲੀ ਨ ਛਲੈਗੀ ।  
 ਸੁੰਦਰਿ ਦੇਹ ਤੁਮਾਰੀ ਮਹਾ ਮੁਨਿ ਅੰਤ ਮਸਾਨ ਹੈ ਧੂਰਿ ਰਲੈਗੀ । ੪੯੪ ।  
 kahai kou bastar dharo bhagwai mun te sab pavak beech jalegi.  
 kioun im reet chalavat ho din divaik chalai sarbda na chalaigi.  
 kaal karal ki reet maha ek kahun juges chhali na chhalaigi.  
 Sunder deh tumari maha mun ant masan havai dhoor ralaigi. (494)

ਕਾਹੇ ਕੋ ਪਉਨ ਭਛੇ ਸੁਨਿ ਹੋ ਮੁਨਿ ਪਉਨ ਭਛੇ ਕਛੂ ਹਾਥਿ ਨ ਐ ਹੈ ।  
 ਕਾਹੇ ਕੋ ਬਸਤ੍ਰ ਕਰੇ ਭਗਵਾ ਇਨ ਬਾਤਨ ਸੋ ਭਗਵਾਨ ਨ ਹੈ ਹੈ ।  
 ਬੇਦ ਪੁਰਾਨ ਪ੍ਰਮਾਨ ਕੇ ਦੇਖਹੁ ਤੇ ਸਬ ਹੀ ਬਸ ਕਾਲ ਸਬੈ ਹੈ ।  
 ਜਾਰਿ ਅਨੰਗ ਨ ਨੰਗ ਕਹਾਵਤ ਸੀਸ ਕੀ ਸੀਗਿ ਜਟਾਉ ਨ ਜੈ ਹੈ । ੪੯੫ ।  
 kahai ko paun bhachho sunn ho mun paun bhachhai kachh hath na aie hai.  
 kahai ko bastar karai bhagva in batan so bhagwan na havai hai.  
 beid puran parman kai dekhoh te sab hi bas kaal sabai hai.  
 jaar anang na nang kahavat sees ki sung jataouo na jai hai. (495)

ਕੰਚਨ ਕੂਟ ਗਿਰਯੋ ਕਹੋ ਕਾਹੇ ਨ ਸਾਤਓ ਸਾਗਰ ਕਿਯੋ ਨ ਸੁਕਾਯੋ ।  
 ਪਸਚਮ ਭਾਨੁ ਉਦਯੋ ਕਹੁ ਕਾਹੇ ਨ ਗੰਗ ਬਹੀ ਉਲਟੀ ਅਨੁਮਾਨੋ ।  
 ਅੰਤਿ ਬਸੰਤ ਤਪਯੋ ਰਵਿ ਕਾਹੇ ਨ ਚੰਦ ਸਮਾਨ ਦਿਨੀਸ ਪ੍ਰਮਾਨੋ ।  
 ਕਿਯੋ ਡਮਡੋਲ ਡੁਬੀ ਨ ਧਰਾ ਮੁਨਿ ਰਾਜ ਨਿਪਾਤਨਿ ਤਿਯੋ ਜਗ ਜਾਨੋ । ੪੯੬ ।  
 kanchan koot giryō kahō kahai na satou sagar kiun na sukaieou.  
 pascham bhaan udiou koh kahai na gang behi ulṭi anmano.  
 ant basant tapyō rav kahai na chand saman dinas parmano.  
 kiou damdol dubi na dhara mun raj nipatan tiou jug jaano. (496)

ਅਤ੍ਰਿ ਪਰਾਸਰ ਨਾਰਦ ਸਾਰਦ ਬਯਾਸ ਤੇ ਅਦਿ ਜਿਤੇ ਮੁਨ ਭਾਏ ।  
 ਗਾਲਵ ਅਦਿ ਅਨੰਤ ਮੁਨੀਸ਼ਰ ਬ੍ਰਹਮ ਹੂੰ ਤੇ ਨਜੀ ਜਾਤ ਗਨਾਏ ।  
 ਅਗਸਤ ਪੁਲਸਤ ਬਸਿਸਟ ਤੇ ਅਦਿ ਨ ਜਾਨ ਪਰੇ ਕਿਹ ਦੇਸ ਸਿਧਾਏ ।  
 ਮੰਤ੍ਰ ਚਲਾਇ ਬਨਾਇ ਮਹਾ ਮਤਿ ਫੇਰਿ ਮਿਲੇ ਪਰ ਫੇਰ ਨ ਆਏ । ੪੯੭ ।  
 atar prasar narad sarad bis te aad jitai mun bhaie.  
 galav aad anant munisar braham hun te nahi jaat ganaie.  
 agasat palasat basisat te aad na jaan parai keh des sidhaie.  
 mantar chalaie banaie maha mat pher milai par pher na aie. (497)



"O Muni ! Why have you dressed yourself in saffron coloured robes ! As everything will burn away in the fire. Why have you started this new life style, which will last only for a few days and will not last long ? The dreadful effect of death has never been offset by any Yogi so far, and will not and shall not be deterred (deceived) in future as well

" O great Muni ! This beautiful body of yours will finally, after death, be consigned to flames and mingle with dust." (494)

"O Muni ! Listen ! Why do you live on air as by these means nothing shall be gained ? Why do you wear saffron coloured robes, you cannot become God Almighty by such efforts ? Look at the episodes (examples) given in Vedas and Shastras as all of them were under the control of god of death. You have not burnt the sexual desires within (your body) and you call yourself 'Bare bodied' (devoid of any secrecy). Even your tuft of matted hair on the head will not accompany you (after death). " (495)

"O Muni ! Even if a golden mountain were to fall or all the seven seas were to dry up, or the sun were to rise from the west, or you could even imagine the Ganga to be flowing upstream ; or the sun's heat during the spring season had gone to its extreme (very hot in Basant season) or the sun were to become cool and gentle like the moon, or the Earth were to stumble down from its stable position, not-with-standing all these things happening, the destruction (end) of the world was certain and sure. (496)

There had been many ascetics like Atri Muni, Basar, Narad, Sarda and Byas and great Munis like Galiv etc. had passed by, and even Brahma could not keep any count of them. Then August, Paisak, Basist, had passed by without anyone knowing where they had gone ; they had made their followers by imparting their Mantras (teachings) and had started their great religions but then all of them got mingled with the cycle of transmigration but never apperared on the scene again. (497)

ਬ੍ਰਹਮ ਨਿਰੰਧ੍ਰ ਕੋ ਫੋਰਿ ਮੁਨੀਸ ਕੀ ਜੋਤਿ ਸੁ ਜੋਤਿ ਕੇ ਮਧਿ ਮਿਲਾਨੀ ।  
ਪ੍ਰੀਤਿ ਰਲੀ ਪਰਮੇਸਰ ਸੋ ਇਮ ਬੇਦਨ ਸੰਗਿ ਮਿਲੈ ਜਿਮ ਬਾਨੀ ।  
ਪੁੰਨ ਕਥਾ ਮੁਨਿ ਨੰਦਨ ਕੀ ਕਹਿ ਕੈ ਮੁਖ ਸੋ ਕਬਿ ਸਯਾਮ ਬਖਾਨੀ ।  
ਪੂਰਣ ਧਿਆਇ ਭਯੋ ਤਬ ਹੀ ਜਯ ਸ੍ਰੀ ਜਗਨਾਥ ਭਵੇਸ ਭਵਾਨੀ । ੪੯੮ ।  
braham nirandhar ko phor munees ki joat so joat ke madh milani.  
preet rali parmesar so im beidan sung milai jim bani.  
punn katha mun nandan ki keh kai mukh so kab Siam bikhani.  
puran dhiaie bhiou tab hi Jey Sri Jagnath bhaves bhavani. (498)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਦਤ ਮਹਾਤਮੇ ਰੁਦ੍ਰਵਤਾਰ ਪ੍ਰਬੰਧ ਸਮਾਪਤੰ ।  
ਸੁਭੰ ਭਵੇਤ ਗੁਰੂ ਚਉਬੀਸ । ੨੪ ।  
iti Sri Bachittar Natak granthai dutt mahatamai Rudarvatar parbandh  
Samapatanung. Subhung bhavet Guru Choubees. (24)

ੴ ਅਤਿਗੁਰ ਪ੍ਰਸਾਦਿ  
ਅਬ ਪਾਰਸ ਨਾਥ ਰੁਦ੍ਰ ਅਵਤਾਰ ਕਥਨੰ  
ਪਾਤਸ਼ਾਹੀ ੧੦  
ਚੌਪਈ  
ਇਹ ਬਿਧਿ ਦਤ ਰੁਦ੍ਰ ਅਵਤਾਰਾ । ਪੂਰਣ ਮਤ ਕੋ ਕੀਨ ਪਸਾਰਾ ।  
ਅੰਤਿ ਜੋਤਿ ਸੋ ਜੋਤਿ ਮਿਲਾਨੀ । ਜਿਹ ਬਿਧਿ ਸੋ ਪਾਰਬ੍ਰਹਮ ਭਵਾਨੀ । ੧ ।  
ik Onkar Satgur prasad  
ab Paras Nath Ruder Avtar Kathanung  
Patshahi 10  
Choupaiee  
eh bidh dutt rudar avtara. pooran mat ko keen pasara.  
ant joat so joat milani. je bidh so parbrahan bhavani. (1)

ਏਕ ਲਛ ਦਸ ਬਰਖ ਪ੍ਰਮਾਨਾ । ਪਾਛੇ ਚਲਾ ਜੋਗ ਕੋ ਬਾਨਾ ।  
ਗਯਾਰਵ ਬਰਖ ਬਿਤੀਤਤ ਭਯੋ । ਪਾਰਸਨਾਥ ਪੁਰਖ ਭੂਅ ਵਯੋ । ੨ ।  
ek lachh das barakh parmana. pachhai chala jog ko bana.  
giyarav barakh bititat bhiou. parasnath purkh bhua veiyo. (2)

ਰੋਹ ਦੇਸ ਸੁਭ ਦਿਨ ਭਲ ਥਾਨੁ । ਪਰਸ ਨਾਥ ਭਯੋ ਸੁਰ ਗਯਾਨੁ ।  
ਅਮਿਤ ਤੇਜ ਅਸਿ ਅਵਰ ਨ ਹੋਊ । ਚਕ੍ਰਤ ਰਹੇ ਮਤ ਪਿਤ ਦੋਊ । ੩ ।  
roh des subh din bhal thaana. paras nath bhiou sur gyan.  
amit tej aas avar na houoo. chakrat rehai maat pit douoo. (3)

ਦਸਉ ਦਿਸਨਿ ਤੇਜ ਅਤਿ ਬਰਾ । ਦਾਦਸ ਭਾਨ ਏਕ ਹੈ ਚਰਾ ।  
ਦਹ ਦਿਹਸ ਲੋਕ ਉਠੇ ਅਕੁਲਾਈ । ਭੂਪਤਿ ਤੀਰ ਪੁਕਾਰੇ ਜਾਈ । ੪ ।  
dasouoo disan tej at badha. davadas bhan ek havai chadha.  
deh dehas lokuthai aklaiee. bhoopat teer pukarai jaiee. (4)

Thus the soul of the great Muni (Dutt), after breaking the skull (Dasam duar) got mingled with the prime soul. The loving soul (of Dutt) had got mingled with the Lord Sublime in such a manner just as the sanctified episode of Muni Dutt, the son of Atri Muni, had been depicted by the poet Siam (by uttering with his tongue). So salutations to the great glamorous Master of the world i.e. Rudra and Bhavani.(498)

Here the chapter of Dutt Muni an incarnation of Rudra from the Bachittar Natak Granth is completed. The twenty-four Gurus were glorified thus. (24)

**Ik Onkar Satgur Prasad.**  
**(By the Grace of the One Lord Sublime)**  
**Now the episode of Paras Nath, and Incarnation of Rudra begins.**  
**Patshahi-10 (By the Tenth Master)**

**Choupaiee :**

This is how the Incarnation of Rudra in the form of Dutt had appeared, who spread the message of his religion throughout the world and finally his soul got mingled with the prime soul just as Bhavani mingles with the Lord Sublime. (1)

After him (Dutt) the followers of Yoga (yogic principles) practiced his teachings for one lakh and ten years. After the elapse of eleventh year, a great human being named Paras Nath was born in this world (on the Earth). (2)

Paras Nath, an elevated soul with godly vision was born on an auspicious day at Roh, a beautiful land. His face was looking glorious, lit with enlightenment and there was none else comparable to him. Both the mother and father got wonderstruck by seeing his splendour. (3)

His glory was renowned in all the ten directions. It seemed as if twelve suns had risen at the same time. All the populace from ten sides got up and raised their cry (prayer) to the king. (4)

ਸੁਨੋ ਭੂਮ ਇਕ ਕਹੋ ਕਹਾਨੀ । ਏਕ ਪੁਪੁਖ ਉਪਜਯੋ ਅਭਿਮਾਨੀ ।  
ਜਿਹ ਸਮ ਰੂਪ ਜਗਤ ਨਹੀ ਕੋਈ । ਏਕੈ ਘੜਾ ਬਿਧਾਤਾ ਸੋਈ । ੫ ।  
sunno bhoom ik kaho kahani. ek purkh upjiou abhmani.  
jeh sam roop jagat nahi koiee. eko gharra bidhata soiee. (5)

ਕੈ ਗੰਧਰਬ ਜਛ ਕੋਈ ਅਹਾ । ਜਾਨੁਕ ਦੂਸਰ ਭਾਨੁ ਚੜ ਰਹਾ ।  
ਅਤਿ ਜੋਬਨ ਝਮਕਤ ਤਿਹ ਅੰਗਾ । ਨਿਖਰਤ ਜਾ ਕੇ ਲਜਤ ਅਨੰਗਾ । ੬ ।  
kai gandhrab jachh koiee aha. janak dusar bhan jarr raha.  
at joban jhamkat the anga. nikhrat ja kai lajat anaga. (6)

ਭੂਪਤਿ ਦੇਖਨ ਕਾਜ ਬੁਲਾਵਾ । ਪਹਿਲੇ ਦਯੋਸ ਸਾਥ ਚਲ ਆਵਾ ।  
ਹਰਖ ਹਿੰਦੈ ਧਰ ਕੇ ਜਟਧਾਰੀ । ਜਾਨੁਕ ਦੁਤੀ ਦਤ ਅਵਤਾਰੀ । ੭ ।  
bhoopat dikhan kaaj bulava. pehlo deuos sath chal ava.  
harkh hirdai dhar ke jatdhari. janak duti dutt avtari. (7)

ਨਿਰਖ ਰੂਪ ਕਾਪੇ ਜਟਧਾਰੀ । ਯਹ ਕੋਊ ਭਯੋ ਪੁਰਖ ਅਵਤਾਰੀ ।  
ਯਹ ਮਤ ਦੂਰ ਹਮਾਰਾ ਕੈ ਹੈ । ਜਟਾਧਾਰ ਕੋਈ ਰਹੈ ਨ ਪੈ ਹੈ । ੮ ।  
nirakh roop kapai jatdhari. yeh kouoo bhiou purkh avtari.  
yeh mat dur hamara kai hai. jatadhar koiee rehai na pai hai. (8)

ਤੇਜ ਪ੍ਰਭਾਵ ਨਿਰਖਿ ਤਬ ਰਾਜਾ । ਅਤਿ ਪ੍ਰਸੰਨਿ ਪੁਲਕਤ ਚਿਤ ਰਾਜਾ ।  
ਜਿਹ ਜਿਹਾ ਲਖਾ ਰਹੇ ਬਿਸਮਾਈ । ਜਾਨੁਕ ਰੰਕ ਨਵੇ ਨਿਧ ਪਾਈ । ੯ ।  
tej prabhav nirakh tab raja. at prasan pulkat chit gaja.  
jeh jaha lakha rehai bismaai. janak runk navai nidh paiee. (9)

ਮੋਹਨ ਜਾਲ ਸਭਨ ਸਿਰ ਡਾਰਾ । ਚੇਟਕ ਬਾਨ ਚਕ੍ਰਿਤ ਹੈ ਮਾਰਾ ।  
ਜਹ ਤਹ ਮੋਹਿ ਸਕਲ ਨਰ ਗਿਰੇ । ਜਾਨ ਸੁਭਟ ਸਾਮੁਹਿ ਰਣ ਭਿਰੇ । ੧੦ ।  
mohan jaal sabhan Sir dara. chetak thaana chakirat havai mara.  
jeh the mohai sakal nar girai. jaan subhat samoh runn bhirai. (10)

ਨਰ ਨਾਰੀ ਜਿਹ ਜਿਹ ਤਿਹ ਪੇਖਾ । ਤਿਹ ਤਿਹ ਮਦਨ ਰੂਪ ਅਵਿਰੇਖਾ ।  
ਸਾਧਨ ਸਰਬ ਸਿਧਿ ਕਰ ਜਾਨਾ । ਜੋਗਨ ਜੋਗ ਰੂਪ ਅਨੁਮਾਮਨਾ । ੧੧ ।  
nar nari jeh jeh the paikha. the the madan roop avirekha.  
sadhan sarab sidh kar jana. jogan jog roop anmana. (11)

ਨਿਰਖਿ ਰੂਪ ਰਨਵਾਸ ਲੁਭਾਨਾ । ਦੇ ਤਿਹ ਸੁਤਾ ਨ੍ਰਿਪਤਿ ਮਨਿ ਮਾਨਾ ।  
ਨ੍ਰਿਪ ਕੋ ਭਯੋ ਜਬੈ ਜਾਮਾਤਾ । ਮਹਾ ਧਨੁਖਪਰ ਬੀਰ ਬਿਖਯਾਤਾ । ੧੨ ।  
nirakh roop ranvas lubhana. dei the suta nirpat mun mana.  
nrip ko bhiou jabai jamata maha dhanukhdhar beer bikhyata. (12)



O King ! Listen, we are relating one anecdote. An arrogant (proud) person has been born in your town, and there is none else in the whole world as beautiful as he was. The creator had created only one person like him (and there is none else like him).  
(5)

He was either a demigod or a Shiva's musician, and it seemed as if a second sun had risen. His body was looking glamorous with youthful (beauty) charm, and even Kamdev (the god of love) was feeling ashamed on perceiving him.  
(6)

The king sent for him for his personal glance, and he came with the caller, on the first day itself. On seeing him all the ascetics with tufts of matted hair felt elated but they got heart throbs due to their inner fear and it seemed as if Dutt was reborn. (Dutt had taken a second birth).  
(7)

On seeing his charming beauty, all these ascetics were trembling and thought to themselves that he was an incarnation only. They also felt that he would get their religion terminated and there will be no more ascetics with tufts of matted hair left.  
(8)

Then the king was pleased to see him and felt enamoured at heart. Whosoever had seen him, was greatly elated and wonderstruck. It appeared as if a poor (money less) person had gained riches (of nine worldly treasures).  
(9)

That person had cast a spell over all, or one may say that a wonderful arrow (chetak arrow) had surprised all with its strike. Everywhere people got enticed (with his glance) and had fallen with its spell (had been overcome with his charm), as if warriors had fallen down after fighting a (losing) battle.  
(10)

Every man and woman, whosoever saw him, felt he was an embodiment of Kamdev (god of love). The ascetics saw him in the form of all the occult powers, while the Yogis (imagined) saw in him the personification of Yoga.  
(11)

The whole harem (inner part of palace) was enamoured by seeing his beautiful form. The king thought to himself of marrying his daughter with him. When he became the son-in-law of the king, he was renowned as a warrior (archer) expert in archery.(12)

ਮਹਾ ਰੂਪ ਅਰੁ ਅਮਿਤ ਪ੍ਰਤਾਪੁ । ਜਾਨੁ ਜਪੈ ਹੈ ਆਪਨ ਜਾਪੁ ।  
ਸਸਤ੍ਰੁ ਸਾਸਤ੍ਰੁ ਬੇਤਾ ਸੁਰਿ ਗਯਾਨਾ । ਜਾ ਸਮ ਪੰਡਿਤ ਜਗਤਿ ਨ ਆਨਾ । ੧੩ ।  
maha roop ar amit pratap. jaan japai hai apan jaap.  
Sastar saastar beta sur gyana. ja sum pandit jagat na ana. (13)

ਥੋਰਿ ਬਹਿਕ੍ਰਮ ਬੁਧਿ ਬਿਸੇਖਾ । ਜਾਨੁਕ ਧਰਾ ਬਿਤਨ ਯਹਿ ਭੇਖਾ ।  
ਜਿਹ ਜਿਹ ਰੂਪ ਤਵਨ ਕਾ ਲਹਾ । ਸੋ ਸੋ ਚਮਕ ਚਕ੍ਰਿ ਹੁਐ ਰਹਾ । ੧੪ ।  
thor behkaram budh bisekha. janak dhara bitan yeh bhekha.  
jeh jeh roop tavan ka laha. so so chamak chakar huai raha. (14)

### ਸਵੈਯਾ

ਮਾਨ ਭਰੇ ਸਰ ਸਾਨ ਧਰੇ ਮਨ ਸਾਨ ਚੜੇ ਅਸਿ ਸ੍ਰੇਣਿਤ ਸਾਏ ।  
ਲੋਤ ਹਰੇ ਜਿਹ ਡੀਠ ਪਰੇ ਨਹੀ ਫੇਰਿ ਫਿਰੇ ਗ੍ਰਿਹ ਜਾਨ ਨ ਪਾਏ ।  
ਝੀਮ ਝਰੇ ਜਨ ਸੇਲ ਹਰੇ ਇਹ ਭਾਤਿ ਗਿਰੇ ਜਨੁ ਦੇਖਨ ਆਏ ।  
ਜਾਸੁ ਜਿਰੇ ਸੋਊ ਮੈਨ ਘਿਰੇ ਗਿਰ ਭੂਮਿ ਪਰੇ ਨ ਉਠੀਤ ਉਠਾਏ । ੧੫ ।

### Swaiyya

maan bharai sar saan dharai math maan charrai as saronat saie.  
lait harai jeh deeth parai nahi pher phirai greh jaan na paie.  
jheem jharai jan sale harai eh bhant girai jan dekhan aie.  
jaas kirai souoo main ghirai gir bhoom parai na uthant uthaie. (15)

ਸੋਭਤ ਜਾਨੁ ਸੁਧਾਸਰ ਸੁੰਦਰ ਕਾਮ ਕੇ ਮਾਨਹੁ ਰੂਪ ਸੁ ਧਾਰੇ ।  
ਲਾਜਿ ਕੇ ਜਾਨ ਜਹਾਜ ਬਿਰਾਜਤ ਹੇਰਤ ਹੀ ਹਰ ਲੋਤ ਹਕਾਰੇ ।  
ਹਉ ਚਹੁ ਕੁੰਟ ਭ੍ਰਮਯੋ ਖਗ ਜਯੋ ਇਨ ਕੇ ਸਮ ਰੂਪ ਨ ਨੈਕ ਨਿਹਾਰੇ ।  
ਪਾਰਥ ਬਾਨ ਕਿ ਜੁਬਨ ਖਾਨ ਕਿ ਕਾਲ ਕ੍ਰਿਪਾਨ ਕਿ ਕਾਮ ਕਟਾਰੇ । ੧੬ ।  
sobhat jaan Sudhasar sunder kaam ke manoh koop so dharai.  
laaj ke jaan jahaj birajat heart hi har late hakarai.  
hou choh kunt bharmiou khag jioun in ke sum roop na naik niharai.  
parath thaane ke juban khan ke.kaal kirpan ke kaam katarai. (16)

ਤੰਤ੍ਰ ਭਰੇ ਕਿਯੋ ਜੰਤ੍ਰਜਰੇ ਅਰ ਮੰਤ੍ਰ ਹਰੇ ਚਖ ਚੀਨਤ ਯਾ ਤੇ ।  
ਜੋਬਨ ਜੋਤਿ ਜਗੇ ਅਤਿ ਸੁੰਦਰ ਰੰਗ ਰੰਗੇ ਮਦ ਸੇ ਮਦੁਆ ਤੇ ।  
ਰੰਗ ਸਹਾਬ ਫੂਲ ਗੁਲਾਬ ਸੋ ਸੀਖੇ ਹੈ ਜੋਰਿ ਕਰੋਰਕ ਘਾਤੇ ।  
ਮਾਧੁਰੀ ਮੂਰਤਿ ਸੁੰਦਰ ਸੂਰਤਿ ਹੇਰਤਿ ਹੀ ਹਰ ਲੋਤ ਹੀਯਾ ਤੇ । ੧੭ ।  
tantar bharai kidhou jantar jarai ar mantar harai chakh cheenat ya te.  
joban joat jagai at sunder rung rungai mud se madua te.  
rung sahab phool gulab se seekhai hai jore karorak ghatai.  
madhuri moorat Sunder Surat heart hi har leit hiya te. (17)

He was a great personality with limitless glory and it appeared as if he would get himself worshipped by the whole world. He was a great scholar of shastras and a great man of arms (warrior) and there was no pandit (scholar) in the world to equal (compete with) him in learning. (13)

Though his age was small but his wisdom (intelligence) was profound, as if Kamdev (god of love) had taken his form. Whosoever saw his beauty, was bewildered to perceive his elegant charm (glory). (14)

### Swaiyya :

The eyes of Paras Nath was full of pride just like the stretched (sharpened) arrow on a bow or a sword sharpened on a grindstone, which was ready to suck blood. Whosoever would glance at his eyes, would feel lifeless after that and they could not go back home. All the people, who had come to have a glance of Paras Nath, had reeled and fallen down, as if they happened to be struck by a spear. Whosoever had seen him, had fallen on the ground, being enamoured with his charm (like the noose of love,) and could not rise (get up) again with effort even. (15)

His charming eyes were being praised (looking glorious) like the ocean of nectar, or they were like the well of love, or the ships of prestige had anchored there, or the (souls) lives on the onlookers were won over by them. (They would say), " I have roamed around the four corners of the world but have not seen such beautiful eyes anywhere else." His eyes were like the arrows of Arjun (penetrating), or the source (mine) of youthful beauty, or the sword of Kaal (the god of death) or the bayonets of lust (lustful eyes). (16)

His eyes were known to be filled with a magic spell (like a Tantar) or were studded with Talisma (Jantar) or were like an incantation (mantar). It was either a beautiful light of youthful effulgence or his eyes were intoxicated with a tinge of wine in the love of the Lord or they were looking charming like the Kasumbha (flower) or were beautiful like the rose flower or they were trained in many (millions of) snares of vileness. On its very sight, his appearance would enamour any heart as his face was lovely and charming. (17)

ਪਾਨ ਚਬਾਇ ਸੀਗਾਰ ਬਨਾਇ ਸੁਗੰਧ ਲਗਾਇ ਸਭਾ ਜਬ ਆਵੈ ।  
 ਕਿਨਰ ਜਛ ਭੂਜੰਗ ਚਰਾਚਰ ਦੇਵ ਅਦੇਵ ਦੋਊ ਬਿਸਮਾਵੈ ।  
 ਮੋਹਿਤ ਜੇ ਮਹਿ ਲੋਗਨ ਮਾਨਨਿ ਮੋਹਤ ਤਉਨ ਮਹਾ ਸੁਖ ਪਾਵੈ ।  
 ਵਾਰਹਿ ਹੀਰ ਅਮੋਲਕ ਚੀਰ ਤ੍ਰੀਯਾ ਬਿਨ ਧੀਰ ਸਬੈ ਬਲ ਜਾਵੈ । ੧੮ ।  
 paan chabaie sigar banaie sugandh lagaie sabha jab aivai.  
 kinar jachh bhujang charachar dev adev douoo bismavai.  
 mohat je meh logan manin mohat toun maha sukh pawai.  
 Vareh heer amolak cheer triya bin dheer sabai bal javai. (18)

ਰੂਪ ਅਪਾਰ ਪੜੇ ਦਸ ਚਾਰ ਮਨੋ ਅਸੁਰਾਰਿ ਚਤੁਰ ਚਕ ਜਾਨਯੋ ।  
 ਆਹਵ ਜੁਕਤਿ ਜਿਤੀਕ ਹੁਤੀ ਜਗ ਸਰਬਨ ਮੈ ਸਬ ਹੀ ਅਨਮਾਨਯੋ ।  
 ਦੇਸਿ ਬਿਦੇਸਨ ਜੀਤ ਜੁਧਾਬਰ ਕ੍ਰਿਤ ਚੰਦੋਵ ਦਸੇ ਦਿਸ ਤਾਨਯੋ ।  
 ਦੇਵਨ ਇੰਦ੍ਰ ਗੋਪੀਨ ਗੋਬਿੰਦ ਨਿਸਾ ਕਰਿ ਚੰਦ ਸਮਾਨ ਪਛਾਨਯੋ । ੧੯ ।  
 roop apar parrai das char mano asurar chatur chak janiou.  
 ahav jukat j jiteek huti jug sarban mein sb hi anmaniou.  
 des bidesan jeet judhanbar kirat chandev daso dis taniou.  
 devan Inder gopeen gobind nisa kar chand saman pachhaniou. (19)

ਚਉਧਿਤ ਚਾਰ ਦਿਸਾ ਭਈ ਚਕ੍ਰਤ ਭੂਮਿ ਅਕਾਸ੍ ਦੁਹੂੰ ਪਹਿਚਾਨਾ ।  
 ਜੁਧ ਸਮਾਨ ਲਖਯੋ ਜਗ ਜੋਧਨ ਬੋਧਨ ਬੋਧ ਮਹਾ ਅਨੁਮਾਨਾ ।  
 ਸੂਰ ਸਮਾਨ ਲਖਾ ਦਿਨ ਕੈ ਤਿਹ ਚੰਦ ਸਰੂਪ ਨਿਸਾ ਪਹਿਚਾਨਾ ।  
 ਰਾਨਨਿ ਰਾਵਿ ਸਵਾਨਿਨ ਸਾਵ ਭਵਾਨਿਨ ਭਾਵ ਭਲੋ ਮਨਿ ਮਾਨਾ । ੨੦ ।  
 choudhit chaar disa bhaiee chakrat bhoom akas douoo pehchana.  
 judh saman lakhiou jug jodhan bodhan bodh maha anumana.  
 soor saman lakha din kai the chand sarup nisa pehchana.  
 ranan raav savamin sav bhavanin bhav bhalo man mana. (20)

#### ਭੂਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਬਿਤੈ ਬਰਖ ਦੈ ਅਸਨ ਮਾਸੰ ਪ੍ਰਮਾਨੰ । ਭਯੋ ਸੁਪ੍ਰਭੰ ਸਰਬ ਬਿਦਯਾ ਨਿਧਾਨੰ ।  
 ਜਪੈ ਹਿੰਗੁਲਾ ਠਿੰਗੁਲਾ ਪਾਣ ਦੇਵੀ । ਅਨਾਸਾ ਛੁਪਾ ਅਤ੍ਪਾਰੀ ਅਭੇਵੀ । ੨੧ ।

#### Bhujang Prayat Chhand

bitai barka devai asat masung parmanung. bhiou suprabhang sarab bidiya nidhanung.  
 japai hingla mingla paan devi. anasa chhudha atardhari abhevi. (21)

ਜਪੈ ਤੋਤਲਾ ਸੀਤਲਾ ਖਗ ਤਾਨੀ । ਭ੍ਰਮਾ ਭੈਹਰੀ ਭੋਮ ਰੂਪਾ ਭਵਾਣੀ ।  
 ਚਲਾਚਲ ਸਿੰਘ ਝਮਾਝਮ ਅਤ੍ਰੰ । ਹਰਾ ਹੁਹਿ ਹਾਮੀ ਝਲਾ ਝਲ ਛਤ੍ਰੰ । ੨੨ ।  
 japai totala seetla khag taani. bhama bhaihari bheem rupa bhavani.  
 chalachal Singh jhamajham atrang. haha huhai hasung jhala jhal chhatarung. (22)

When Paras Nath, chewing a betel nut, fully embellished with beautiful scented robes, would come to the royal assembly, then all the mythological figures (human face with horses body) demigods, snakes, animate or inanimate world, gods and demons, would get bewildered. The proud persons in the world, being enamoured by his charming personality, were getting the bliss of life. They were offering diamonds and robes as a sacrifice (honour) to him and all the women, losing their patience were eager to offer themselves as sacrifice to him. (had immense love for him.) (18)

Paras Nath had a great charming personality having attained knowledge of all the fourteen sciences and an enemy of the demons (a god), was renowned throughout the world (in four directions). He had gained the knowledge of all the arts of warfare in the world. The great warrior, having gained victory over various lands, had spread his might and adoration in all the ten directions. (He was renowned as a great warrior throughout the world). The gods likened him to Indra (god), the milkmaids equated him with Krishna and the night accepted him as the moon (shining with brilliance of moon). (19)

The eyes of people in all the four directions were dazed with his beauty and felt bewildered and he was known all over the Earth and sky. The warriors recognized him as a great warrior, and the scholars had accepted him as a learned person. The day had seen him (likened him) as the sun, while the night compared him equal to the moon (in beauty). The queens took him to be a king and the young belles took him as their master (Lord) while the women accepted as their beloved (being devoted to him). (20)

#### **Bhujang Prayat Chhand :**

After the period of two years and eight months, then he managed to acquire the knowledge of all (sciences) education. He was a worshipper of the goddess, called by the names of Hingla, Thingla, Anasa, Chhudha, Aterdhari or Abhevi and he used to make obeisance at her feet. (21)

He used to meditate on the goddess (worship) called Totila, Sitla, Khagtrani, Bharmā, Bhaihari, Bhim Rupa, Bhavani or Durga and whose conveyance was a roaring lion and whose weapons were brilliantly shining. The goddess was laughing merrily, (saying Hahu, brilliantly shining. The goddess was laughing merrily, (saying Hahu, Hahu) and a canopy fluttered over her head (she was a known authority). (22)



ਅਟਾ ਅਟ ਹਾਸੀ ਛਟਾ ਛੁਟ ਕੇਸੀ । ਅਸੀਂ ਓਧ ਪਾਣੀ ਨਮੋ ਕੂਰ ਭਸੀ ।  
 ਸਿਰੀਮਾਲ ਸਫੀ ਲਸੈ ਦੰਤ ਪੰਤ । ਭਜੈ ਸਤੁ ਗੁੜ ਪਛਲੀਤ ਸੀਤੀ । ੨੩ ।  
 ata at haasung chhata chhat kesung. asung aoudh panung namo karoon bhesung.  
 siranmal savackhang lassan dant pantang. bhajai satar goorrung parphulant suntung.  
 (23)

ਅਲਿੰਪਾਤਿ ਅਰਧੀ ਮਹਾ ਰੂਪ ਰਾਜੈ । ਮਹਾ ਜੋਤ ਜਾਲੀ ਕਰਾਲੀ ਬਿਰਾਜੈ ।  
 ਤ੍ਰਮੇ ਦੁਸਟ ਪੁਸਟ ਹਸੈ ਸੁਧ ਸਾਧੀ । ਭਜੈ ਪਾਨ ਦੁਰਗਾ ਅਰੂਪੀ ਅਗਾਧੀ । ੨੪ ।  
 alimpati ardhi maha roop rajai. maha joat javalung karalung birajai.  
 trasai dusat pustung hassai sudh sadhang. bhajai paan durga arupi agadhang. (24)

ਸੁਨੈ ਉਸਤਤੀ ਭੀ ਭਵਾਨੀ ਕ੍ਰਿਪਾਲੀ । ਅਧੀ ਉਰਧਵੀ ਆਪ ਰੂਪੀ ਰਸਾਲੀ ।  
 ਫਏ ਇਖਧੀ ਦੈ ਅਬੀਰੀ ਖਤੀਰੀ । ਪਰਸਯੀ ਧਰੀ ਜਾਨ ਲੋਹੀ ਸੁਰੀਰੀ । ੨੫ ।  
 sunnai ustatī bhi bhavani kirpalung.  
 adhang urdhavi aap rupi rasalung.  
 deiai ikhavdhi dawai abhungung khatungung.  
 parsaryung dharung jaan lohung surungung. (25)

ਜਬੈ ਸਸਤ੍ਰ ਸਾਧੀ ਸਬੈ ਸਸਤ੍ਰ ਪਾਏ । ਉਘਾਰੇ ਚੁਮੇ ਕੰਠ ਸੀਸੀ ਛੁਹਾਏ ।  
 ਲਖਯੋ ਸਰਬ ਰਾਵੀ ਪ੍ਰਭਾਵੀ ਅਪਾਰੀ । ਅਜੋਨੀ ਅਜੈ ਬੇਦ ਬਿਦਿਆ ਬਿਚਾਰੀ । ੨੬ ।  
 jabai satar sadhi sabai satar paie. ugharai chumai kanth seesung chhahaie.  
 lakhiou sarab ravung parbhavung aparung. ajoni ajai beid bidia bicharung. (26)

ਗ੍ਰਿਹੀਤੁਆ ਜਬੈ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਅਪਾਰੀ । ਪੜੇ ਅਨੁਭਵੀ । ਬੇਦ ਬਿਦਿਆ ਬਿਚਾਰੀ ।  
 ਪੜੇ ਸਰਬ ਬਿਦਿਆ ਹੁਤੀ ਸਰਬ ਦੇਸੀ । ਜਿਤੇ ਸਰਬ ਦੇਸੀ ਸੁ ਅਸਤ੍ਰ ਨਰੇਸੀ । ੨੭ ।  
 grehitua jabai satar astarang aparung. parrai anubhavai beid bidia bicharung.  
 parrai sarab bidia huti sarab desung. jitai sarab desi so astarung naresung. (27)

ਪਠੇ ਕਾਗਦੀ ਦੇਸ ਦੇਸੀ ਅਪਾਰੀ । ਕਰੋ ਆਨਿ ਕੈ ਬੇਦ ਬਿਦ੍ਯਾ ਬਿਚਾਰੀ ।  
 ਜਟੇ ਦੰਤ ਮੁੰਡੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ । ਸਧੀ ਸ੍ਵਾਵਗੀ ਬੇਦ ਬਿਦਿਆ ਬਿਚਾਰੀ । ੨੮ ।  
 pathai kagdung des desung aparti. karo aan kai beid bidia bichari.  
 jatai dand mundi tapi brahmachari. sadhi saravagi beid bidia bichari. (28)

ਹਕਾਰੇ ਸਬੈ ਦੇਸ ਦੇਸਾ ਨਰੇਸੀ । ਬੁਲਾਏ ਸਬੈ ਮੋਨ ਮਾਨੀ ਸੁ ਬੇਸੀ ।  
 ਜਟਾ ਧਾਰ ਜੇਤੇ ਕਹੂੰ ਦੇਖ ਪਈਯੈ । ਬੁਲਾਵੈ ਤਿਸੇ ਨਾਥ ਭਾਖੈ ਬੁਲਈਯੈ । ੨੯ ।  
 hakarai sabai des desa naresung. bulaia sabai mon mani so besung.  
 jata dhar jaitai kahun dekh paieung. bulavai tisai nath bhakhai buleeiyai. (29)

She was laughing loudly with her hair dishevelled and was holding an unseathed sword in her hand. Our salutations to that dreadful looking figure, who was having a necklace of skulls around her neck while her teeth (column) were shining. Seeing her (dreadful) face even the mighty enemy would flee away, but the saints were feeling happy. (23)

The eyebrows of the goddess were looking glamorous like a chain (string) of black bees. She was having a frightful (light) with a sword like a flame of fire, elegance held (in hand), on whose sight even the most mighty foes get frightened while the mendicants with a perfect, (controlled) mind were laughing with joy and were worshipping the lotus feet of the magnificent Durga. (24)

Hearing such praises the (goddess) Bhavani became benevolent, who was a picture of blissful joy. She got pleased with him and bestowed on (gave) him two quivers of unbreakable arrows along with a beautiful axe which was supposed to be made of iron. (25)

When he got armed with the weapons, given by the benevolent goddess, then he made them uncovered, kissed them and touched them with his head and neck. All the other kings then appreciated this elegant move that he was free from the cycle of Rebirths, invincible and adept in Vedic studies. (26)

When he trained himself in all the weapons and protective coverings (coat of arms) then he pondered over the Vedic knowledge and its true value. He then studied the sciences (knowledge) of other countries and he had won over all the kings from friendly countries. (27)

He sent out messages to all the lands (inland and foreign countries) that they should come and learn Vedic studies (meditate on Vedas). He sent for all the ascetics, chand dharis, with shaven heads, those undergoing penance, celibates, intellectuals, Saravagi (Jains) to come and study Vedas. (28)

He arranged to call the Rajas of various lands, all the ascetics, mendicants and other religious people (disguised) and all those with tufts of matted hair, were also called wherever they were seen, saying that Paras Nath had sent for them. (29)

ਫਿਰਧ ਸਰਬ ਦੇਸੀ ਨਰੇਸੀ ਬੁਲਾਵੈ । ਮਿਲੇ ਨ ਤਿਸੈ ਛਤ੍ਰ ਛੈਟੀ ਛਿਨਾਵੈ ।  
 ਪਠੇ ਪੁਤ੍ਰ ਏਕੈ ਦਿਸਾ ਏਕ ਧਾਵੈ । ਜਟੀ ਦੰਡ ਮੁੰਡੀ ਕਹੂੰ ਹਾਥ ਆਵੈ । ੩੦ ।  
 phirai sarab desung naresung bulavai. milai na tisai chhatar chheini chhinavai.  
 pathai pattar ekai disa ek dhavai. jati dand mundi kahun hath avai. (30)

ਰਚਯੋ ਜਗ ਰਾਜਾ ਚਲੇ ਸਰਬ ਜੋਗੀ । ਜਹਾ ਲਉ ਕੋਯੀ ਬੁਢ ਬਾਰੇ ਸਭੋਗੀ ।  
 ਕਹਾ ਰੰਕ ਰਾਜਾ ਕਹਾ ਨਾਰ ਹੋਈ । ਰਚਯੋ ਜਗ ਰਾਜਾ ਚਲਿਓ ਸਰਬ ਕੋਈ । ੩੧ ।  
 rachiou jug rāja chalai sarab jogi. jaha lou koiee boodh baro sabhogi.  
 kaha runk raja kaha naar koiee. rachiou jug raja chaliou sarab koiee. (31)

ਫਿਰੇ ਪਤ੍ਰ ਸਰਬਤ੍ਰ ਦੇਸੀ ਅਪਾਰੀ । ਜੁਰੇ ਸਰਬ ਰਾਜਾ ਨ੍ਰਿਪੀ ਆਨਿ ਦੁਆਰੀ ।  
 ਜਹਾ ਲੈ ਹੁਤੇ ਜਗਤ ਮੈ ਜਟਾਧਾਰੀ । ਮਿਲੈ ਹੋਰ ਦੇਸੀ ਭਏ ਭੇਖ ਭਾਰੀ । ੩੨ ।  
 phirai patar sarbatar desung aparung. jurai sarab raja nripung aan duarung.  
 jaha lou hutai jagat mein jatadhari. milai roh desung bhaie bhekh bhari. (32)

ਜਹਾ ਲਉ ਹੁਤੇ ਜੋਗ ਜੋਗਿਸਟ ਸਾਧੇ । ਮੇਲੇ ਮੁਖ ਬਿਭੂਤੰ ਸੁ ਲੰਗੋਟ ਬਾਧੇ ।  
 ਜਟਾ ਸੀਸ ਧਾਰੇ ਨਿਹਾਰੇ ਅਪਾਰੇ । ਮਹਾ ਜੋਗ ਧਾਰੀ ਸੁਬਿਦਿਆ ਬਿਚਾਰੀ । ੩੩ ।  
 jaha lou hutai jog jogist sadhai. malai mukh bibhutung so langot badhai.  
 jata sees dharai niharai aparung. maha jug dharung subidia bicharung. (33)

ਜਿਤੇ ਸਰਬ ਭੂਪੀ ਬੁਲੇ ਸਰਬ ਰਾਜਾ । ਚਹੂੰ ਚਕ ਮੋ ਦਾਨ ਨੀਸਾਣ ਬਾਜਾ ।  
 ਮਿਲੇ ਦੇਸ ਦੇਸਾਨ ਅਨੇਕ ਮੰਤ੍ਰੀ । ਕਰੈ ਸਾਧਨਾ ਜੋਗ ਬਾਜੰਤ੍ਰ ਤੰਤ੍ਰੀ । ੩੪ ।  
 jitai sarab bhupung bulai sarab raja. chahun chak men daan nisan baja.  
 milai des desan anek mantri. karai sadhna jog bajantar tantari. (34)

ਜਿਤੇ ਸਰਬ ਭੂਮਿ ਸਬਲੀ ਸੰਤ ਆਹੇ । ਤਿਤੇ ਸਰਬ ਪਾਰਸ ਨਾਥੀ ਬੁਲਾਏ ।  
 ਦਏ ਭਾਤਿ ਅਨੇਕ ਭੋਜ ਅਰਘ ਦਾਨੀ । ਲਜੀ ਪੇਖ ਦੇਵਿ ਸਬਲੀ ਮੋਨ ਮਾਨੀ । ੩੫ ।  
 jitai sarab bhoom sabli sant ahai. titai sarab paras nathung bulaie.  
 deiai bhant anek bhoj argh danung. laji pekh dev sathli mon manung. (35)

ਕਰੈ ਬੈਠ ਕੇ ਬੇਦ ਬਿਦਿਆ ਬਿਚਾਰੀ । ਪ੍ਰਕਾਸੋ ਸਬੈ ਆਪੁ ਆਪੀ ਪ੍ਰਕਾਰੀ ।  
 ਟਕੰ ਟਕ ਲਾੀ ਮੁਖੀ ਮੁਖਿ ਪੇਖਿਓ । ਸੁਨਯੋ ਕਾਨ ਹੋ ਤੋ ਸੁ ਤੋ ਆਖਿ ਦੇਖਿਓ । ੩੬ ।  
 karai baith kai beid bidia bicharung. parkaso sabai aap apung parkarung.  
 takung tak lagi mukhang mukh pekhiau. suniou kaan ho to so to akh dekhiau. (36)

ਪਕਾਸੋ ਸਬੈ ਆਪ ਆਪੀ ਪੁਰਾਣੀ । ਰਤੋ ਦੇਸਿ ਦੇਸਾਣ ਬਿਦਿਆ ਮੁਹਾਣੀ ।  
 ਕਰੋ ਭਾਤਿ ਭਾਤੰ ਸੁ ਬਿਦਿਆ ਬਿਚਾਰੀ । ਨ੍ਰਿਭੈ ਚਿਤ ਦੈ ਕੈ ਮਹਾ ਤ੍ਰਾਸ ਟਾਰੀ । ੩੭ ।  
 parkaso sabai aap aapung puranung. raro des desaan bidia muhanang.  
 karo bhant bhatung so bidia bicharung. nirbhai chit dai kai maha tras tarung. (37)



Messages were sent to kings of various lands and whosoever failed to meet him, was divested of his kingdom and troops. On one side messages were delivered while on the other side men were sent to take hold of any ascetic or with shaved off head or other disguised person and was brought there (before him). (30)

The Raja had organised a Yagna and all the Yogis were coming up there including all young, old or child even. Even all the Rajas, poor people or even women were heading towards that place, since the king had organized a Yagna. (31)

Many messages were sent all over the place, and the Rajas from all over, had collected at his palace. From everywhere all the ascetics (with tufts of matted hair) or disguised persons, came to the Roh land. (32)

All those believing in Yoga or worshippers of Shiva, the god of Yogic beliefs, or those with bodies smeared with ash, or those practicing celibacy, or those with tufts of matted hair on the head, they were all believers in Yoga and studying Yogic culture (knowledge of Yoga). (33)

The Raja had called all other kings and alms were being distributed with beat of drums everywhere (in all four corners). The ministers from various lands came and met him (Paras Nath), who were performing Yogic exercises and were praising the Yogic principles. (34)

All the saintly people on the Earth were sent for by Paras Nath. They were given great offerings or sumptuous foods. On seeing the honour bestowed on these people (Munis) even the heavens felt belittled (the Abode of gods felt ashamed). (35)

All got together to ponder over various studies (of Yoga) and were presenting their own modes of solution (yogic practices). There was pin drop silence with meditation being practiced, and they were watching one another's face. Whatever we had heard with our ears, was now perceived with our own eyes. (36)

All were trying to explain and interpret their Puranas and were studying the knowledge of various lands (culture of different lands was being discussed). Thus being fearless, they had rid themselves of the greater apprehension (terror). (37)

ਜੁਰੇ ਬੰਗਸੀ ਰਾਫਿਜੀ ਰੋਹਿ ਰੂਮੀ । ਚਲੇ ਬਾਲਖੀ ਛਾਡ ਕੈ ਰਾਜ ਭੂਮੀ ।  
 ਨਿਭੈ ਭਿੰਡਰੀ ਕਾਸਮੀਰੀ ਕੰਧਾਰੀ । ਕਿ ਕੈ ਕਾਲਮਾਖੀ ਕਸੇ ਕਾਸਕਾਰੀ । ੩੮ ।  
 jurai bungsi rafji rohai roomi. chalai balkhi chhad kai raj bhoomi.  
 nirbhai bhimbhari kasmiri kandhari. ke kai kaalmakhi kasai kaskari. (38)

ਜੁਰੇ ਦਛਣੀ ਸਸਤਰ ਬੇਤਾ ਅਰਯਾਰੇ । ਦੁਜੈ ਦ੍ਰਾਵੜੀ ਤਪਤ ਤਈਲੰਗ ਵਾਰੇ ।  
 ਪਰੰ ਪੂਰਬੀ ਉਤ੍ਰ ਦੇਸੀ ਅਪਾਰੰ । ਮਿਲੇ ਦੇਸ ਦੇਸੇਣ ਜੋਧਾ ਜੁਝਾਰੰ । ੩੯ ।  
 jurai dachhani sastar beta aryarai. durjai daravarri tapat taieeling varai.  
 parang purbi utar desi aparung. milai des desain jodha jujharung. (39)

### ਪਾਧਰੀ ਛੰਦ

ਇਹ ਭਾਤਿ ਬੀਰ ਬਹੁ ਬੀਰ ਜੋਰਿ । ਮਤ ਦੇਸ ਦੇਸ ਰਾਜਾ ਕਰੋਰ ।  
 ਦੇ ਹੀਰ ਚੀਰ ਬਹੁ ਦਿਰਬ ਸਾਜ । ਸਨਮਾਨ ਦਾਨ ਬਹੁ ਭਾਤਿ ਰਾਜ । ੪੦ ।

### Padhri Chhand

eh bhant beer boh beer jore. mat des des raja karor.  
 dei heer cheer boh dirab saaj. sanman daan boh bhant raj. (40)

ਅਨਭੈ ਅਭੰਗ ਅਛਧੂਤ ਛਤ੍ਰ । ਅਨਜੀਤ ਜੁਧ ਬੇਤਾ ਅਤਿ ਅਤ੍ਰ ।  
 ਅਨਗੰਜ ਸੂਰ ਅਬਿਚਲ ਜੁਝਾਰ । ਰਣ ਰੰਗ ਅਭੰਗ ਜਿਤੇ ਹਜਾਰ । ੪੧ ।  
 anbhair abhung avdhoot chhatar. anjeet judh beta at atar.  
 anganj sur abchal jujhar. runn rung abhung jitao hajar. (41)

ਸਬ ਦੇਸ ਦੇਸ ਕੇ ਜੀਤ ਰਾਵ । ਕਰ ਕੁਧ ਜੁਧ ਨਾਨਾ ਉਪਾਵ ।  
 ਕੈ ਸਾਮ ਦਾਸ ਅਰੁ ਦੰਤ ਭੇਦ । ਅਵਨੀਪ ਸਰਬ ਜੋਰੇ ਅਛੇਦ । ੪੨ ।  
 sab des des ke jeet rav. kar karoudh judh nana upav.  
 kai saam daam ar dand bheid. avdeep sarab jorai achhed. (42)

ਜਬ ਸਰਬ ਭੂਪ ਜੋਰੇ ਮਹਾਨ । ਜੈ ਜੀਤ ਪਤ੍ਰ ਦਿਨੋ ਨਿਸਾਨ ।  
 ਦੈ ਹੀਰ ਚੀਰ ਅਨਭੰਗ ਦਿਰਬ । ਮਹਿਪਾਲ ਮੋਹਿ ਡਾਰੇ ਸੁ ਸਰਬ । ੪੩ ।  
 jab sarab bhup jorai mahan. jai jeet pattar dino nisan.  
 dai heer cheer anbhung dirab. mehpai mohai darai so sarab. (43)

ਇਕ ਦਯੋਸ ਬੀਤ ਪਾਰਸ ਰਾਇ । ਉਤਿਸਟ ਦੇਵਿ ਪੁਜੰਤ ਜਾਇ ।  
 ਉਸਤਤਿ ਕਿਨ ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰ । ਸੋ ਕਹੋ ਛੰਦ ਮੋਹਣਿ ਮਝਾਰ । ੪੪ ।  
 ik deous beet parasav raie. utisat dev pujant jaie.  
 ustat kin boh bidh parkar. so kaho chhand mohan majhar. (44)

The people of Bang desh, Rafzi or those belonging to Roh desh, or from Roma and Balkh lands were going away leaving their own motherland behind. All those people from Bhimbhar desh, Kashmiris, Kandharis, Kalmakhis, and Kaskari were pulled up by making them fearless. (38)

The people of the south who were scholars of Shastras engaged in discussions, or Dravar's who were tough to be won over and those belonging to Tilang desh with arrogance and hot tempered or those from Eastern lands and the North who were great warriors from different lands all came to meet him (ParasNath). (39)

#### **Padhri Chhand :**

Thus he collected many warriors and called many kings from various lands by giving them offerings of many diamonds, robes, wealth, materials and other goods and the Raja honoured them greatly. (40)

He had gained victory over many fearless, indestructible, astatics, men with canopies overhead, invincible, adept in warfare, having knowledge in use of arms, indivisible and other great warriors. (41)

He had won over many kings of various lands and fought many war with wrath and great efforts. He had collected many invincible Rajas with giving refuge, alms (offerings) fines, and discrimination. (42)

He had gathered various kings, then he issued his victory order and he announced (his supremacy) by beating of drums. Thus he won over the love of all Rajas by offering them diamonds, robes and limitless wealth. (43)

After one day had elapsed Paras Nath went and worshipped the great goddess and offered prayers with singing her praises, which I am going to describe in Mohini Chhand. (44)

### ਮੋਹਣੀ ਛੰਦ

ਜੈ ਦੇਵੀ ਭੇਵੀ ਭਾਵਾਨੀ । ਭਉ ਖੰਡੀ ਦੁਰਗਾ ਸਰਬਾਣੀ ।  
ਕੇਸਰੀਆ ਬਾਹੀ ਕਉਮਾਰੀ । ਭੈਖਡੀ ਭੈਰਵ ਉਧਾਰੀ । ੪੫ ।

### Mohini Chhand

jo devi bhevi bhavani. abhou khandi durga sarbani.  
kesaria bahi kouomari. bhakhandi bhairav udhari. (45)

ਅਕਲੰਕਾ ਅਤ੍ਰੀ ਛਤ੍ਰਾਣੀ । ਮੋਹਣੀਐਂ ਸਰਬੀ ਲੋਕਾਣੀ ।  
ਰਕਤ"ਗੀ ਸ"ਗੀ ਸਾਵਿਤ੍ਰੀ । ਪਰਮੇਸ੍ਵ ਪਰਮਾ ਪਾਵਿਤ੍ਰੀ । ੪੬ ।  
aklanka atri chhatrani. mohiniang sarbung lokani.  
raktangi sangi savitri. aparmesari parma pavitri. (46)

ਤੋਤਲੀਆ ਜਿਹਬਾ ਕਉਮਾਰੀ । ਭਵ ਭਰਣੀ ਹਰਣੀ ਉਧਾਰੀ ।  
ਮ੍ਰਿਦੁ ਰੂਪਾ ਭੂਪਾ ਬੁਧਾਣੀ । ਜੈ ਜੰਧੇ ਸੁਧੰ ਸਿਧਾਣੀ । ੪੭ ।  
toutalia jehba kouoomari. bhav bharni harni udhari.  
mirad rupa bhupa bhudani. jai jampai sudhung sidhani. (47)

ਜਗ ਧਾਰੀ ਭਾਰੀ ਭਗਤਾਯੰ । ਕਰਿ ਧਾਰੀ ਭਾਰੀ ਮੁਕਤਾਯੰ ।  
ਸੁੰਦਰ ਗੋਫਣੀਆ ਗੁਰਜਾਣੀ । ਤੇ ਬਰਣੀ ਹਰਣੀ ਭਾਮਾਣੀ । ੪੮ ।  
jug dhari bhari bhagtaeung. kar dhari bhari muktaieung.  
sunder gaufnia gurjani. te barni harni bhamani. (48)

ਭਿੰਭਰੀਆ ਜਛੰ ਸਰਬਾਣੀ । ਗੰਧਰਬੀ ਸਿੰਧੰ ਚਾਰਾਣੀ ।  
ਅਕਲੰਕ ਸਰੂਪੰ ਨਿਰਮਲਾਯੰ । ਘਣ ਮਧੇ ਮਾਨੇ ਚੰਚਲੀਐਂ । ੪੯ ।  
bhimbharia jachhung sarbani. gandharbi sidhung charani.  
aklunk sarupang nirmalieung. ghann madhai mano chanchaliung. (49)

ਅਸਿਪਾਣੰ ਮਲਨੰ ਲੋਕਾਯੰ । ਸੁਖ ਕਰਣੀ ਹਰਣੀ ਸੋਕਾਯੰ ।  
ਦੁਸਟ ਹੰਤੀ ਸੰਤੰ ਉਧਾਰੀ । ਅਨਛੇਦਾਭੇਦਾ ਕਉਮਾਰੀ । ੫੦ ।  
asipanug manung lokaieung. sukh karni harm sokaieung.  
dusat hanti suntung udhari. anchheda bheda kaumari. (50)

ਅਨੰਦੀ ਗਿਰਜਾ ਕਉਮਾਰੀ । ਅਨਛੇਦਾਭੇਦਾ ਉਧਾਰੀ ।  
ਅਨਗੰਜ ਅਭੰਜਾ ਖੰਕਾਲੀ । ਮ੍ਰਿਗਨ੍ਣੀ ਰੂਪੰ ਉਜਾਲੀ । ੫੧ ।  
anandi girja koumari. anchheda bheda udhari.  
anganj abhanja khankali. mrignaini upang ujali. (51)

ਰਕਤ"ਗੀ ਰੁਦ੍ਰਾ ਪਿੰਗਾਛੀ । ਕਟਿ ਕਛੀ ਸੁਛੀ ਹੁਲਾਸੀ ।  
ਰਕਤਾਲੀ ਰਾਮਾ ਧਉਲਾਲੀ । ਮੋਹਣੀਆ ਮਾਈ ਖੰਕਾਲੀ । ੫੨ ।  
raktangi rudra pingachhi. kat kachhi swachhi hulasi.  
raktali rama dhoulali. mohania maiee khankali. (52)

### **Mohini Chhand :**

**"O indiscriminate Bhawani goddess ! Salutations to you ! You are the great Durga destroying the fear of all kings. You are the rider of the lion and a virgin all through. You are freeing us from fear, are like the morning songs, and are benevolent." (45)**

**"You are devoid of any slander (blemishless), armed with weapons, enchanting everyone, having a reddish frame (body), a great magician (dramatist), with a great character, godly and highly pure (sacred) goddess." (46)**

**"O goddess ! You are having a faltering tongue, always (ever) a virgin, offering worldly wealth, a destroyer, redeemer, having all occult powers. Our salutations to you." (47)**

**"You are a woman holding the world together (accepting) well-wisher of your saints, having authority of salvation in your control (hand), a beautiful catapult, holding a mighty mace, bestower of blessings (favours) and then destroying all." (48)**

**"You are terrifying a demi-goddess with various forms, a (female) musician (of Shiva), a female ascetic, very clever, blemish-less, having a sanctified personality and are like the lightning flashing from the clouds. (49)**

**"You are wielding a sword in hand, are a pride of the people, giving solace to all, freeing us from sadness, a destroyer of despots, an upholder of saints, indivisible, and a virgin without any discrimination." (50)**

**"O goddess ! You are a blissful Parvati, a virgin, indivisible, indiscriminate, a benevolent bestower (of favours), indestructible unbreakable, having a terrifying figure, having deer like eyes with a shining appearance. (51)**

**"The goddess was having a body of scarlet red colour, having the might of Rudra (Shiva), with brown eyes, having a cloth around the waist, with a pure sanctified appearance, having the power of Rama, with white coloured body, who could enamour everyone. and with a dreadful appearance was the mother goddess." (52)**

ਜਗਦਾਨੀ ਮਾਨੀ ਭਾਵਾਣੀ । ਭਵਖੰਡੀ ਦੁਰਗਾ ਦੇਵਾਣੀ ।  
 ਰੁਦ੍ਰਾਗੀ ਰੁਦ੍ਰਾ ਰਕਤਾਗੀ । ਪਰਮੇਸਰੀ ਮਾਈ ਪਰਮਾਗੀ । ੫੩ ।  
 jagdani mani bhavani. bhavkhandi durga devani.  
 rudragi rudra raktangi. parmesuri aiee dharmang. (53)

ਮਹਿਖਾਸੁਰ ਦਰਣੀ ਮਹਿਪਾਲੀ । ਚਿਛੁਰਾਸੁਰ ਹੰਤੀ ਖੰਕਾਲੀ ।  
 ਅਸਿ ਪਾਣੀ ਮਾਈ ਦੇਵਾਣੀ । ਜੈ ਦਾਤੀ ਦੁਰਗਾ ਭਾਵਾਣੀ । ੫੪ ।  
 mehkhasur darni mehpali. chichhrasur hanti khankali.  
 as pani mani devani. jai dati durga bhavani. (54)

ਪਿੰਗਾਛੀ ਪਰਮਾ ਪਾਵਿਤ੍ਰੀ । ਸਾਵਿਤ੍ਰੀ ਸੰਧਿਆ ਗਾਇਤ੍ਰੀ ।  
 ਭੈ ਹਰਣੀ ਭੀਮਾ ਭਾਮਾਣੀ । ਜੈ ਦੇਵੀ ਦੁਰਗਾ ਦੇਵਾਣੀ । ੫੫ ।  
 pingachhi parma pavitri. Savitri Sandhia gaiettri.  
 bhaie harni bheema bhamani. jai devi durga devani. (55)

ਦੁਰਗਾ ਦਲ ਗਾਹੀ ਦੇਵਾਣੀ । ਭੈ ਖੰਡੀ ਸਰਬੰ ਭੂਤਾਣੀ ।  
 ਜੈ ਚੰਡੀ ਮੁੰਡੀ ਸਤ੍ਰੁ ਹੰਤੀ । ਜੈ ਦਾਤੀ ਮਾਤਾ ਜੈਅੰਤੀ । ੫੬ ।  
 durga dal gahi devani. bhai khandi sarbung bhutani.  
 jai chandi mundi satar hanti jai dati mata jaianti. (56)

ਸੰਸਰਣੀ ਤਰਾਣੀ ਲੋਕਾਣੀ । ਭਿੰਡਰਾਣੀ ਦਰਣੀ ਦਈਤਾਣੀ ।  
 ਕੇਕਰਣੀ ਕਾਰਣ ਲੋਕਾਣੀ । ਦੁਖ ਹਰਣੀ ਦੇਵੀ ਇੰਦ੍ਰਾਣੀ । ੫੭ ।  
 sansarni tarani lokani. bhimbhrani darni daieetani.  
 kekarni karan lokani. dukh harni devung Indrani. (57)

ਸੁੰਭ ਹੰਤੀ ਜਯੰਤੀ ਖੰਕਾਲੀ । ਕੰਕੜੀਆ ਰੂਪਾ ਰਕਤਾਲੀ ।  
 ਤੋਤਲੀਆ ਜਿਹਵਾ ਸਿੰਧੁਲੀਆ । ਹਿੰਗਲੀਆ ਮਾਤਾ ਪਿੰਗਲੀਆ । ੫੮ ।  
 sumbh hanti jeyanti khankali. kankaria rupa raktali.  
 totalia jehva sindhlia. hinglia mata pinglia. (58)

ਚੰਚਾਲੀ ਚਿਤ੍ਰਾ ਚਿਤ੍ਰਾਗੀ । ਭਿੰਡਰੀਆ ਭੀਮਾ ਸਰਬਾਗੀ ।  
 ਬੁਧਿ ਭੂਪਾ ਰੂਪਾ ਜੁਜਾਲੀ । ਅਕਲੰਕਾ ਮਾਈ ਨਿਮਾਲੀ । ੫੯ ।  
 Chanchali chitra chitrangi. bhimbharia bheema sarbangi.  
 budh bhupa kupa jajvali. aklanka maiee nirmali. (59)

ਉਛਲੈ ਲੰਕੜੀਆ ਛਤ੍ਰਾਲਾ । ਭਿੰਡਰੀਆ ਭੈਰੋ ਭਉਹਾਲਾ ।  
 ਜੈ ਦਾਤਾ ਮਾਤਾ ਜੈਦਾਣੀ । ਲੋਕਸੀ ਦੁਰਗਾ ਭਾਵਾਣੀ । ੬੦ ।  
 uchhlai lankarria chhatrala. bhimbharia bhairo bhauhala.  
 jai data mata jaidani. lokaisi durga bhavani. (60)

The goddess, who could bestow offerings and prestige to the world, with Shiva's might, the destroyer of worldly fear, the killer of demon Durg and the power of the gods, having half a body formation of Rudra, and Rudra's might and having red coloured body, with an elegant bearing and the goddess mother of a pious (religious) nature. (53)

The goddess, who had crushed the demon Mehkhasur, the sustainer of the whole world, the destroyer of the demon Chichhur, with a terrible and frightening outlook, wielding a sword in hand, who bestows prestige and honour, the strength of the gods, making us victorious, and the killer of demon Durg, was the goddess Bhawani. (54)

O goddess of brown eyes, with a spotless and sanctified form, Savitri, Sandhya, Gaiytri, the enemy of fear (driving away fear), having a dreadful appearance, in a feminine form (worthy of love), the destroyer of demon Durg, and the goddess of support to the gods, our salutations to you. (55)

O crusher of (enemy) armies, Durga ! The strength of the gods, destroyer of the fear of all beings, the killer of Chand and Moond, and causing destruction of the enemy, salutations to you ! O Mother goddess, making us victorious in the end, our salutations to you ! (56)

O goddess, bestowing salvation to the people from the worldly falsehood or suspicious, fearful and destroyer of the demons, the cause of all actions and completing them finally, destroyer of all pain and bestower of authority to Indra. (57)

O Mother you are goddess ! Destroyer of Sumbh, victorious, having terrifying figure like Bhairav and with a red coloured body, with a sweet tongue (like a child) having a vast heart like the ocean, Hinglaji having brown eyes. (58)

O goddess ! You are having an agile form like the lightning, riding a leopard with colourful limbs with horrible looking limbs of the body, with a frightening appearance, a queen of wisdom, with a fiery outlook (like a fire pit), blemish-less and with a transparent (spotless) figure. O mother goddess ! (59)

O goddess, controlling Hanuman (with great canopy over his head) of authority, having a dreadful looking appearance of Bhairon, bestowing victories (to us), a great (benevolent) benefactor, mistress of all, ) Mother Bhavani, Durga ! Salutation to you! (60)

ਸੰਮੋਹੀ ਸਰਬੰ ਜਗਤਾਯੰ । ਨਿੰਦ੍ਰਾ ਛੁਧਯਾ ਪਿਪਸਾਯੰ ।  
 ਜੈ ਕਾਲੰ ਰਾਤੀ ਸਕ੍ਰਾਣੀ । ਉਧਾਰੀ । ਭਾਰੀ ਭਗਤਾਣੀ । ੬੧ ।  
 samohi sarbung jagtaieung. nindra chhadhiya pipasaiyung.  
 jai kalung rati sakrani. udhari bhari bhagtani. (61)

ਜੈ ਮਾਈ ਗਾਈ ਬੇਦਾਣੀ । ਅਨਛਿਜ ਅਭਿਦਾ ਅਖਿਦਾਣੀ ।  
 ਭੈ ਹਰਣੀ ਸਰਬੰ ਸੰਤਾਣੀ । ਜੈ ਦਾਤਾ ਮਾਤਾ ਕ੍ਰਿਪਾਣੀ । ੬੨ ।  
 jai maiee gaiee beidani. anchhij abhida akhidani.  
 bhae harni sarbung santani. jai daata mata kirpani. (62)

**ਅਚਕੜਾ ਛੰਦ । ਤ੍ਵਪ੍ਰਸਾਦਿ**  
 ਅੰਬਿਕਾ ਤੋਤਲਾ ਸੀਤਲਾ ਸਾਕਣੀ । ਸਿੰਧੁਰੀ ਸੁਪ੍ਰਭਾ ਸੁਭ੍ਰਮਾ ਡਾਕਣੀ ।  
 ਸਾਵਜਾ ਸੰਭਿਰੀ ਸਿੰਧੁਲਾ ਦੁਖਹਰੀ । ਸੁੰਮਿਲਾ ਸੰਭਿਤਾ ਸੁਪ੍ਰਤਾ ਦੁਧਰੀ । ੬੩ ।  
**achkarra Chhand. Tav Prasad**  
 ambika totla seetala sahani. Sindhuri suprabha subharma dākni.  
 Savja sumbhiri Sindhla dukhhari, sumila sambhila suprabha dudhri. (63)

ਭਾਵਨਾ ਭੈ ਹਰੀ ਭੂਤਿਲੀ ਭੈਹਰਾ । ਟਾਕਣੀ ਝਾਕਣੀ ਸਾਕਣੀ ਸਿੰਧੁਲਾ ।  
 ਦੁਧਰਾ ਦੁਮੁਖਾ ਦੁਕਟਾ ਦੁਧਰੀ । ਕੰਪਿਲਾ ਜੰਪਿਲਾ ਹਿੰਗੁਲਾ ਭੈਹਰੀ । ੬੪ ।  
 bhavna bhae hari bhutili bhaihara. takni jhakani sakni sindhla.  
 dudhra durmukha durkata dudhri. kampila jampila hingla bhaihari. (64)

ਚਿਤ੍ਰਣੀ ਚਾਪਣੀ ਚਾਰਣੀ ਚਛਣੀ । ਹਿੰਗੁਲਾ ਪਿੰਗੁਲਾ ਗੰਧ੍ਰਬਾ ਜਛਣੀ ।  
 ਬਰਮਣੀ ਚਰਮਣੀ ਪਰਘਣੀ ਪਾਸਣੀ । ਖੜਗਣੀ ਗੜਗਣੀ ਸੈਬਣੀ ਸਾਧਣੀ । ੬੫ ।  
 chitrani chapni charni chachhni. hungla pingla gandhraba jachhni.  
 barmani charmani parghani pasni. khargani garghhani saibani sapni. (65)

ਭੀਮੜਾ ਸਮਦੜਾ ਹਿੰਗੁਲ ਕਾਰਤਕੀ । ਸੁਪ੍ਰਤਾ ਅਛਿਦਾ ਅਧਿਰਾ ਮਾਰੁਤਕੀ ।  
 ਗੰਗਲੀ ਹਿੰਗੁਲੀ ਠੰਗੁਲੀ ਪਿੰਗੁਲਾ । ਚਿਕਣੀ ਚਰਕਟਾ ਚਰਪਟਾ ਚਾਵਡਾ । ੬੬ ।  
 bhimara sumdarra hingla kartaki. suprabha achhida adhira martaki.  
 gingli hingli ningli pingala. chikani charkata charpata chavanda. (66)

ਅਛਿਦਾ ਅਭਿਦਾ ਅਸਿਤਾ ਅਧਰੀ । ਅਕਟਾ ਅਖੰਡਾ ਅਛਟਾ ਦੁਧਰੀ ।  
 ਅੰਜਨੀ ਅੰਬਿਕਾ ਅੰਸਤ੍ਰਣੀ ਧਾਰਣੀ । ਅਭਰੰ ਅਧਰਾ ਜਗਤਿ ਉਧਾਰਣੀ । ੬੭ ।  
 achhida abhida asita adhri. akta akhanda achhata dudhri.  
 anjani ambika astarni dharni. abhrung adhira jagat udharani. (67)



O darling of the whole world ! You are an embodiment of sleep, hunger and thirst ; (controlling these human failings), the goddess of death, with the strength of Indra, the saviour of the saintly persons. Salutations to you ! (61)

O Mother ! The Vedas have sung your praises ; you are indivisible, indiscriminate and free from all sufferings ; you are making your saints fearless, and bestower of the sword. O mother goddess ! Salutations to you. ! (62)

### **Achakra Chhand with the Lord's Grace**

O Ambika ! Totla, Sitla, Sakni, having a beautiful brilliance (glamour), with a scarlet coloured body, a charming magician, a warrior, having the strength of an elephant, a great fighter, from Sind land, destroyer of all ills, with a beautiful company, from the land of Sambhal, having a charming personality having a double edged sword ! (63)

O goddess ! fulfilling all our desires, Dispeller of all fear, inhabiting the land, driving away fear, blocking the enemy onslaughts, glancing from a distance, lovable from the land of Sindh, wielding a double edged sword, with a dreadful face, destroyer of wickedness, striking on both sides, making the enemy tremble, worthy of worship, a resident of Hinglaj and removing all frightfulness. (64)

O goddess, riding a striped tiger, having a bow (on shoulders), being praised through prattling, killer of demon Chachhar, having the strength of Hingla, Pingla, Shiva's musicians and demigods, with a protective covering (coat of mail), having a shield in hand, armed with an axe, having a noose around, wielding a sword, having a spear and wearing snakes around. (Salutations to you ! ) (65)

O Rider of the dead, being intoxicated (with Lord's love), having your abode in Hinglaj land, with the power of Kartikya, with a glorious background, indivisible, without having a support, with the strength of the god wind (air), with the symbol of moon on your forehead, hingli thingli, pingla, having smooth tresses of hair causing destruction all around. O mother Charpata, Chavanda ! Salutations to you ! " (66)

O goddess ! Indivisible, indiscriminate, with a black (dark) complexion, giving us support and solace, indestructible, free from being smitten, devoid of any sifting around, capable of attacking on both sides, Anjain Ambika armed with weapons, devoid of being loaded or being stationed (fixed) at one place and bestowing your blessings and salvation to the world. Salutations to you ! (67)

ਅੰਜਨੀ ਗੰਜਨੀ ਸਾਕੜੀ ਸੀਤਲਾ । ਸਿਧਰੀ ਸੁਪ੍ਰਭਾ ਸਾਮਲਾ ਤੋਤਲਾ ।  
ਸੰਭਰੀ ਗੰਭਰੀ ਅੰਭਰੀ ਅਕਟਾ । ਦੁਸਲਾ ਦੁਭਿਖਾ ਦੁਕਟਾ ਅਮਿਟਾ । ੬੮ ।  
anjani ganjani sakarri seetala. Sidhri suprabha samala totla.  
Sambhri gambhri ambhri akta. dusla durbhika durkata amita. (68)

ਭੈਰਵੀ ਭਹਰੀ ਭੂਚਰਾ ਭਾਨਵੀ । ਤ੍ਰਿਕੁਟਾ ਚਰਪਟਾ ਚਾਵਡਾ ਮਾਨਵੀ ।  
ਜੋਬਨਾ ਜੈਕਰੀ ਜੰਭਹਰੀ ਜਾਲਪਾ । ਤੋਤਲਾ ਤੁੰਦਲਾ ਦੰਤਲੀ ਕਾਲਿਕਾ । ੬੯ ।  
bhairavi bhairavi bhuchara bhanvi. trikuta charpata chavanda manvi.  
jobna jaikari jambhari jalipa. totla tundra dantali kilika. (69)

ਭਰਮਣਾ ਨਿਭ੍ਰਮਾ ਭਾਵਨਾ ਭੈਰਵੀ । ਬਰ ਬੁਧਾ ਦਾਤ੍ਰਣੀ ਸਤ੍ਰਣੀ ਛੈਕਰੀ ।  
ਦੁਕਟਾ ਦੁਭਿਖਾ ਦੁਧਰਾ ਦੁਮਦੀ । ਅਤੁਟਾ ਅਛੁਟਾ ਅਜਟਾ ਅਭਿਦੀ । ੭੦ ।  
bharmana nibharma bhavna bhairavi. bar budha datarni satrani chhaikari.  
durakata duribhda dudhra dramdi. atarnta achhuta ajata abhidi. (70)

ਤੰਤਲਾ ਅੰਤਲਾ ਸੰਤਲਾ ਸਾਵਜਾ । ਭੀਮੜਾ ਭੈਰਵੀ ਭੂਤਲਾ ਬਾਵਜਾ ।  
ਡਾਕਣੀ ਸਾਕਣੀ ਝਾਕਣੀ ਕਾਕਿੜਾ । ਕਿੰਕੜੀ ਕਾਲਿਕਾ ਜਾਲਪਾ ਜੈ ਮਿੜਾ । ੭੧ ।  
tantala antala santala savaja. bhimarra bhairavi bhootla bavja.  
dakani sakani jhakani kakirra. kinkarri kalika jalpa jai mirra. (71)

ਠਿੰਗੁਲਾ ਹਿੰਗੁਲਾ ਪਿੰਗੁਲਾ ਪ੍ਰਾਸਣੀ । ਸਸਤ੍ਰਣੀ ਅਸਤ੍ਰਣੀ ਸੂਲਣੀ ਸਾਸਣੀ ।  
ਕਨਿਕਾ ਅੰਨਿਕਾ ਧੰਨਿਕਾ ਧਉਲਰੀ । ਰਕਤਿਕਾ ਸਕਤਿਕਾ ਭਕਤਕਾ ਜੈਕਰੀ । ੭੨ ।  
thingla hingla pingla prasani. sastarni astarni sulani sasani.  
kanika anika dhanika dhoulari. hartika saktika bhartka jaikari. (72)

ਝੰਗੜਾ ਪਿੰਗੜਾ ਜਿੰਗੜਾ ਜਾਲਪਾ । ਜੋਗਣੀ ਭੋਗਣੀ ਰੋਗ ਹਰੀ ਕਾਲਿਕਾ ।  
ਚੰਚਲਾ ਚਾਵਡਾ ਚਾਚਰਾ ਚਿਤ੍ਰਤਾ । ਤੰਤਰੀ ਭਿੰਭਰੀ ਛਤ੍ਰਣੀ ਛਿੰਛਲਾ । ੭੩ ।  
jhingrra pingrra jingrra jalpa. jogni bhogni rog hari kalika.  
chanchila chavanda chachara chitarta. tantari bhimbhari chhatarani chhinchhila. (73)

ਦੰਤੁਲਾ ਦਾਮਣੀ ਦੁਕਟਾ ਦੁਭ੍ਰਮਾ । ਛੁਪਿਤਾ ਨਿੰਦ੍ਰਕਾ ਨਿਭਿਖਾ ਨਿਰ੍ਗਮਾ ।  
ਕਦ੍ਰਕਾ ਚੁੜਿਕਾ ਚਾਚਕਾ ਚਾਪਣੀ । ਚਿਚ੍ਰੜੀ ਚਾਵਡਾ ਚਿੰਪਿਲਾ ਜਾਪਣੀ । ੭੪ ।  
dantula damini darukta durbhama chhudhita nidarka nirbhika nirgama.  
kadarka churrika chachika chapni. chicharri chavarra chimpila japni. (74)

O (goddess) Anjani, ganjani, Sakri, Sitla giving occult powers, having a brilliant glamour, having a dark complexion, a sweet tongued, loading us with all requirements, with a serene appearance, never to be satiated, indestructible, not capable of being wounded, causing (turning) barren lands, destroyer of evil designs and beyond destruction (annihilation). (68)

O goddess ! O Bhairvi, fearless, Bhuchari, Bhanvi, free from worldly falsehood (Maya), Charpata Chanvda, Manvi, youthful beauty, victorious, Jambh-hari, Jalpa, Totila, Tundla, Dantli and Kalika! (69)

O goddess ! You are full of designs, without any suspicions, removing all fears, having great wisdom, benevolent, enemy of evil doers, Chhikri, Drukata, Dhubhida, Dudhra, Drumdi, abhurta, achhta, ajata and abhidi (with all qualitative adjectives). (70)

O sweet tongued goddess ! O Autla, Santla, Savja, Bhimra (powerful), fearless, ghostly Bhavja, Dakni, Sakni, Takni, Kakra, Kinkri, O Kalika, Jalipa, salutations to you!(71)

O Hingla, Ningla, Pingla, Prasani, Sastarni, Astarni, Sulni, Sasni, Kanika, Anika, Dhanika, Dhaulri, Rakatika, Saktika, haktika, Victorious (goddess). (72)

O Tingra's Pingra's Jingra, Jalipa, Jogni, Bhogini, Destroyer of all ills, Kalika, Chanchala, Chanvda, Chachra, Chitrata, Tantri, Bhimbhri, Chhatrini and Chhinchhla. (O goddess having all the qualitative values). ! (73)

O Dantula, Damni, Drukta, Drubhranca, Chhandita, Nindirka, Nirbhikha, Nirgama, Kadrika, Churika, Chachika, Chapini, Chichriri, Chavra, Chimla, and Japni. (O goddess with all these qualities). ! (74)

ਬਿਸਨਪਦ । ਪਰਜ

ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਥਤਾ

ਕੈਸੇ ਕੋ ਪਾਇਨ ਪ੍ਰਭਾ ਉਚਾਰੋ ।

ਜਾਨੁਕ ਨਿਪਟ ਅਘਟ ਅੰਮ੍ਰਿਤ ਸਮ ਸੰਪਟ ਸੁਭਟ ਬਿਚਾਰੋ ।

ਮਨ ਸਧੁਕਹਰਿ ਚਰਨ ਕਮਲਨ ਪਰ ਹੈ ਮਨਮਤ ਗੁਜਾਰੋ ।

ਮਾਤ੍ਰਿਕ ਸਪਤ ਸਪਿਤ ਪਿਤਰਨ ਕੁਲ ਚੈਦਹੀ ਕੁਲੀ ਉਧਾਰੋ । ੭੫ ।

**Bisanpad. Paraj**

**Tav Prasad Kathata.**

kaisai kou paen prabha uchariou.

janak nipat aghat amrit sum sampat subat bichare.

man madhukareh charan kamlan par havai manmat gujaro.

matrik sapat sapit pitran kul chandhun kuli udharo. (75)

ਬਿਸਨਪਦ । ਕਾਫੀ

ਤਾ ਦਿਨ ਦੇਹ ਸਫਲ ਕਰ ਜਾਨੋ ।

ਜਾ ਦਿਨ ਜਗਤ ਮਾਤ ਪ੍ਰਫੁਲਿਤ ਹੈ ਦੇਹਿ ਬਿਜੈ ਬਰਦਾਨੋ ।

ਤਾ ਦਿਨ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਕਟਿ ਬਾਧੋ ਚੰਦਨ ਚਿਤ੍ਰ ਲਗਾਊ ।

ਜਾ ਕਹੁ ਨੇਤ ਨਿਗਮ ਕਹਿ ਬੋਲਤ ਤਾਸੁ ਸੁ ਬਰੁ ਜਬ ਪਾਊ । ੭੬ ।

**Bisanpad Kafi**

ta din deh saphal kar jano.

ja din jagat maat parphulat havai hai deh bijan birdano.

to din satar astar kat badho chandan chitar lagaiousoo.

ja jahu neit nigam keh bolat tas so bar jab paoun. (76)

ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਥਤਾ

ਅੰਤਰਜਾਮੀ ਅਭਯ ਭਵਾਨੀ ।

ਅਤਿ ਹੀ ਨਿਰਖਿ ਪ੍ਰੇਮ ਪਾਰਸ ਕੋ ਚਿਤ ਕੀ ਬ੍ਰਿਥਾ ਪਛਾਨੀ ।

ਆਪਨ ਭਗਤ ਜਾਨ ਭਵਖੰਡਨ ਅਭਯ ਰੂਪ ਦਿਖਾਯੋ ।

ਚਕ੍ਰਤ ਰਹੋ ਪੇਖਿ ਮੁਨਿ ਜਨ ਸੁਰ ਅਜਰ ਅਮਰ ਪਦ ਪਾਯੋ । ੭੭ ।

**Bisanpad Sorathi**

**Tav Prasad kathata**

antarjami abeou bhavani.

at hi nirakh prem paras ko chit ki birtha pachhani.

apan bhagat jaan bhavkhandan abhey roop dikhiyo.

chakrat rehai pekh muni jun sur ajar amar pad paiyo. (77)

**Bisanpad Paraj (Through Thy Grace, being described).**

The beauty of your lotus feet is indescribable (how could I describe it ?), as it seems to be like the dipping in the everlasting nectar, which the warriors are always meditating on. I am like the black bee hovering around the lotus like feet in my mind and being fully enchanted, (by their beauty). I am raising the bee-like noise (sound). Thus with this ecstasy (prayer) I will manage salvation for seven dynasties each of my mother and my father. (75)

**Bisanpad Kafi :**

That day I will consider my life worthwhile when the mother of the world, being pleased with me, blesses me with the benediction of victory over the world that day I would arm myself with weapons of all types (including protective cover) by tying with my waist and put a vermilion mark (of sandalwood) on my forehead and I would seek the blessings from the Lord, whom the Vedas have described as infinite and get His benedictions. (76)

**Bisanpad Sorath (saying with Thy Grace).**

O omniscient Lord ! O fearless Bhavani ! Seeing the extreme love of Pāras Nath you have realized the state of his mind and have revealed your true form of destroying the worldly fear, being fearless, considering him as your devotee. Perceiving all this, the Munis (ascetics) and the gods are all wonder-struck and they have gained a state of immortality and ever young (without ageing) entity. (77)

ਸੋਭਿਤ ਬਾਮਹਿ ਪਾਨਿ ਕ੍ਰਿਪਾਣੀ ।  
ਜਾ ਤਰ ਜਛ ਕਿੰਨਰ ਅਸੁਰਨ ਕੀ ਸਬ ਕੀ ਕ੍ਰਿਯਾ ਹਿਰਾਨੀ ।  
ਜਾ ਤਨ ਮਧੁ ਕੀਟਭ ਕਹੁ ਖੰਡਯੋ ਸੁੰਭ ਨਿਸੁੰਭ ਸੰਘਾਰੇ ।  
ਸੋਈ ਕ੍ਰਿਪਾਨ ਨਿਦਾਨ ਲਗੇ ਜਗ ਦਾਇਨ ਰਹੇ ਹਮਾਰੇ । ੭੮ ।  
sobhit bamihang paan kirpani.  
ja tar jachh kinar asuran ki sab ki kirya hirani.  
ja tan madh keetabh koh khandiou Sumbh Nisumbh sangharo  
soiee kirpal nidan lagai jug daien raho hamarai. (78)

ਜਾ ਤਨ ਬਿਤਾਲਾਛ ਚਿਛ੍ਰਾਦਿਕ ਖੰਡਨ ਖੰਡ ਉਡਾਏ ।  
ਧੂਲੀਕਰਨ ਧੂਮ੍ਰਲੋਚਨ ਕੇ ਮਾਸਨ ਗਿਧ ਰਜਾਏ ।  
ਰਾਮ ਰਸੂਲ ਕਿਸਨ ਬਿਸਨਾਦਿਕ ਕਾਲ ਕ੍ਰਵਾਲਹਿ ਕੂਟੇ ।  
ਕੋਟਿ ਉਪਾਇ ਪਾਇ ਸਭ ਥਾਕੇ ਬਿਨ ਤਿਹ ਭਜਨ ਨ ਛੂਟੇ । ੭੯ ।  
ja tan biralachh chichharadik khandan khand udaie.  
dhulikaran dhrumlochan ke masan gidh rajaie.  
Ram rasul kisan bisanadik kaal karvaley kootai.  
kot upaie dhaie sabh thakai bin the bhajan na chhutai. (79)

**ਬਿਸਨਪਦ । ਸੁਹੀ**  
**ਤ੍ਵਪ੍ਰਸਾਦਿ ਕਥਤਾ**  
ਸੋਭਿਤ ਪਾਨਿ ਕ੍ਰਿਪਾਨ ਉਜਾਰੀ ।  
ਜਾ ਤਨ ਇੰਦ੍ਰ ਕੋਟਿ ਕਈ ਖੰਡੇ ਬਿਸਨ ਕੋਰਿ ਤ੍ਰਿਪੁਰਾਰੀ ।  
ਜਾ ਕਹੁ ਰਾਮ ਉਚਰ ਮੁਨਿ ਜਨ ਸਬ ਸੇਵਤ ਧਿਆਨ ਲਗਾਏ ।  
ਤਸ ਤੁਮ ਰਾਮ ਕ੍ਰਿਸਨ ਕਈ ਕੋਟਿਕ ਬਾਰ ਉਪਾਇ ਮਿਟਾਏ । ੮੦ ।

**Bisanpad. Suhi**  
**Tavprasad kathata**  
sobhit paan kirpan ujari.  
ja tan Inder kot haiee khandai bisan karou tripurari.  
ja koh ram uchar mun jan sab sevat dhian lagaie.  
tas tum ram kirsan kaiee kotik bar upaie mitaie. (80)

ਅਨਭਵ ਰੂਪ ਸਰੂਪ ਅਗੰਜਨ ਕਹੇ ਕਵਨ ਬਿਧਿ ਗਈਯੈ ।  
ਜਿਹਬਾ ਸਹੀਸ੍ਰ ਰਟਤ ਗੁਨ ਥਾਕੀ ਕਬਿ ਜਿਹਵੇਕ ਬਤਈਯੈ ।  
ਭੂਮਿ ਅਕਾਸ ਪਤਾਰ ਜਵਨ ਕਰ ਚਉਦੁਹ ਖੰਡ ਬਿਹੰਡੇ ।  
ਜਗਮਗ ਜੋਤਿ ਹੋਤਿ ਭੂਤਲਿ ਮੈ ਖੰਡਨ ਅਉ ਬ੍ਰਹਮੰਡੇ । ੮੧ ।  
anbhav roop saroop aganjan kaho kavan bidh gaieeou.  
jehba sahansar ratat gunn thaki kab jehvek batieyai.  
bhoom akas patar javan kar choudeh khand bihandai.  
jugmug joat hoat bhutal mein khandan aou brahmandai (81)

The goddess had a sword in her left hand, which had under its control all the demons, (mythological horse with human face) Kinars, demigods and their actions are worthless before it, which had destroyed the demons Madh and Ketabh (into bits and pieces) and had killed Sumbh and Nisumbh. (O Bhavani !) I wish that sword to remain in my right hand till the (doomsday) end of the world. (78)

The same sword had been used to crush the demons Brilachh and Chichhar and with the same sword the demons Dhulcharan and Dhrumlochan were killed and their flesh had satiated the vultures. Then Almost all the people have tried to escape the onslaughts of the sword used by the god of death for the killing of Ram, Rasool, Krishna, Vishnu etc. but have not been able to save themselves in spite of millions of their efforts and without the support of Lord's worship. (79)

**Bisanpad Suhi : (Spoken) through Thy Grace.**

The (goddess) Bhavani had a shining sword in hand, which was looking glorious, which had destroyed millions of Indras, Vishnus and Shiva's. Then all the Munis, by uttering Ram's name have served the Lord by meditating on Him. The same Ram and Krishna had been created (by the Lord) millions of times and then destroyed them also. (80)

How could we sing the praises of the Lord, whose form was fearless and was indivisible; whose praises were being sung by sheshnag and his thousand fangs would get tired by so doing ? The poet had only one tongue, so how could he manage to sing His praises ? The Earth, Sky, nether-lands had been created by Him and then along with the fourteen Khands (the Universe) He destroyed everything and it is His light alone which enables everything to shine and His effulgence pervades all the lands, Khands and the whole Universe, (Brahmand) thus making them brilliant. (81)

**ਬਿਸਨਪਦ । ਸੋਰਠਿ**

ਜੈ ਜੈ ਰੂਪ ਅਰੇਖ ਅਪਾਰ ।

ਜਾਸਿ ਪਾਇ ਭ੍ਰਮਾਇ ਜਹ ਤਹ ਭੀਖ ਕੋ ਸਿਵ ਦੁਆਰ ।

ਜਾਸਿ ਪਾਇ ਲਗਯੋ ਨਿਸੇਸਿਹ ਕਾਰਮਾ ਤਨ ਏਕ ।

ਦੇਵਤੇਸ ਸਹੀਸ੍ਰ ਭੇ ਭਗ ਜਾਸਿ ਪਾਇ ਅਨੇਕ । ੮੨ ।

**Bisanpad Sorath**

jai jai roop arekh apar.

jas paie bharmāie jeh the bhekh ko Siv duar.

jasi paie lagiou naseseh karma tan ek.

devtes shansar bhae bhag jas paie anek. (82)

ਕ੍ਰਿਸਨ ਰਾਮ ਭਏ ਕਿਤੇ ਪੁਨਿ ਕਾਲ ਪਾਇ ਬਿਹਾਨ ।

ਕਾਲ ਕੋ ਅਨਕਾਲ ਕੈ ਅਕਲੰਕ ਮੂਰਤਿ ਮਾਨ ।

ਜਾਸਿ ਪਾਇ ਭੁੰ ਸਭੈ ਜਗ ਜਾਸ ਪਾਇ ਬਿਲਾਨ ।

ਤਾਹਿ ਤੈ ਅਬਿਚਾਰ ਜੜ ਕਰਤਾਰ ਕਾਹਿ ਨ ਜਾਨ । ੮੩ ।

krisan ram bhaie kitai pun kaal paie bihan.

kaal ko ankaal kai aklank moorat maan.

jas paie bhiou sabhai jag jas paie bilan.

tahai tai abichar jarr kartar kahai na jaan. (83)

ਨਰਹਰਿ ਜਾਨ ਕਾਹਿ ਨ ਲੇਤ ।

ਤੈ ਭਰੋਸ ਪਰਯੋ ਪਸੂ ਜਿਹ ਮੋਹਿ ਬਧਿ ਅਚੇਤ ।

ਰਾਮ ਕ੍ਰਿਸਨ ਰਸੂਲ ਕੋ ਉਠਿ ਲੇਤ ਨਿਤਪ੍ਰਤਿ ਨਾਉ ।

ਕਹਾ ਵੈ ਅਬ ਜੀਅਤ ਜਗ ਮੈ ਕਹਾ ਤਿਨ ਕੋ ਗਾਉ । ੮੪ ।

narhar jaan kahai na lait.

tai bhros pariou pasu jeh mohi badh acher.

Ram Krisan Rasool ko uth lait nitprit naou.

kaha vai ab jeat jug mein kaha tin ko gaou. (84)

**ਸੋਰਠਿ**

ਤਾਸ ਕਿਉ ਨ ਪਛਾਨਹੀ ਜੇ ਹੋਹਿ ਹੈ ਅਬ ਹੈ ।

ਨਿਹਫਲ ਕਾਹੇ ਭਜਤ ਪਾਹਨ ਤੋਹਿ ਕਛੁ ਫਲਿ ਦੈ ।

ਤਾਸੁ ਸੇਵਹੁ ਜਾਸ ਸੇਵਤਿ ਹੋਹਿ ਪੂਰਣ ਕਾਮ ।

ਹੋਹਿ ਮਨਸਾ ਸਕਲ ਪੂਰਣ ਲੈਤ ਜਾ ਕੇ ਨਾਮ । ੮੫ ।

**Sorath**

taas kiou na pachhanhi jo hoihe hai ab hai.

nehphal kahai bhajat pahan tohai kachh phal dai.

tass savoh jas sevat hohai puran kaam.

hohai mansa sakal puran lait ja kai naam. (85)



**Bisanpad Sorath.**

O goddess without any signs and having an elegant form, salutations to you ! Even Shiva, having attained her ordains, moves around from pillar to post for seeking alms and the moon's body has been tarnished due to its blemish (flaw) by her ordains and with whose command even Indra's body was tarnished with thousand of vaginas (female genital organs) being planted thereon. (82)

With whose ordains countless Ramas and Krishna's were created and then disappeared after due course of time. Let us consider the god of death, free from the effect of (death), Time and devoid of blemish (flawless) form. The whole world (Universe) came into existence with whose command and with whose orders it would get destroyed again. O foolish thoughtless person ! Why do you not consider it as the Lord Himself?(83)

O human being ! Why do you not recognize the Lord Sublime ? (Narhar). O foolish (animal hearted) person ! Why have you engaged yourself in the love of worldly falsehood )Maya) being careless and completely dependent on it ? Then you recite the names of Rama, Krishna and Rasool every morning after getting up, whereas they are no longer living in this world and where is their abode? (84)

**Sorath :**

Why do you not recognize (accept) the Lord Almighty who is ever existent (being present now and in future as well). Why do you worship the stones in vain and will such practices give you some useful result (or some benefit) ? We Should serve the Lord, whose service will result in fulfilling our worldly desires and by repeating whose Name we could get our desires fulfilled? (85)

ਬਿਸਨਪਦ । ਰਾਮਕਲੀ । ਤ੍ਰਪ੍ਰਸਾਦਿ

ਇਹ ਬਿਧਿ ਕੀਨੀ ਜਬੈ ਬਡਾਈ ।

ਰੀਝੇ ਦੇਵ ਦਿਆਲ ਤਿਹ ਉਪਰ ਪੂਰਣ ਪੁਰਖ ਸੁਖਦਾਈ ।

ਆਪਨਿ ਮਿਲੇ ਦੇਵਿ ਦਰਸਨਿ ਭਯੋ ਸਿੰਘ ਕਰੀ ਅਸਵਰੀ ।

ਲੀਨੇ ਛਤ੍ਰ ਲੰਕੁਰਾ ਕੂਦਤ ਨਾਚਤ ਗਣ ਦੈ ਤਾਰੀ । ੮੬ ।

**Bisanpad. Ramkali. Tav Prasad**

eh bidh keeni jabai badiee.

rejhai dev dial teg uper pooran purkh sukhdaie.

apan milai dev darsan bhiou Singh kari asvari.

leenai chhatar lankura kudat nachat gunn dai tari. (86)

ਝਮਕਤ ਅਸਤ੍ਰ ਛਟਾ ਸਸਤ੍ਰਨਿ ਕੀ ਬਾਜਤ ਡਉਰ ਅਪਾਰ ।

ਨਿਰਤਤ ਭੂਤ ਪ੍ਰੇਤ ਨਾਨਾ ਬਿਧਿ ਡਹਕਤ ਫਿਰਤ ਬੈਤਾਰ ।

ਕੁਹਕਤਿ ਫਿਰਤਿ ਕਾਕਣੀ ਕੁਹਰਤ ਡਹਕਟ ਕਠਨ ਮਸਾਨ ।

ਘਹਰਤਿ ਗਗਨਿ ਸਘਨ ਰਿਖ ਦਹਲਤ ਬਿਦਰਤ ਬਯੋਮ ਬਿਵਾਨ । ੮੭ ।

jhamkat astar chhata sastaran ki bajat dour apar.

nirtat bhoot prait nana bidh dehkat phirat baitar.

kohkat phirat kakani kohrat dekhat kathan masan.

ghehrat gagan saghan rikh dehlat bichrat baryom bivan. (87)

ਦੇਵੀ ਬਾਚ

ਬਿਸਨਪਦ । ਸਾਰੰਗ । ਤ੍ਰਪ੍ਰਸਾਦਿ

ਕਛੂ ਬਰ ਮੰਗਹੁ ਪੂਤ ਸਯਾਨੇ ।

ਭੂਤ ਭਵਿਖ ਨਹੀ ਤੁਮਰੀ ਸਰ ਸਾਧ ਚਰਿਤ ਹਮ ਜਾਨੇ ।

ਜੋ ਬਰਦਾਨ ਚਹੋ ਸੋ ਮੰਗੋ ਸਬ ਹਮ ਤੁਮੈ ਦਿਵਾਰ ।

ਕੰਚਨ ਰਤਨ ਬਜ੍ਯ ਮੁਕਤਾਫਲ ਲੀਜਹਿ ਸਕਲ ਸੁ ਧਾਰ । ੮੮ ।

**Devi baach**

**Bisanpad. Sarang. Tavprasad**

kachh bar angoh poot Syanai.

bhoot bhavikh nahi tumri sar sadh charit hum janai.

jo bardan chaho so maango sab hum tumai divar.

kanchan ratan bajar muktaphal leeje sakal so dhar. (88)

### **Bisanpad Ramkali (Through Thy Grace)**

When he praised the Lord, Prime soul and benefactor, the Dev (god) got pleased with him. The goddess came herself and met him and Hanuman, having a canopy over head was dancing in front of her, while the musicians were dancing and clapping.(86)

The (load of) arms and weapons worn by her were flashing (shining) with glamour while many small drums were beating, the ghosts and evil spirits were dancing (merrily) in many ways while the betals were making noises, The goblins were giving shrill notes while the ghosts were producing noise and laughing away. The flashes of lightning were seen in the sky produced by clouds, while the Rishis got frightened with fear and were looking shocked sitting in their chariots, moving around in the sky. (87)

### **The goddess then remarked**

#### **Sarang, Bisanpad, Through Thy Grace !**

“Clever son ! Ask for some benediction ! We have realized that during the past and future periods, there had been no other saintly person like you. You may ask for any favours or blessings as I am ready to bestow anything you ask for. You may seek any amount of gold, diamonds, rubies, pearls etc to your hearts satisfaction. (88)

ਪਾਰਸ ਨਾਥ ਬਾਚ

ਬਿਸਨਪਦ । ਸਾਰੰਗ

ਸਬ ਹੀ ਪੜੇ ਬੇਦ ਬਿਦਿਆ ਬਿਧਿ ਸਬ ਹੀ ਸਸਤ੍ਰ ਚਲਾਉ । ਸਬ ਹੀ ਦੇਸ ਜੇਰ ਕਰਿ ਆਪਨ ਆਪੇ ਸਤਾ ਮਤਾਉ ।  
ਕਹਿ ਤਥਾਸਤ੍ਰ ਭਈ ਲੋਪ ਚੰਡਿਕਾ ਤਾਸ ਮਹਾ ਬਰ ਦੈ ਕੈ । ਐਤ੍ਰ ਪਯਾਨ ਹੁਐ ਗਈ ਆਪਨ ਪਰ ਸਿੰਘ ਅਰੁੜਤ ਹੁਐ ਕੈ । ੮੯ ।

**Paras Nath baach**

**Bisanpad Sarang**

Sab hi parro beid bidia bidh sab hi sastar chalaouoo.  
sab hi des jer kar apan apai mata mataouoo.  
keh tathasatu bhaiee loop Chanduka tas maha bar dai kai.  
antar dhian huai gaiee apan par Singh arurra huai kai. (89)

ਬਿਸਨਪਦ । ਗਉਰੀ । ਤ੍ਰਪ੍ਰਸਾਦਿ

ਪਾਰਸ ਕਰਿ ਡੰਡੈਤ ਫਿਰਿ ਆਏ । ਆਵਤ ਬੀਰ ਦੇਸ ਦੇਸਨ ਤੇ ਮਾਨੁਖ ਭੇਜ ਬੁਲਾਏ ।  
ਨ੍ਰਿਪ ਕੇ ਰੂਪ ਬਿਲੋਕਿ ਸੁਭਟ ਸਭ ਚਕ੍ਰਿਤ ਚਿਤ ਬਿਸਮਾਏ । ਐਸੇ ਕਬਹੀ ਲਖੇ ਨਹੀ ਰਾਜਾ ਜੈਸੇ ਆਜ ਲਖਾਏ ।  
ਚਕ੍ਰਿਤ ਭਈ ਗਗਨਿ ਕੀ ਬਾਲਾ ਗਨ ਉਡਗਨ ਬਿਰਮਾਏ । ਝਿਮਝਿਮ ਮੇਘ ਬੂੰਦ ਜਯੋ ਦੇਵਨ ਅਮਰ ਪੁਰੁਪ ਬਰਖਾਏ ।  
ਜਾਨੁਕ ਜੁਬਨ ਖਾਨ ਹੁਐ ਨਿਕਸੇ ਰੂਪ ਸਿੰਧੁ ਅਨੁਵਾਏ । ਜਾਨੁਕ ਧਾਰਿ ਨਿਡਰ ਬਸੁਧਾ ਪਰ ਕਾਮ ਕਲੇਵਰ ਆਏ । ੯੦ ।

**Bisanpad. Gauri. Tav Prasad**

paras kar dandot phir aie.  
avat beer des desan te manukh bhej bulai.  
nrip kai roop bilok subhat sabh chakrit chit bismai.  
aisai kabhi lakhi nahi raja aisai aaj lakhaie.  
chkrit bhaie gagan ki bala gunn aoudgan birmai.  
jhim jhim megh boond jeoun devan amar pohap barkhaie.  
janak juban khan huai niksai roop sindh anvaie.  
janak dhaar nidar basudha par kaam kalevar aieai. (90)

ਬਿਸਨਪਦ । ਸਾਰੰਗ । ਤ੍ਰਪ੍ਰਸਾਦਿ

ਭੂਪਤਿ ਪਰਮ ਗਯਾਨ ਜਬ ਪਾਯੋ ।

ਮਨ ਬਚ ਕਰਮ ਕਠਨ ਕਰ ਤਾ ਕੋ ਜੋ ਕਰਿ ਧਯਾਨ ਲਗਾਯੋ । ਕਰਿ ਬਹੁ ਨਯਾਸ ਕਠਨ ਜਪੁ ਸਾਧਯੋ ਦਰਸਨਿ ਦੀਯੋ ਭਵਾਨੀ ।  
ਤਤਛਿਨ ਪਰਮ ਗਯਾਨ ਉਪਦੇਸਯੋ ਲੋਕ ਚਤੁਰ ਦਸ ਰਾਨੀ । ਤਿਹ ਛਿਨ ਸਰਬ ਸਾਸਤ੍ਰ ਮੁਖ ਉਚਰੇ ਤਤ ਅਤਤ ਪਛਾਨਾ ।  
ਅਵਰ ਅਤਤ ਸਬੈ ਕਰ ਜਾਨੇ ਏਕ ਤਤ ਠਹਰਾਨਾ । ਅਨਭਵ ਜੋਤਿ ਅਨੂਪ ਪ੍ਰਕਾਸੀ ਅਨਹਦ ਨਾਦ ਬਜਾਯੋ ।  
ਦੇਸ ਬਿਦੇਸ ਜੀਤਿ ਰਾਜਨ ਕਹੁ ਸੁਭਟ ਅਭੈ ਪਦ ਪਾਯੋ । ੯੧ ।

**Bisanpad. Sarang. Tav Prasad**

bhupat para gyan jab paieou.  
man bach karam kathan kar ta ko jou kar dhian lagaieou.  
kar boh nayas kathan jap sadhiou dearsan deiou bhavani.  
tatchhin param gyan apdesiou lok chatur das rani.  
teh chhin sarab sastar mukh uchrai tat atat pachhana.  
avar atat sabai kar janai ik tat thehrana.  
anbhav joat anup parkasi anhad naad bajaieou.  
des bides jeet rajan koh subhat abhai pad paiyou. (91)

**Paras Nath then said**

**Bisanpad Sarang.**

O goddess ! May you bless me, so that I could gain all the knowledge about Vedas and I could wield any weapons available so that I could win over all the lands by subjugating them and then rule over them as per my (desires) will. The goddess Chandi said, " It will be so, (as desired by you) and bestowing on him great blessings (benefaction) Chandi disappeared. Then riding her lion, Chandi meditated on the Lord. (89)

**"Bisanpad, Gouri, Through Thy Grace !"**

Paras Nath, after paying obeisance to Chandi, went back home. As soon as he arrived, he sent for warriors from various lands, having defeated them. All the warriors got surprised to see the Raja's personality and they were in ecstasy on his glance and said, " They had never seen a king like him, ever before as was seen today. The fairies were equally bewildered while the Shiva's musicians and others were equally amazed. The gods showered flowers on them, which were evergreen (fresh) and were like a shower of rain, which were falling like a drizzle. It appeared as if Paras Nath, after having a wash (bath) in the ocean of beauty, had come out like a source of (mine of) youthful charm or one may say that the god of love (Kamdev) had appeared in person on the Earth. (90)

**Bisanpad. Sarang. With Thy Grace.**

When Paras Nath had attained the sublime bliss (enlightenment), which was very difficult to gain with body, mind, words and actions and he meditated on the Lord and performed many yogic exercises (Yoga) with recitation of True Name, he was blessed with a vision of Bhavani and given the knowledge of the whole Universe by the queen of fourteen worldly regions, Bhavani (the secret of this creation). Then the Raja Paras Nath recited all the shastras with his tongue and realized Truth, as opposed to Untruth (falsehood) He realized that apart from one Lord Sublime (the main Truth) everything else was (Untruth) subject to extinction He realized (saw) the light of the Lord Almighty which was spreading its effulgence throughout the Universe and the Unstrung music of Nature was heard (by him) all around. Thus the mighty Raja, having gained victory over other kings, (he) had gained the supreme position (of fearless king). (91)

**ਬਿਸਨਪਦ । ਪਰਜ**

ਐਸੇ ਅਮਰਪਦ ਕਹੁ ਪਾਇ ।

ਦੇਸ ਅਉਰ ਬਿਦੇਸ ਭੂਪਤਿ ਜੀਤਿ ਲੀਨ ਬੁਲਾਇ ।  
ਭਾਤਿ ਭਾਤਿ ਭਰੇ ਗੁਮਾਨ ਨਿਸਾਨ ਸਰਬ ਬਜਾਇ ।  
ਚਉਪ ਚਉਪ ਚਲੇ ਚਮੂਪਤਿ ਚਿਤ ਚਉਪ ਬਢਾਇ ।  
ਆਨਿ ਆਨਿ ਅਬੈ ਲਗੇ ਪਗ ਭੂਪ ਕੇ ਜੁਹਰਾਇ ।  
ਆਵ ਆਵ ਸੁਭਾਵ ਸੋ ਕਹਿ ਲੀਨ ਕੰਠ ਲਗਾਇ ।  
ਹੀਰ ਚੀਰ ਸੁ ਬਾਜ ਦੈ ਗਜ ਲੀਨ ਦੈ ਪਹਿਰਾਇ ।  
ਸਾਧ ਦੈ ਸਨਮਾਨ ਕੈ ਕਰ ਲੀਨ ਚਿਤ ਚੁਰਾਇ । ੯੨ ।

**Bisanpad Paraj**

aisai amarpad koh paie.

des aour bides bhoopat jeet leen bulaie.  
bhant bhant bharai guman nisan sarab bajaie.  
choup choup chalai chamunpat chit choup badhaie.  
aan aan sabai lagai pug bhup ke jehraie.  
av av subhav so keh leen kanth lagaie.  
heer cheer so baaj dai gaj raj dai pehraie.  
sadh dai sanman kai kar leen chit churaie. (92)

**ਬਿਸਨਪਦ । ਕਾਫੀ । ਤਪ੍ਰਸਾਦਿ**

ਇਮ ਕਰ ਦਾਨ ਦੈ ਸਨਮਾਨ ।

ਭਾਤਿ ਭਾਤਿ ਬਿਮੋਹਿ ਭੂਪਤਿ ਭੂਧ ਨਿਧਾਨ ।  
ਭਾਤਿ ਭਾਤਿਨ ਸਾਜ ਦੈ ਬਰ ਬਾਜ ਅਉ ਗਜਰਾਜ ।  
ਆਪਨੇ ਕੀਨੋ ਨਿਪੰ ਸਬ ਪਾਰਸੈ ਮਹਾਰਾਜ ।  
ਲਾਲ ਜਾਲ ਪ੍ਰਵਾਲ ਬਿਦਮ ਹੀਰ ਚੀਰ ਅਨੰਤ ।  
ਲਛ ਲਛ ਸੁਰਣ ਮਿਡੀ ਦਿਸ ਏਕ ਏਕ ਮਿਲੰਤ ।  
ਮੋਹਿ ਭੂਪਤਿ ਭੂਮਿ ਕੈ ਇਕ ਕੀਨ ਜਗ ਬਨਾਇ ।  
ਭਾਤਿ ਭਾਤਿ ਸਭਾ ਬਨਾਇ ਸੁ ਬੈਠਿ ਭੂਪਤਿ ਆਇ । ੯੩ ।

**Bisanpad. Kafi. Tav Prasad**

im kar daan dai sanman.

bhant bhant bimohe bhoopat bhup nidhan.  
bhant bhatin saaj dai bar baaj aou gajraj.  
apanai keeno nirpung sab parsai maharaj.  
lal jaal parval bidram heer cheer anant.  
lachh lachh savaran Singh dij ek ek milant.  
mohai bhooopat bhoom kai ik keen jug banaie.  
bhant bhant sabha banaie so baith bhoopat aie. (93)

### **Bisanpad Paraj**

Thus he had attained the eternal position (of ever lasting nature) of immortality. Having won over all other kings, he had called all of them in his presence. All those kings were full of their pride (egoism) and came with the beating of drums. They came with an ardent desire filled with the strength of their armed forces and then made obeisance to him (Paras Nath) by greeting him and accepted his authority (superiority). The Raja then embraced all of them, one by one, by greeting them and welcoming them in the routine manner. Then he made offerings of diamonds, robes, horses and elephants and honoured them (with robes of honour). He had thus enamored all of them by offering gifts to saintly persons and greeting them with respect. (92)

### **Bisanpad. Kafi ; With Thy Grace !**

Thus Raja Paras Nath, a source of wisdom having offered many gifts and honouring them, had won the appreciation of all other kings and had given them offerings of many bedecked horses and elephants. He had made all other kings as his own (slaves) by these means. He had offered many necklaces of rubies, parvaal, diamonds, pearls many robes, millions of cows with golden horns to each one of the Brahmins. Then he arranged for a Yagna, after having enamoured all other kings and with beating of drums (announcing his victory), where many assemblies of kings were organized. (93)

ਇਕ ਦਿਨ ਬੈਠੇ ਸਭਾ ਬਨਾਈ ।  
 ਬਡੇ ਬਡੇ ਛਤ੍ਰੀ ਬਸੁਧਾ ਕੇ ਲੀਨੈ ਨਿਕਟਿ ਬੁਲਾਈ ।  
 ਅਰੁ ਜੇ ਹੁਤੇ ਦੇਸ ਦੇਸਨ ਮਤਿ ਤੇ ਭੀ ਸਰਬ ਬੁਲਾਏ ।  
 ਸੁਨਿ ਇਹ ਭਾਤਿ ਸਰਬ ਜਟਧਾਰੀ ਦੇਸ ਦੇਸ ਤੇ ਆਏ ।  
 ਨਾਨਾ ਭਾਤਿ ਜਟਨ ਕਹ ਧਾਰੇ ਅਰੁ ਮੁਖ ਬਿਭੂਤ ਲਗਾਏ ।  
 ਬਲਕੁਲ ਅੰਗਿ ਦੀਰਘ ਨਥ ਸੋਭਤ ਮ੍ਰਿਗਪਤਿ ਦੇਬ ਲਜਾਏ ।  
 ਮੁੰਦ੍ਰਤ ਨੇਤ੍ਰ ਊਰਧ ਕਰ ਓਪਤ ਪਰਮ ਕਾਛਨੀ ਕਾਛੇ ।  
 ਨਿਸ ਦਿਨ ਜਪਯੋ ਕਰਤ ਦਤਾਤ੍ਰੈ ਮਹਾ ਮੁਨੀਸਰ ਆਛੇ । ੯੪ ।

ik din baithai sabha banaiee.  
 badei badei chhatri basudha ko leenai nikat bulaiee.  
 ar je hutai des desan mat te bhi sarab bulaiee.  
 sunn eh bhant sarab jatadhari des des te aiee.  
 nana bhant jatan keh dharai ar mukh bibhoot lagaiee.  
 balkul ang deeragh nakh sobhat mrigpat dekh lajaiee.  
 munderat netar urdh kar aupat param kachhni kachhai.  
 nis din japiou karar datatrai maha munisar achhai. (94)

ਪਾਰਸਨਾਥ ਬਾਚ ।  
 ਧਨਾਸਰੀ । ਤਪ੍ਰਸਾਦਿ  
 ਕੈ ਤੁਮ ਹਮ ਕੋ ਪਰਚੈ ਦਿਖਾਓ ।  
 ਨਾਤਰ ਜਿਤੇ ਤੁਮ ਹੋ ਜਟਧਾਰੀ ਸਬਹੀ ਜਟਾ ਮੁੰਡਾਓ ।  
 ਜੋਗੀਜੋਗੁ ਜਟਨ ਕੇ ਭੀਤਰ ਜੇ ਕਰ ਕਛੁਅਕ ਹੋਈ ।  
 ਤਉ ਹਰਿ ਧਯਾਨ ਛੇਰਿ ਦਰ ਦਰ ਤੇ ਭੀਖ ਨ ਮਾਗੈ ਕੋਈ ।  
 ਜੇ ਕਰ ਮਹਾ ਤਤ ਕਹੁ ਚੀਨੈ ਪਰਮ ਤਤ ਕਹੁ ਪਾਵੈ ।  
 ਤਬ ਯਹ ਮੋਨ ਸਾਧਿ ਮਨਿ ਬੈਠੇ ਅਨਤ ਨ ਖੋਜਨ ਧਾਵੈ ।  
 ਜਾਕੀ ਰੂਪ ਰੇਖ ਨਹੀ ਜਾਨੀਐ ਸਦਾ ਅਦ੍ਵੈਖ ਕਹਾਯੋ ।  
 ਜਉਨ ਅਭੇਖ ਰੇਖ ਨਹੀ ਸੋ ਕਹੁ ਭੇਖ ਬਿਖੈ ਕਿਉ ਆਯੋ । ੯੫ ।

**Parasnath baach**  
**Dhanasari. Tav Prasad**  
 kai tum hum ko parcho dikhaou.  
 natar jitai tum ho jatdhari sabhi jata mundaïou.  
 jogi jog jatan ke bhitari je kar kachhuak hoiee.  
 tou har dhian chhor dar dar te bheekh na mangai koiee.  
 je kar maha tat koh cheenai param tat koh pavai.  
 tab yeh mon sadh man baithai anat na khojan dhavai.  
 jaki roop rekh nahi janiai sada advaikh kahaiyo.  
 joun abhekh rekh nahi so koh bheekh bikhai kioun aiyo. (95)



One day the Raja (Paras Nath) was attending an assembly of kings, having called all the great kings of the land, along with various religious leaders from various lands. Hearing this the ascetics (with tufts of hair) also came there, who had grown tufts of matted hair on their heads, with ash smeared on their faces, they had worn the bark and leaves of trees on the body and they had grown long nails which would put even the lion to shame, their eyes were closed and they were standing with raised hands with beautiful loin cloths tied. Those great Munis were meditating on (worshipping) the Lord day and night. (94)

**Paras Nath then said  
Dhanasari, With Thy Grace**

“Either you show me some spiritual wonders (miracles) or else you get all your matted hairs shaved off. O Yogis ! If you had any Yoga in your matted hair, then leaving the prayers (worship) of the Lord you would not be begging for alms. If someone were to realize the secret of life then he would have (attained) mingled with the prime soul (Lord). Then he would observe silence and sit in a trance and would not roam around in search of Lord. The Lord, who had no signs or symbols and who is always called formless, who had no symptoms of his indivisible form, then how could he be seen in any costume (guise)? (95)

ਬਿਸਨਪਦ । ਸਾਰੰਗ । ਤ੍ਰਪ੍ਰਸਾਦਿ

ਜੇ ਜੇ ਤਿਨ ਮੈ ਹੁਤੇ ਮਯਾਨੇ ।

ਪਾਰਸ ਪਰਮ ਤਤ ਕੇ ਬੇਤਾ ਮਹਾ ਪਰਮ ਕਰ ਮਾਨੇ ।  
ਸਬਹਨਿ ਸੀਸ ਨਯਾਇ ਕਰਿ ਜੋਰੇ ਇਹ ਬਿਧਿ ਸੰਗਿ ਬਖਾਨੇ ।  
ਜੇ ਜੇ ਗੁਰੂ ਕਹਾ ਸੋ ਕੀਨਾ ਅਉਰ ਹਮ ਕਛੂ ਨ ਜਾਨੇ ।  
ਸੁਨਹੋ ਮਹਾਰਾਜ ਰਾਜਨ ਕੇ ਜੇ ਤੁਮ ਬਚਨ ਬਖਾਨੇ ।  
ਸੋ ਹਮ ਦਤ ਬਕਤ੍ਰ ਤੇ ਸੁਨ ਕਰਿ ਸਾਚ ਹੀਐ ਅਨੁਮਾਨੇ ।  
ਜਾਨੁਕ ਪਰਮ ਅੰਮ੍ਰਿਤ ਤੇ ਨਿਕਸੇ ਮਹਾ ਰਸਨ ਰਸ ਸਾਨੇ ।  
ਜੇ ਜੇ ਬਚਨ ਭਏ ਇਹ ਮੁਖਿ ਤੇ ਸੋ ਸੋ ਸਬ ਹਮ ਮਾਨੇ । ੯੬ ।

**Bisanpad. Sarang. Tav Prasad**

je je tin mein hutai siyanai.

paras param tat ke beta maha para kar manai.  
sabhan sees niyaiye kar jorai eh bidh sung bakhanai.  
jo jo guru kaha so keena auur hum kachhu na janai.  
sunho maharaj rajan kai jo tum bachan bakhanai.  
so hum dutt baktar te sunn kar saach hiai anumanai.  
janak param amrit te nikse maha rajan ras sanai.  
jo jo bachan bhaie eh mukh te so so sab hum manai. (96)

ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਜੋਗੀ ਜੋਗੁ ਜਟਨ ਮੋ ਨਾਹੀ ।

ਭ੍ਰਮ ਭ੍ਰਮ ਮਰਤ ਕਹਾ ਪਚਿ ਪਚਿ ਕਹਿ ਦੇਖਿ ਸਮਝ ਮਨ ਮਾਹੀ  
ਜੋ ਜਨ ਮਹਾ ਤਤ ਕਹੁ ਜਾਨੈ ਪਰਮ ਗਯਾਨ ਕਹੁ ਪਾਵੈ ।  
ਤਬ ਯਹ ਏਕ ਠਉਰ ਮਨੁ ਰਾਖੈ ਦਰਿ ਦਰਿ ਭ੍ਰਮਤ ਨ ਪਾਵੈ ।  
ਤਬ ਯਹ ਏਕ ਠਉਰ ਮਨੁ ਰਾਖੈ ਦਰਿ ਦਰਿ ਭ੍ਰਮਤ ਨ ਪਾਵੈ ।  
ਕਹਾ ਭਯੋ ਗ੍ਰਿਹ ਤਜਿ ਉਠਿ ਭਾਗੇ ਬਨ ਮੈ ਕੀਨ ਨਿਵਾਸਾ ।  
ਮਨ ਤੋ ਰਹਾ ਸਦਾ ਘਰ ਹੀ ਮੋ ਨਹੀ ਭਯੋ ਉਦਾਸਾ ।  
ਅਧਿਕ ਪ੍ਰਪੰਚ ਦਿਖਾਇਆ ਠਗਾ ਜਗ ਜਾਨਿ ਜੋਗ ਕੋ ਜੋਰਾ ।  
ਤੁਮ ਜੀਅ ਲਖਾ ਤਜੀ ਹਮ ਮਾਯਾ ਤੁਮੈ ਨ ਛੋਰਾ । ੯੭ ।

**Bisanpad. Sorath**

jogi jog jatan mo nahi.

bhram bhram marat kaha pach pach keh dekh samajh man mahi  
jo jan maha tat ko janai param gyan koh pavai.  
tab yeh ek thour man rakhai dar dar bharmat na dhavai.  
kaha bhiou greh taj uth bhagai ban mein keen nivasa.  
man to raha sada ghar hi mo nahi bhiou udasa.  
adhik parpanch dikhaiyo thaga jag jaan jog ko jora.  
tu jia lakha taji hum maya maya tumai na chhora. (97)

### **Bisanpad. Sarang. With Thu Grace.**

Those, who were wise among them accepted Paras Nath as having the knowledge (realization) of the prime soul (Lord) and agreed to his being superior with greatness (in scholastic learning). All of them bowed their heads to him and with folded hands said, " Whatever the Guru had ordered, we had acted accordingly and apart from that we know nothing else. O King Emperor ! Whatever talk you had given, we have listened carefully. But hearing those words from the benefactor we had accepted them as perfect Truth in our hearts. Those words were full of bliss as if they were like nectar and whatever words had been uttered by him, were accepted by us (as ordains for us)." (96)

### **Bisanpad Sorath.**

"O Yogi ! The Yoga was not restricted to your matted hair alone, so why are you roaming around and begging for life. Try to think in your mind. The person, who has realized the prime soul, has gained the real knowledge (of value). Then he concentrates his mind at one place and does not roam around in his search. What was the use of leaving the home and then running around in the jungle. His mind was still at home without being sad. He had cheated (deceived) the world with his clever moves, thinking it as the strength (power) of Yoga. You have considered (thought) in your mind that you have completely discarded (Maya) the worldly falsehood, the three pronged Maya, whereas the Maya (falsehood) had not left your company. (You were still not free from Maya). (97)

### ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਭੇਖੀ ਜੋਗ ਨ ਭੇਖ ਦਿਖਾਏ ।

ਨਾਹਨ ਜਟਾ ਬਿਭੂਤ ਨਖਨ ਮੈ ਨਾਹਿਨ ਬਸਤ੍ਰ ਰੰਗਾਏ ।  
ਜੇ ਬਨਿ ਬਸੈ ਜੋਗ ਕਹੁ ਪਈਐ ਪੰਛੀ ਸਦਾ ਬਸਤ ਬਨਿ ।  
ਕੁੰਚਰ ਸਦਾ ਧੂਰਿ ਸਿਰਿ ਮੋਲਤ ਦੇਖਹੁ ਸਮਝ ਤੁਮ ਹੀ ਮਨਿ ।  
ਦਾਦੁਰ ਮੀਨ ਸਦਾ ਤੀਰਥ ਮੇ ਕਰਯੋ ਕਰਤ ਇਸਨਾਨਾ ।  
ਧਯਾਨ ਬਿਝਾਲ ਬਕੀ ਬਕ ਲਾਵਤ ਤਿਨ ਕਿਆ ਜੋਗੁ ਪਛਾਨਾ ।  
ਜੈਸੇ ਕਸਟ ਠਗਤ ਕਰ ਠਾਟਤ ਐਸੇ ਹਰਿ ਹਿਤ ਕੀਜੈ ।  
ਤਬ ਹੀ ਮਹਾ ਗਯਾਨ ਕੋ ਜਾਨੈ ਪਰਮ ਪਯੂਖਹਿ ਪੀਜੈ । ੯੮ ।

### Bisanpad. Sorath

bhekh jog na bhekh dikhaie.

nahan jata bibhoot nakhan mein nahin bastar rangae.  
jo ban basai jog koh paieeai panchhi sada basat ban.  
kunchar sada dhoor sir molat dekhoh samajh samajh tum hi man.  
dadar meen sada tirath mo kariou karat isnana.  
dhiyan birral baki bak lavat tin kia jog pachhana.  
jaisai kasat thagan kar thatat aisai har hit keejai.  
tab hi maha gyan ko janai param peuookheh peejai. (98)

### ਬਿਸਨਪਦ । ਸਾਰੰਗ

ਸੁਨਿ ਸੁਨਿ ਐਸੇ ਬਚਨ ਸਿਧਾਨੇ ।

ਉਠਿ ਉਠਿ ਮਹਾ ਬੀਰ ਪਾਰਸ ਕੇ ਪਾਇਨ ਸੋ ਲਪਟਾਨੇ ।  
ਜੇ ਜੇ ਹੁਤੇ ਮੂੜ ਅਗਿਆਨੀ ਤਿਨ ਤਿਨ ਬੈਨ ਨ ਮਾਨੇ ।  
ਉਠਿ ਉਠਿ ਲਗੇ ਕਰਨ ਬਕਬਾਦਹ ਮੁਰਖ ਮੁਗਧ ਟਿਆਨੇ ।  
ਉਠਿ ਉਠਿ ਭਜੇ ਕਿਤੇ ਕਾਨਨ ਕੋ ਕੇਤਕ ਜਲਹਿ ਸਮਾਨੇ ।  
ਕੇਤਕ ਭਏ ਜੁਧ ਕਹਿ ਪ੍ਰਾਪਤਿ ਸੁਨਤ ਸਬਦੁ ਘਹਰਾਨੇ ।  
ਕੇਤਕ ਆਨਿ ਆਨਿ ਸਨਮੁਖਿ ਭਏ ਕੇਤਕ ਛੋਰਿ ਪਰਾਨੇ ।  
ਕੇਤਕ ਜੁਝਿ ਸੋਭੇ ਰਣ ਮੰਡਲ ਬਾਸਵ ਲੋਕਿ ਸਿਧਾਨੇ । ੯੯ ।

### Bisanpad. Sarang

Sunn sunn aisai bachan siayanai.

uth uth maha beer paras ke paien so laptanai.  
jo jo hutai moorr agyani tin tin bain na manai.  
uth uth lagai karan bakbadeh moorakh mugadh iyanai.  
uth uth bhajai kitai karan ko ketak jaleh samanai.  
ketak bhaie judh keh prapat sunat sabad gehranai.  
ketc aan aan sanmukh bhaie ketak chhor pranai.  
ketak jujh sobhai runn mandal basav lok sidhanai. (99)

### **Bisanpad. Sorath.**

'O Men of disguise ! True Yoga does not consist in wearing a particular garb. Yoga does not lie in tuft of matted hair, nor in smearing body with ash, nor in uncut (extended) nails, nor in wearing a particular garb (dress). If one were to gain Yoga by living in jungles, then the birds are always staying in the jungle ; If by putting ash in the head would lead to Yoga, then the elephant throws dust on his body all the time ; you should think it out in your mind. If by bathing at holy places, one could gain Yoga, then the frogs and the fish were always bathing in water. If one could attain Yoga by meditation, then the cat, the crane (male or female) are always concentrating (on a kill) so have they gained Yoga ? It is only for deceiving people, that we manage to undergo suffering even, but if we were to bear such suffering (afflictions) for the attainment of the Lord, then only we could gain true knowledge and realize the Lord, thus partaking the nectar (elixir of life) (making us immortal). (98)

### **Bisanpad. Sarang.**

On hearing such words of wisdom, all the Yogis (ascetics) were embracing the lotus feet of Paras Nath. But the foolish among them, devoid of knowledge, did not accept his advice. Instead, these foolish stupid and ignorant people were using rustic and crude language by getting up. Many of them went away to the jungle and many took shelter in water, while many of them hearing these roaring words, got ready for a battle. Many of them came and made their obeisance to him (Paras Nath) while many others fled away leaving the battlefield, and many others waging a war of the life (in the battle field) got honoured and went away to heavens (Indrapuri). (99)

ਬਿਸਨਪਦ । ਤਿਲੰਗ । ਤਪ੍ਰਸਾਦਿ ਕਥਤਾ

ਜਬ ਹੀ ਸੰਖ ਸਬਦ ਘਰਾਏ ।

ਜੇ ਜੇ ਹੁਤੇ ਸੂਰ ਜਟਧਾਰੀ ਤਿਨ ਤਿਨ ਤੁਰੰਗ ਨਚਾਏ ।

ਚਕ੍ਰਤ ਭਈ ਗਗਨ ਕੀ ਤਰੁਨੀ ਦੇਵ ਅਦੇਵ ਤ੍ਰਸਾਏ ।

ਨਿਰਖਤ ਭਯੋ ਸੂਰ ਰਥ ਥੰਭਤ ਨੈਨ ਨਿਮੇਖ ਨ ਲਾਏ ।

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਨਾਨਾ ਬਿਧਿ ਛੱਡੇ ਬਾਣ ਪ੍ਰਯੋਘ ਚਲਾਏ ।

ਮਾਨਹੁ ਮਾਹ ਮੇਘ ਬੂੰਦਨ ਜਯੋ ਬਾਣ ਬਯੂਹ ਬਰਸਾਏ ।

ਚਟਪਟ ਚਰਮ ਬਰਮ ਪਰ ਚਟਕੇ ਦਾਝਤ ਤ੍ਰਿਣਾ ਲਜਾਏ ।

ਸ਼੍ਰੋਣਤ ਭਰੇ ਬਸਤ੍ਰ ਸੌਭਿਤ ਜਨੁ ਚਾਚਰ ਖੇਲਿ ਸਿਧਾਏ । ੧੦੦ ।

**Bisanpad. Tilang. Tavprasad Kathata**

jab hi sunkh sabad gehraie.

je je hutai soor jatdhari tin tin tarang nachaie.

chakrat bhaiee gagan ki taruni dev adev tarsaie.

nirkhat bhiou soor rath thambhat nain nimekh na laie.

sastar astar nana bidh chhadai baan paryogh chalaie.

manoh mah megh bundan jiou baan biyuh barsaie.

chatpat charam baram par chatkai dajhat trina lujaie.

saronat bharaie bastar sobhat jan chachar khel sidhaie. (100)

ਬਿਸਨਪਦ । ਕਿਦਾਰਾ

ਇਹ ਬਿਧਿ ਭਯੋ ਆਹਵ ਘੋਰ ।

ਭਾਪਿ ਭਾਤਿ ਗਿਰੇ ਧਰਾ ਪਰ ਸੂਰ ਸੁੰਦਰ ਕਿਸੋਰ ।

ਕੋਪ ਕੋਪ ਹਠੀ ਘਟੀ ਰਣਿ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਚਲਾਇ ।

ਜੂਝਿ ਜੂਝਿ ਗਏ ਦਿਵਾਲਯ ਢੋਲ ਬੋਲ ਬਜਾਇ ।

ਹਾਇ ਹਾਇ ਭਈ ਜਹਾ ਤਹ ਭਾਜਿ ਭਾਜਿ ਸੁ ਬੀਰ ।

ਪੈਠਿ ਪੈਠਿ ਗਏ ਤ੍ਰੀਆਲੈ ਹਾਰਿ ਹਾਰਿ ਅਧੀਰ ।

ਅਪ੍ਰਮਾਨ ਛੁਟੇ ਸਰਾਨ ਦਿਸਾਨ ਭਯੋ ਅੰਧਿਆਰ ।

ਟੁਕ ਟੁਕ ਪਰੇ ਜਹਾ ਤਹ ਮਾਰਿ ਮਾਰਿ ਜੁਝਾਰ । ੧੦੧ ।

**Bisanpad. Kidara**

eh bidh bhiou ahav ghor.

bhap bhant girai dhara par soor sunder kisor.

kop kop hathi ghati rann sastar asrar chalaie.

jujh jujh gaie divaliye dhol bol bajaie.

haie haie bhaiee jaha teh bhaaj bhajoo beer.

paith paith gaie trialai haar haar adheer.

aparman chhutai saran disan bhiou andhiar.

tuk tuk parai jaha the maar maar jujhar. (101)

**Bisanpad. Tilang. "Am saying with Thy Grace."**

When the conch shells sounded the note of the battle, then all those ascetics (with tufts of hair) who were brave warriors, started with trotting of their horses jumping around and the fairies (in the heavens) got wonder-struck and the gods or demons both got frightened. On seeing all this, the sun had set and the eyes were fixed (on one object). Many arms and weapons are given up and many quivers of arrows had been spent up ( had been shot). It appeared as if the arrows were being shot like the drops of rain coming through the thick clouds. With the striking of arrows on the shields, flashes of light were seen, as if due to their feeling ashamed, they were burning like the straw. With their robes draped in blood, they were looking glamorous just as warriors were coming back after playing holi.

(100)

**Bisanpad. Kedra.**

Thus there raged a great battle and beautiful young warriors were seen lying fallen on the ground. In the battlefield, the forces of stubborn warriors, while using their weapons and arms with great wrathfulness had been reduced in numbers. So many warriors with beating of drums and challenging one another (the enemy), had gone to heavens while fighting. Everywhere the warriors were seen running around while sounds of hue and cry were heard all around. The defeated warriors were seen going to their camps as darkness was enveloping the scene in all the ten directions. Many arrows had been shot around, which had caused darkness around and everywhere the warriors were lying being cut into pieces.

(101)

### ਬਿਸਨਪਦ । ਦੇਵਗੰਧਾਰੀ

ਮਾਰੂ ਸਬਦੁ ਸੁਹਾਵਨ ਬਾਜੈ ।

ਜੇ ਜੇ ਹੁਤੇ ਸੁਭਟ ਰਣਿ ਸੁੰਦਰ ਗਹਿ ਗਹਿ ਆਯੁਦ ਗਾਜੈ ।  
ਕਵਚ ਪਹਰਿ ਪਾਖਰ ਸੋ ਡਾਰੀ ਅਉਰੈ ਆਯੁਧ ਸਾਜੈ ।  
ਭਰੇ ਗੁਮਾਨ ਸੁਭਟ ਸਿੰਘਨ ਜਯੋ ਆਹਵ ਭੂਮਿ ਬਿਰਾਜੈ ।  
ਗਹਿ ਗਹਿ ਚਲੇ ਗਦਾ ਗਾਜੀ ਸਬ ਸੁਭਟ ਅਯੋਧਨ ਕਾਜੈ ।  
ਆਹਵ ਭੂਮਿ ਸੂਰ ਅਸ ਸੋਭੇ ਨਿਰਖਿ ਇੰਦ੍ਰ ਦੁਤਿ ਲਾਜੈ ।  
ਟੂਕ ਟੂਕ ਹੁਐ ਗਿਰੇ ਧਰਣਿ ਪਰ ਆਹਵ ਛੋਰਿ ਨ ਭਾਜੈ ।  
ਪ੍ਰਾਪਤਿ ਭਏ ਦੇਵ ਮੰਦਰ ਕਹੁ ਸਸਤ੍ਰਨ ਸੁਭਟ ਨਿਵਾਜੈ । ੧੦੨ ।

### Bisanpad. Devgandhari

maru sabad suhavan bajai.

je je hutai subhat runn sunder geh geh ayud gajai.  
kavach pehar pakhar so dari aourav ayudh sajai.  
bharai guman subhat singhan jiou ahai bhoom birajai.  
geh geh chalai gada gaji sab subhat ayodhan kajai.  
ahav bhoom sur as sobhai nirakh Inder dutt lajai.  
took tuk huai girai dharan par ahav chhor na bhajai.  
prapat bhaie dev mandir koh sastaran subhat nirajai. (102)

### ਬਿਸਨਪਦ । ਕਲਿਆਨ

ਦਹਦਿਸ ਧਾਵ ਭਏ ਜੁਝਾਰੇ ।

ਮੁਦਗਰ ਗੁਫਨ ਗੁਰਜ ਗੋਲਾਲੇ ਪਟਸਿ ਪਰਘ ਪ੍ਰਹਾਰੇ ।  
ਗਿਰਿ ਗਿਰਿ ਪਰੇ ਸੁਭਟ ਰਨ ਮੰਡਲਿ ਜਾਨੁ ਬਸੰਤ ਖਿਲਾਰੇ ।  
ਉਠਿ ਉਠਿ ਭਏ ਜੁਧ ਕਉ ਪ੍ਰਾਪਤਿ ਰੋਹ ਭਰੇ ਰਜਵਾਰੇ ।  
ਭਖਿ ਭਖਿ ਬੀਰ ਪੀਸ ਦਾਤਨ ਕਹ ਰਣ ਮੰਡਲੀ ਹਕਾਰੇ ।  
ਬਰਛੀ ਬਾਨ ਕ੍ਰਿਪਾਨ ਗਜਾਇਧ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਸੰਭਾਰੇ ।  
ਭਸਮੀ ਭੂਤ ਭਏ ਗੰਧ੍ਰਬ ਗਣ ਦਾਝਤ ਦੇਵ ਪੁਕਾਰੇ ।  
ਹਮ ਮਤ ਮੰਦ ਚਰਣ ਸਰਣਾਗਤਿ ਕਾਹਿ ਨ ਲੋਤ ਉਬਾਰੇ । ੧੦੩ ।

### Bisanpad. Kalyan.

dehdis dhav bhaie jujharai.

mudgar gufan guraj golalai patas paragh parkarai.  
gir gir parai subhat runn mandal jaan basant khilarai.  
uth uth bhaie judh kou prapat roh bharai rajvarai.  
bhakh bhakh beer pees datan keh runn mandli hakarai.  
basti baan kirpan gajaedh astar satar sambharai.  
bhasmi bhoot bhaie gandharab gunn dajhat dev pukarai.  
hum mat mand charan Sarnagat kahai na lait ubarai. (103)



### **Bisanpad. Devgandhari**

The charming music of Maru Raga was being heard while the brave warriors in the battlefield, armed with various weapons were roaring. Having worn the protective covering, they were placing the saddles on the horses and getting armed with weapons. The warriors were full of pride like the lions and were heading towards the battlefield. All the warriors, carrying the maces, were going to war (against the enemy). The warriors were looking gorgeous in the battlefield, which would put even Indra to shame on watching their glamour. Many warriors had fallen on the ground being cut into pieces but they had not fled away from the battlefield. The warriors who have succumbed to the striking weapons (honoured by the weapons) have proceeded to heavens (have gained martyrdom). (102)

### **Bisanpad. Kalyan.**

The fighting warriors were running around in all (the ten) directions. They were (firing) using mudgar, gopi, maces, catapult, patas, parag etc. The warriors were falling down and lying on the ground, as if they had gone to sleep after playing Holi. Getting enraged with fury, some warriors were getting up again and continued fighting. in fact the warriors, red hot like coal, were fighting with their teeth grinding within and challenging the enemy. They were holding their weapons like spears, arrows, swords, maces and other weapons or protective covering. The Shiva's musicians had been reduced to ashes and the gods were shouting (for help), being burnt, saying that they were rather unfortunate in coming under their protection, so why were they not protected ?" (103)

ਮਾਰੂ

ਦੋਉ ਦਿਸ ਸੁਭਟ ਜਬੈ ਜੁਰਿ ਆਏ ।  
ਦੁੰਦਭਿ ਢੋਲ ਮ੍ਰਿਦੰਗ ਬਜਤ ਸੁਨਿ ਸਾਵਨ ਮੇਘ ਲਜਾਏ ।  
ਦੇਖਨ ਦੇਵ ਅਦੇਵ ਮਹਾ ਹਵ ਚੜੇ ਬਿਮਾਨ ਸੁਹਾਏ ।  
ਕੰਚਨ ਜਟਤ ਖਚੇ ਰਤਨਨ ਲਖਿ ਗੰਧੂਬ ਨਗਰ ਰਿਸਾਏ ।  
ਕਾਛਿ ਕਾਛਿ ਕਾਛ ਕਛੇ ਕਛਨੀ ਚੜਿ ਕੋਪ ਭਰੇ ਨਿਜਕਾਏ ।  
ਕੋਉ ਕੋਉ ਰਹੇ ਸੁਭਟ ਰਣ ਮੰਡਲਿ ਕੋਈ ਕੋਈ ਛਾਡਿ ਪਰਾਏ ।  
ਝਿਮਝਿਮ ਮਹਾ ਮੇਘ ਪਰਲੈ ਜਯੋ ਬ੍ਰਿੰਦ ਬਿਸਿਖ ਬਰਸਾਏ ।  
ਐਸੇ ਨਿਰਖਿ ਬਡੇ ਕਵਤਕ ਕਹ ਪਾਰਸ ਆਪ ਸਿਧਾਏ । ੧੦੪ ।

**Maru**

douoo dis subhat jabai jur aie.  
dandabh dhol mirdang bajat sunn savan megh lajaie.  
dekhan dev adev maha hav charai biman suhaie.  
kanchan jatat khachai ratnam lakh gandharab nagar risaie.  
kachh kachhi kachh kachhai kachhni charr kop bharai nijkaie.  
kou kou rehai subhat runn mandal koiee koiee chhad paraie.  
jhim jhim maha megh parlai jiou birand bisikh barsaie.  
aisai nirakh badai kavtak keh paras aap sidhaie. (104)

**ਬਿਸਨਪਦ । ਭੈਰੋ । ਤ੍ਵਪ੍ਰਸਾਦਿ**

ਦੈ ਰੇ ਦੈ ਰੇ ਦੀਹ ਦਮਾਮਾ ।

ਕਰਹੋ ਰੁੰਡ ਮੁੰਡ ਬਸੁਧਾ ਪਰ ਲਖਤ ਸੁਰਗ ਕੀ ਬਾਮਾ ।  
ਧੁਕਿ ਧੁਕਿ ਪਰਹਿ ਧਰਣਿ ਭਾਰੀ ਭਟ ਬੀਰ ਬੈਤਾਲ ਰਜਾਉ ।  
ਭੂਤ ਪਿਸਾਚ ਡਾਕਣੀ ਜੋਗਣ ਕਾਕਣ ਰੁਹਰ ਪਿਵਾਉ ।  
ਭਕਿ ਭਕਿ ਉਠੇ ਭੀਮ ਭੈਰੋ ਰਣਿ ਅਰਧ ਉਰਧ ਸੰਘਾਰੋ ।  
ਇੰਦ੍ਰ ਚੰਦ ਸੂਰਜ ਬਰਣਾਦਿਕ ਆਜ ਸਭੈ ਚੁਨਿ ਮਾਰੋ ।  
ਮੋਹਿ ਬਰ ਦਾਨ ਦੇਵਤਾ ਦੀਨਾ ਜਿਹ ਸਰਿ ਅਉਰ ਨ ਕੋਈ ।  
ਮੈ ਹੀ ਭਯੋ ਜਗਤ ਕੋ ਕਰਤਾ ਜੋ ਮੈ ਕਰੈ ਸੁ ਹੋਈ । ੧੦੫ ।

**Bisanpad. Bhairow. Tav Prasad**

dai rei dai rei deeh damama.

karohou rund mund basudha pur lakhat swarg ki bama.  
dhuk dhuk pareh dharam bhari bhat beer baital rajaouoo.  
bhoot pisach dakni jogan kakan rohar pivaouou.  
bhak bhak uthai bheem bhairo runn ardh urdh sangharai.  
Inder chand suraj barmadin aaj sabhai chun marai  
mohai bar daan devta deena jeh sur aour na koiee.  
main hi bhiou jagat ko karta jo mein karou so hoiee. (105)

**Maru :**

When the warriors from both the sides reached there, the beating of drums, trumpets, mirdang etc. made the clouds of sawan (rainy season) feel belittled (ashamed). To watch this great drama (battle) the gods and demons came riding their chariots, and looked glamorous there. On perceiving the ornaments of gold studded with jewels, the musicians of Shiva were feeling jealous. By tightening their loin cloths and their waists and getting furious with rage, they were coming closer to each other. Some of the warriors were still standing fast in the battlefield, while some others had fled away. The arrows were being shot like a shower, like the dreadful clouds of the doomsday. On perceiving this wonderful drama, Paras Nath himself was coming to the battlefield. (104)

**Bisanpad. Bhairon. With Thy Grace.**

The big drum was beating loudly. "I will arrange (the battle) so as to litter the field (ground) with heads and trunks, while the fairies from the heavens will watch all this fun. Many great warriors will fall on the ground, with thuds, and with their blood the evil spirits will get satiated. I shall make all the ghosts, evil-spirits, and the crows will be fed with their blood by me. The dreadful Bhairon will rise from the battlefield with a resounding noise and all will be killed there. I will kill all the gods including Indra, Moon, Sun, Varuna etc. by picking each one of them. I have been pleased by the gods (goddess) with this benediction, which has no other parallel. I am the creator of the Universe and whatever I want (order) will come to pass. (105)

ਬਿਸਨਪਦ । ਗਉਰੀ । ਤਪ੍ਰਸਾਦਿ ਕਥਤਾ

ਮੋ ਤੇ ਆਉਰ ਬਲੀ ਕੋ ਹੈ ।

ਜਉਨ ਮੋ ਤੇ ਜੀਗ ਜੀਤੇ ਜੁਧ ਮੈ ਕਰ ਜੈ ।

ਇੰਦ੍ਰ ਚੰਦ ਉਪਿੰਦ੍ਰ ਕੈ ਪਲ ਮਧਿ ਜੀਤੇ ਜਾਇ ।

ਅਉਰ ਐਸੋ ਕੋ ਭਯੋ ਰਣ ਮਧਿ ਜੀਤੇ ਆਇ ।

ਸਾਤ ਸਿੰਧ ਸੁਕਾਇ ਡਾਰੋ ਨੈਕੁ ਰੋਸੁ ਕਰੋ ।

ਜਛ ਗੀਧ੍ਰਬ ਕਿੰਨੁ ਕੋਰ ਕਰੋਰ ਮੋਰਿ ਧਰੋ ।

ਦੇਵ ਐਰ ਅਦੇਵ ਜੀਤੇ ਕਰੇ ਸਬੈ ਗੁਲਾਮ ।

ਦਿਬ ਦਾਨ ਦਯੋ ਮੁਝੈ ਛੁਐ ਸਕੈ ਕੋ ਮੁਹਿ ਛਾਮ । ੧੦੬ ।

**Bisanpad. Gouri. Tav Prasad. kathata**

mo tou aour bala ko hai.

jaoun mein te jung jeetai judh mein jar kar jai.

Inder chand upinder kou pal madh jeetou jaie.

aour aisai ko bheou runn madhi jeetai aie.

Saat Sindh sukaie daro naiku rosu karo.

jachh gandhrab kinar kour karor mor dharo.

dev aour adev jeetai karai sabai gulam.

dib dan deouo mujhai chhuai sakai ko muhai chham. (106)

ਬਿਸਨਪਦ । ਮਾਰੂ

ਯੈ ਕਹਿ ਪਾਰਸ ਰੋਸ ਬਦਾਯੋ ।

ਦੁੰਦਭਿ ਚੋਲ ਬਜਾਇ ਮਹਾ ਧੁਨਿ ਸਾਮੁਹਿ ਸੰਨਯਾਸਨਿ ਧਾਯੋ ।

ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਨਾਨਾ ਬਿਧਿ ਛਡੈ ਬਾਣ ਪ੍ਰਯੋਘ ਚਲਾਏ ।

ਸੁਏਟ ਸਨਾਹਿ ਪਤ੍ਰ ਚਲਦਲ ਜਯੋ ਬਾਨਨ ਬੇਧਿ ਉਡਾਏ ।

ਦੁਹਦਿਸ ਬਾਨ ਪਾਨ ਤੇ ਛੂਟੇ ਦਿਨਪਤਿ ਦੇਹ ਦੁਰਾਨਾ ।

ਭੂਮਿ ਅਕਾਸ ਏਕ ਜਨੁ ਹੁਐ ਗਏ ਚਾਲ ਚਹੂੰ ਚਕ ਮਾਨਾ ।

ਇੰਦਰ ਚੰਦ੍ਰ ਮੁਨਿਵਰ ਸਬ ਕਾਪੇ ਬਸੁ ਦਿਗਿਪਾਲ ਡਰਾਨੀਯ ।

ਬਰਨ ਕੁਬੇਰ ਛਾਡਿ ਪੁਰ ਭਾਜੇ ਦੁਤੀਯ ਪ੍ਰਲੈ ਕਰਿ ਮਾਨੀਯ । ੧੦੭ ।

**Bisanpad. Maru**

yow keh paras ross badhaiyo.

dundabh dhol bajaie maha dhun sameh saniyasni dhirou.

astar sastar nana bidh chhadai baan paryogh chalaie.

subhat sanahai patar chaldal jioun banan beidh udaie.

dohdis baan paan te chhulai dinpat deh durana.

bhoomakas ek jan huai gaie chaal chahun chak mana.

Inder chander munivar sab kapai basu digipal dranieu.

baran kuber chhad pur bhajai dutieu pulai kar manieu. (107)

**Bisanpad. Gouri. I am saying this with Thy Grace !**

(Parath Nath said), Who else is there, more powerful than myself who could gain victory over me and become a victor in battle ? I could gain victory over (gods) Indra, Moon and Pavan in no time. Who else is there in the world like me (as powerful), who could gain victory over me in battle ? If I were to become furious with rage, I could dry up all the oceans (seven seas). I could crush within a moment (within a wink of the eyes) all the demigods, Shiva's musicians and mythological horses (with human face) (in millions) I have won over all the gods and demons and made them my slaves (my stooges). The goddess had blessed me with the benediction that no one could ever touch my shadow even (could harm me in any way). (106)

**Bisanpad, Maru.**

After saying these words Paras Nath became more furious with rage. With the beating of drums and trumpets producing a dreadful sound (tune), he attacked the ascetics from the front. He shot many types of shots from his arms and weapons with a shower of the arrows. Thus he broke asunder their protective coverings (coats of mail) with the shooting of arrows like the leaves of a papal tree. From all the four directions, the arrows were being shot (by the warriors) with their hands, which had covered (the light of) the sun even. It appeared as if the Earth and the sky had become one unit and the whole world took it to be an earthquake, (which had struck them). The gods Indra, moon and the great Munis were trembling and even Basu or Degpal were frightened to death. Even Varuna and Kuber had deserted their abodes (regions) and fled away, thinking it was the doomsday. (107)

### ਬਿਸਨਪਦ । ਮਾਰੂ

ਸੁਰਪੁਰ ਨਾਰਿ ਬਧਾਵਾ ਮਾਨਾ ।

ਬਰਿ ਹੈ ਆਜ ਮਹਾ ਸੁਭਟਨ ਕੋ ਸਮਰ ਸੁਯੰਬਰ ਜਾਨਾ ।  
ਲਖਿ ਹੈ ਏਕ ਪਾਇ ਠਢੀ ਹਮ ਜਿਮ ਜਿਮ ਸੁਭਟ ਜੁਝੈ ਹੈ ।  
ਤਿਮ ਤਿਮ ਘਾਲਿ ਪਾਲਕੀ ਆਪਨ ਅਮਰਪੁਰੀ ਲੈ ਜੈ ਹੈ ।  
ਚੰਦਨ ਚਾਰੂ ਚਿਤ੍ਰ ਚੰਦਨ ਕੇ ਚੰਚਲ ਅੰਗ ਚੜਾਊ ।  
ਜਾ ਦਿਨ ਸਮਰ ਸੁਯੰਬਰ ਕਰਿ ਕੈ ਪਰਮ ਪਿਆਰ ਵਹਿ ਪਾਊ ।  
ਤਾ ਦਿਨ ਦੇਹ ਸਫਲ ਕਰਿ ਮਾਨੋ ਅੰਗ ਸੀਗਾਰ ਧਰੇ ।  
ਜਾ ਦਿਨ ਸਮਰ ਸੁਯੰਬਰ ਸਖੀ ਰੀ ਪਾਰਸ ਨਾਥ ਬਰੇ । ੧੦੮ ।

### Bisanpad. Maru

Surpur naar badhava mana.

bar hai aaj maha subhatan kou samar sayambar jana.  
lakh hai ek paie thadi hum jim jim subhat jujhai hai.  
tim timghaal palki apan amarpuri lai jai hain.  
chandan chaar chitar chandan kai chanchal ang charrhow.  
ja din samar suamber kar kai param pyar vahi paiou.  
ta din deh safal kar mano ang sigar dharai.  
ja din samar swambar sakhi ri paras nath barai. (108)

### ਬਿਸਨਪਦ । ਕਾਫੀ

ਚਹੁ ਦਿਸ ਮਾਰੂ ਸਬਦ ਬਜੇ ।

ਗਹਿ ਗਹਿ ਗਦਾ ਗੁਰਜ ਗਾਜੀ ਸਬ ਹਠਿ ਰਣਿ ਆਨਿ ਗਜੇ ।  
ਬਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਸੈਹਬੀ ਬਾਣ ਪ੍ਰਯੋਘ ਚਲਾਏ ।  
ਜਾਨੁਕ ਮਹਾ ਮੇਘ ਬੂੰਦਨ ਜਯੋ ਬਿਸਿਖ ਬਯੂਹਿ ਬਰਸਾਏ ।  
ਚਟਪਟ ਚਰਮ ਬਰਮ ਸਬ ਬੇਧੇ ਸਟਪਟ ਪਾਰ ਪਰਾਨੇ ।  
ਖਟਪਟ ਸਰਬ ਭੂਮਿ ਕੇ ਬੇਧੇ ਨਾਗਨ ਲੋਕ ਸਿਧਾਨੇ ।  
ਝਮਕਤ ਖੜਗ ਕਾਚਿ ਨਾਨਾ ਬਿਧਿ ਸੈਹਬੀ ਸੁਭਟ ਚਲਾਵਤ ।  
ਜਾਨੁਕ ਪ੍ਰਗਟ ਬਾਟ ਸੁਰ ਪੁਰ ਕੀ ਨੀਕੇ ਹਿਰਦੇ ਦਿਖਾਵਤ । ੧੦੯ ।

### Bisanpad. Kafi

chou dis Maru sabad bajai.

geh geh gada guraj gaji sab hath runn aan gajai.  
baan kaman kirpan seihbi baan paryoga chalaie.  
janak maha megh boondan jioun bisikh baryuhe barsaie.  
chatpat charm bara sab bedai satpat paar pranai.  
khatpat sarab bhoom kai bedhai nagan lok sidhanai.  
jhamkat kharrag kadh nana bidh saihabi subhat chalavat.  
januk pargat baat sur pur ki neekai hirdai dikhavat. (109)



### **Bisanpad. Maru.**

The fairies in the heavens were greatly elated as they took this battle as a Swambar ceremony and they were to select their spouses. "They said they will watch this battle (standing on one foot) with great attention and see how the warriors were fighting and then accordingly take them to heavens in their chariots. Then they would make paintings of sandalwood on their bodies, beautiful like chandan (sandalwood) on the day of selection of their beloved spouses (of choice) and then take them to heaven like a swambar ceremony (in this battle). That day their lives would be successful and they would embellish their body (limbs) with ornaments. O Friend ! The day we would wed (marry) Paras Nath in this battle like swambar, (then only this life would be worth while). (108)

### **Bisanpad. Kafi.**

On all the four sides, the songs of death were being heard and all the warriors carrying their maces and weapons in their hands started pouring in the battlefield raising war cries with great stubbornness. They used many weapons like arrows, bows, swords and bayonets along with shooting many arrows. It appeared as if the rain drops from the thick clouds were coming in the form of arrows. The shields and coats of mail were penetrated (with arrows) in no time and had passed (penetrated) through to the other side. The sharp arrows had penetrated the Earth and reached the abode of snakes (nether-lands). The warriors, unsheathing their swords, were brandishing them in various ways and were using their daggers. It appeared as if the path to heavens was clearly shown to the hearts. (109)

### ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਬਾਨਨ ਬੇਧੇ ਅਮਿਤ ਸੰਨਿਆਸੀ ।

ਤੇ ਤਜ ਦੇਹ ਨੇਹ ਸੰਪਤਿ ਕੋ ਭਏ ਸੁਰਗ ਕੇ ਬਾਸੀ ।  
ਚਰਮ ਬਰਮ ਰਥ ਪੁਜਾ ਪਤਾਕਾ ਬਹੁ ਬਿਧਿ ਕਾਟਿ ਗਿਰਾਏ ।  
ਸੋਭਤ ਭਏ ਇੰਦ੍ਰ ਪੁਰ ਜਮ ਪੁਰ ਸੁਰ ਪੁਰ ਨਿਰਖ ਲਜਾਏ ।  
ਭੂਖਨ ਬਸਤ੍ਰ ਰੰਗ ਰੰਗਨ ਕੇ ਛੁਟਿ ਛੁਟਿ ਭੂਮਿ ਗਿਰੇ ।  
ਜਨੁਕ ਅਸੋਕ ਬਾਗ ਦਿਵਪਤਿ ਕੇ ਪੁਹਪ ਬਸੰਤਿ ਝਰੇ ।  
ਕਟਿ ਕਟਿ ਗਿਰੇ ਗਜਨ ਕੁੰਭ ਸਥਲ ਮੁਕਤਾ ਬਿਬੁਰਿ ਪਰੇ ।  
ਜਾਨੁਕ ਅੰਮ੍ਰਿਤ ਕੁੰਡ ਮੁਖ ਛੁਟੈ ਜਲ ਕਨ ਸੁਭਗ ਝਰੇ । ੧੧੦ ।

### Bisanpad. Sorath

banan beidhai amit saniyasi.

te taj deh neh sampat ko bhaie surag ke basi.  
charm barm rath dhuja pataka boh bidh kaat gireai.  
sobhat bhaie Inder pur jam pur sur pur nirakh lajaie.  
bhukhan bastar rung rangun ke chhut chhut bhoom girai.  
janak asok baag divpat ke puhap basant jharai.  
kat kat girai gajan kumbh sathal mukta bithur parai.  
janak amrit kund mukh chhutai jal kan subhag jharai. (110)

### ਦੇਵ ਗੰਧਾਰੀ । ਦੂਜੀ ਤਰਹ

ਦਹੁ ਦਿਸ ਪਰੇ ਬੀਰ ਹਕਾਰਿ ।

ਕਾਢਿ ਕਾਢਿ ਕ੍ਰਿਪਾਨ ਧਾਵਤ ਮਾਰੁ ਮਾਰੁ ਉਚਾਰਿ ।  
ਪਾਨ ਰੋਕਿ ਸਰੋਖ ਰਾਵਤ ਕੂ ਜੁਧ ਫਿਰੇ ।  
ਗਾਹਿ ਗਾਹਿ ਗਜੀ ਰਥੀ ਰਣਿ ਅੰਤਿ ਭੂਮਿ ਗਿਰੇ ।  
ਤਾਨਿ ਤਾਨਿ ਸੰਧਾਨ ਬਾਨ ਪ੍ਰਮਾਨ ਕਾਨ ਸੁਬਾਹਿ ।  
ਬਾਹਿ ਬਾਹਿ ਫਿਰੇ ਸੁਬਾਹਨ ਛਤ੍ਰ ਧਰਮ ਨਿਬਾਹਿ ।  
ਬੇਧਿ ਬੇਧਿ ਸੁ ਬਾਨ ਅੰਗ ਜੁਆਨ ਜੁਝੇ ਐਸ ।  
ਭੂਰਿ ਭਾਰਥ ਕੇ ਸਮੇ ਸਰ ਸੇਜ ਭੀਖਮ ਜੈਸ । ੧੧੧ ।

### Dev Gandhari. Duji Treh

doh dis parai beer hakar.

kadh kadh kirpan dhavat maar maar uchar.  
paan rok sarekh ravat karudh judh bhirai.  
gahai gahai gaji rathi runn ant bhoom girai.  
taan taan sandhan baan parman kaan subhai  
bahaia bahai phirai subahan chhatardharam nibahai.  
beidh beidh so baan ang juan jujhai aias.  
bhar bharath ke samai sar sej bhikham jais. (111)



### **Bisanpad. Sorath.**

Countless ascetics (hermits) had been wounded with the arrows and they had gone to heavens forgetting their love for the body and wealth. The shields, protective coats of mail, chariots, banners and small flags (buntings) had been cut into pieces and thrown on the ground. They were looking glamorous so that Indrapuri, Jampuri (place of god of death) and devpuri (place of gods) would put themselves into shame in comparison (feel belittled). The ornaments and coloured robes were lying scattered on the ground. It appeared as if in the Asoka garden of Indra, the coloured flowers of Basant (season) had withered and fallen (had scattered). The pearls fixed on the heads of elephants had scattered, being killed. It appeared as if the beautiful drops of nectar had fallen down on the opening of the mouth of the ardent. (110)

### **Dev Gandhar. Second form.**

From both the sides, the warriors were attacking each other and were running around while wielding their swords, and were shouting, "Kill them, Kill them." The enraged hermits with fixed positions (with feet entrenched) were moving around the battlefield in great rage. Having attacked the forces of elephants and chariots with great strength, they had finally fallen down in the battlefield. They were stretching the bows up to the ears and pinpointing their aim on certain positions, they were shooting their arrows. The Kashatriyas, fulfilling their religious (moral) duty, truly brave men, were shooting their arrows and were causing wounds to the limbs of the enemy (thus throwing them down), thus the youthful warrior were waging war. It was just like Mahabharta (war) wherein Bhisham Pitama was lying on the bed of arrows. (111)

### ਬਿਸਨਪਦ । ਸਾਰੰਗ

ਇਹ ਬਿਧਿ ਬਹੁਤ ਸੰਨਿਆਸੀ ਮਾਰੇ ।  
ਕੋਤਿਕ ਬਾਧਿ ਬਾਰਿ ਮੇ ਬੋਰੇ ਕਿਤੇ ਅਗਨਿ ਮੇ ਸਾਰੇ ।  
ਕੋਤਨ ਏਕ ਹਾਥ ਕਟਿ ਡਾਰੇ ਕੋਤਨ ਕੇ ਦ੍ਰੈ ਹਾਥ ।  
ਤਿਲ ਤਿਲ ਪਾਇ ਰਥੀ ਕਟਿ ਡਾਰੇ ਕਟੇ ਕਿਤਨ ਕੇ ਮਾਥ ।  
ਛਤ੍ਰ ਚਮ੍ਰ ਰਥ ਬਾਜ ਕਿਤਨੇ ਕੇ ਕਾਟਿ ਕਾਟਿ ਰਣਿ ਡਾਰੇ ।  
ਕੋਤਨ ਮੁਕਟ ਲਕੁਟ ਲੈ ਤੋਰੇ ਕੋਤਨ ਜੂਟ ਉਪਾਰੇ ।  
ਭਕਿ ਭਕਿ ਗਿਰੇ ਭਿੰਡਰ ਬਸੁਧਾ ਪਰ ਘਾਇ ਅੰਗ ਭਿਭਰਾਰੇ ।  
ਜਾਨੁਕ ਅੰਤ ਬਸੰਤ ਸਮੇ ਮਿਲਿ ਚਾਚਰ ਖੇਲ ਆਧਾਰੇ । ੧੧੨ ।

### Bisanpad. Sarang

eh bidh bahut saniyasai marai.  
ketak badh baar mo berai kita agan mo sarai.  
ketan ek haath kat darai katai ke dev hath.  
til til paie rathi kaat dare katai kitan ke saath.  
chhatar chamar rath baaj kitnai kai kaat kaat runn darai.  
ketan mukat lakut lai torai ketan jut uparai.  
bhak bhak girai bhimbhar bisudha par ghaie ang bhibrarai.  
janak ant basant samai mil chachar khel sidharai.

### ਬਿਸਨਪਦ । ਅਡਾਨ

ਚੁਪਰੇ ਚਾਰੂ ਚਿਕਨੇ ਕੇਸ ।  
ਆਨਿ ਆਨਿ ਫਿਰੀ ਚਹੂੰ ਸਿਸਿ ਨਾਰਿ ਨਾਗਰਿ ਭੇਸ ।  
ਚਿਬਕ ਚਾਰੂ ਸੁ ਧਾਰ ਬੇਸਰ ਡਾਰਿ ਕਾਜਰ ਨੈਨ ।  
ਜੀਵ ਜੀਤਨ ਕਾ ਚਲੀ ਚਿਤ ਲੋਤ ਚੋਰ ਸੁ ਮੈਨ ।  
ਦੇਖ ਰੀ ਸੁਕੁਮਾਰ ਸੁੰਦਰ ਆਜੁ ਬਰ ਹੈ ਬੀਰ ।  
ਬੀਨ ਬੀਨ ਧਰੇ ਸਬੰਗਨ ਸੁਧ ਕੇਸਰਿ ਚੀਰ ।  
ਚੀਨ ਚੀਨ ਬਰਿ ਹੈ ਸੁਬਾਹ ਸੁ ਮਧ ਜੁਧ ਉਛਾਹ ।  
ਤੇਗ ਤੀਰਨ ਬਾਨ ਬਰਛਨ ਜੀਤ ਕਰਿ ਹੈ ਬਯਾਹ । ੧੧੩ ।

### Bisanpad. Adan

chuprai chat chiknai kes.  
aan aan phiri chahun dis naar nagar bhes.  
chobak char so dhar besar daar kajar nain.  
jeev jantan ka chali chit lait chor so main.  
dekh ri sukumar-sunder aaj bar hai beer.  
been been dharai sabangan sudh kesar cheer.  
cheen cheen bar hai subah so madh judh uchhah.  
teg teeran baan barchhan jeet kar hai beyah. (113)



### **Bisanpad, Sarang.**

Thus many ascetics had been killed, many were tied together and then (forcefully) drowned in water, while many others had been burnt in fire. Many had their one hand cut off while some others had both their hands cut off. The infantry men along with those on chariots were cut into small bits and pieces, while many others had lost their heads (being chopped off). Many had lost their crowns, being beaten (struck) with sticks while some others had their tufts of hair pulled out (cut off). The warriors fallen on the ground being frightened with fear, were wounded and blood was oozing out of the wounds. It appeared as if all of them were playing holi at the end of life during the Basant festival (spring season). (112)

### **Bisanpad Adan.**

The oily beautiful hair were dressed up (arranged) nicely, while the fairies were dressed up like charming women and moving around in all the four directions. Their chins were looking beautiful, with their noses having nose rings ; while the eyes had been filled with collyrium. What to talk of the common men, even the god of love (Kamdev) was enamoured with their beauty (charm). They were all watching this charming youth and wishing to wed him (after his death). He had all his limbs covered with robes, sprinkled with saffron all over in that battle, they were wedding all the warriors, being picked up one by one, with great zeal (facing death one by one). They were wedding all those warriors, who used to win (the wars) with swords, arrows and spears in action. (They were facing death). (113)

### ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਕਹਾ ਲੈ ਉਪਮਾ ਇਤੀ ਕਰੈ ।

ਗ੍ਰੰਥ ਬਦਨ ਕੇ ਕਾਜ ਸੁਨਹੁ ਜੂ ਚਿਤ ਮੈ ਅਧਿਕ ਡਰੈ ।  
ਤਉ ਸੁਧਾਰਿ ਬਿਚਾਰ ਕਥਾ ਕਹਿ ਕਹਿ ਸੰਛੇਪ ਬਖਾਨੈ ।  
ਜੈਸੇ ਤਵ ਪ੍ਰਤਾਪ ਕੇ ਬਲ ਤੇ ਜਥਾ ਸਕਤਿ ਅਨੁਮਾਨੈ ।  
ਜਬ ਪਾਰਸ ਇਹ ਬਿਧਿ ਰਨ ਮੰਡਯੋ ਨਾਨਾ ਸਸਤ੍ਰ ਚਲਾਏ ।  
ਹਤੇ ਸੁ ਹਤੇ ਜੀਅ ਲੈ ਭਾਜੇ ਚਹੁ ਦਿਸ ਗਏ ਪਰਾਏ ।  
ਜੇ ਹਠ ਤਿਆਗਿ ਆਨਿ ਪਗ ਲਾਗੇ ਤੇ ਸਬ ਲਏ ਬਚਾਈ ।  
ਭੁਖਨ ਬਸਨ ਬਹੁਤੁ ਬਿਧਿ ਦੀਨੈ ਦੈ ਦੈ ਬਹੁਤ ਬਡਾਈ । ੧੧੪ ।

### Bisanpad. Sorath

kaha lou upma iti karo.

granth badhan kai kaaj sunoh jo chit main adhik darou.  
tou sudhar bichar katha keh keh sanchheo bakhano.  
jaisai tav pratap ke bal te jatha sabat anmano.  
jab paras eh bidh runn mandiou nana sastar chalaie.  
hatai so hatai jia lai bhajai chahung dis gaie praie.  
je hath tiag aan pug laga te sab laie bachaiee.  
bhukhan basan bohut bidh deeno dai dai bohat badaiee. (114)

### ਬਿਸਨਪਦ । ਕਾਫੀ

ਪਾਰਸ ਨਾਥ ਬਡੇ ਰਣ ਪਾਰਯੋ ।

ਆਪਨ ਪ੍ਰਚੁਰ ਜਗਤ ਮਤੁ ਕੀਨਾ ਦੇਵਦਤ ਕੋ ਟਾਰਯੋ ।  
ਲੈ ਲੈ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਨਾਨਾ ਬਿਧਿ ਭਾਤਿ ਅਨਿਕ ਅਰਿ ਮਾਰੇ ।  
ਜੀਤੇ ਪਰਮ ਪੁਰਖ ਪਾਰਸ ਕੇ ਸਗਲ ਜਟਾ ਧਰ ਹਾਰੇ ।  
ਬੇਖ ਬੇਖ ਭਟ ਪਰੇ ਧਰਨ ਗਿਰਿ ਬਾਣ ਪ੍ਰਯੋਘਨ ਘਾਏ ।  
ਜਾਨੁਕ ਪਰਮ ਲੋਕ ਪਾਵਨ ਕਹੁ ਪ੍ਰਾਨਨ ਪੰਖ ਲਗਾਏ ।  
ਟੂਕ ਟੂਕ ਹੈ ਗਿਰੇ ਕਵਚ ਕਟਿ ਪਰਮ ਪ੍ਰਭਾ ਕਹੁ ਪਾਈ ।  
ਜਣੁ ਦੈ ਚਲੇ ਨਿਸਾਣ ਸੁਰਗ ਕਹ ਕੁਲਹਿ ਕਲੰਕ ਮਿਟਾਈ । ੧੧੫ ।

### Bisanpad-Kafi

paras nath bado runn pariou.

apan parchur jagat mat keena devdat ko tariou.  
lai lai sastar astar nana bidh bhant anik ar marai.  
jeetai param purkh paras ke sagal jata dhar harai.  
bekh bekh bhat parai dharam gir baan paryoghan ghaie.  
janak paran lok pavan koh pranan pankh lagaie.  
tuk tuk havai girai kavach kat param prabha koh paiee.  
jan dai chalai nisan surag keh kaleh kalunk mitaiee. (115)

### **Bisanpad. Sorath.**

How far could I praise their valour, as I am afraid the Granth may not become voluminous but I am trying to detail these events briefly by editing it with due consideration. So I am depicting it briefly with the Grace of the Lord and with my ability as far as possible. When Paras Nath waged such a war, using various types of weapons. Apart from those killed in battle, the rest of them managed to escape saving their lives, slipping away in all four directions. All those warriors, who fell at the lotus feet of Paras Nath (paying their obeisance), were saved. They were given gold and robes of honour and sent away with great respect. (114)

### **Bisanpad. Kafi.**

Paras Nath had waged a great wars and spread his religion in the world, thus eliminating the religion of the Lord. He had killed many enemies by using various types of weapons. Finally the warriors of the (Prime male) Paras Nath had gained victory (in war) and all the ascetics (with matted hair) had lost the war. Many warriors in different guises (dresses) were lying dead on the ground , being wounded with the shower of arrows. It appeared as if to gain the abode of heavens, the souls had been blessed with wings. The warriors had lost their weapons and coats of mail, being cut into pieces were lying on the ground and they were being glorified (in their death). It appeared as if, with the beating of drums, they had effaced the blemish of their dynasty and gone to heaven with honour. (115)

### ਬਿਸਨਪਦ । ਸੁਹੀ

ਪਾਰਸ ਨਾਖ ਬਡੋ ਰਣ ਜੀਤੋ ।

ਜਾਨੁਕ ਭਈ ਦੂਸਰ ਕਰਣਾਰਜੁਨ ਭਾਰਥ ਸੋ ਹੁਇ ਬੀਤੋ ।

ਬਹੁ ਬਿਧਿ ਚਲੈ ਪ੍ਰਵਾਹਿ ਸ੍ਰੋਣ ਕੇ ਰਥ ਗਜ ਅਸਵ ਬਹਾਏ ।

ਭੈ ਕਰ ਜਾਨ ਭਯੋ ਬਡ ਆਹਵ ਸਾਤ ਸਮੁੰਦਰ ਲਜਾਏ ।

ਜਹ ਤਹ ਚਲੇ ਭਾਜ ਸੰਨਿਆਸੀ ਬਾਣਨ ਅੰਗ ਪ੍ਰਹਾਰੇ ।

ਜਾਨੁਕ ਬਜ੍ਹ ਇੰਦ੍ਰ ਕੇ ਭੈ ਤੇ ਪਬ ਸਪਛ ਸਿਧਾਰੇ ।

ਜਿਹ ਤਿਹ ਗਿਰਤ ਸ੍ਰੋਣ ਕੀ ਧਾਰਾ ਅਰਿ ਯੂਮਤ ਭਿਭਰਾਤ ।

ਨਿੰਦਾ ਕਰਤ ਛਤ੍ਰੀਯ ਧਰਮ ਕੀਭਜਤ ਦਸੋ ਦਿਸ ਜਾਤ । ੧੧੬

### Bisanpad. Suhi

Paras nath bado runn jeeto.

januk bhaiee doosar karnarjun bharath so hui ai beetai.

boh bidh chalai pravahai saron kai rath gaj asav bahaie.

bhai kar jaan bheou bud ahav saat samundar lajaie.

jeh the chalai bhaaj saniyasi banan ang parharai.

janak bajar Inder ke bhai tai pab sapach sidharai.

the the girat saron ki dhara ar ghoomat bhibhraat.

ninda karat chhatriya dharam ki bhajat daso dis jaat. (116)

### ਬਿਸਨਪਦ । ਸੋਰਠਿ

ਜੇਤਕ ਜੀਅਤ ਬਚੇ ਸੰਨਿਆਸੀ ।

ਤ੍ਰਾਸ ਮਰਤ ਫਿਰਿ ਬਹੁਰਿ ਨ ਆਏ ਹੋਤ ਭਏ ਅਨਬਾਸੀ ।

ਦੇਸ ਬਿਦੇਸ ਦੂੰਦ ਬਨ ਬੇਹੜ ਤਹ ਤਹ ਪਕਰਿ ਸੰਘਾਰੇ ।

ਖੋਜਿ ਪਤਾਲ ਅਕਾਸ ਸੁਰਗ ਕਹੁ ਜਹਾ ਤਹਾ ਚੁਨਿ ਮਾਰੇ ।

ਇਹ ਬਿਧਿ ਨਾਸ ਕਰੇ ਸੰਨਿਆਸੀ ਆਪਨ ਮਤਹ ਮਤਾਯੋ ।

ਆਪਨ ਜਯਾਸ ਸਿਖਾਇ ਸਬਨ ਕਹੁ ਆਪਨ ਮੰਤ੍ਰ ਚਲਾਯੋ ।

ਜੇ ਜੇ ਗਹੇ ਤਿਨ ਤੇ ਘਾਇਲ ਤੇ ਘਾਇਲ ਤਿਨ ਕੀ ਜਟਾ ਮੁੰਡਾਈ ।

ਦੋਹੀ ਦੂਰ ਦਤ ਕੀ ਕੀਨੀ ਆਪਨ ਫੇਰਿ ਦੁਹਾਈ । ੧੧੭ ।

### Bisanpad. Sorath

jetak jeeat bachai saniyasi.

tras marat phir bahur na aie hote bhaie banbasi.

des bides dhoondh ban beharr teh pakaie banbasi.

des bides dhoondh ban beharr the the pakar sangharai.

khaj patal akas surag koh taha chun marai.

eh bidh nas karai saniyasi apan mantar mataiyo.

apan niyas sikhaie saban koh apan mantar chalaiyo.

je je gehai tin te ghaiyal ti ki jata mundaiee.

dohi dur dutt ki keeni apan pher duhaie. (117)

### **Bisanpad. Suhi.**

Paras Nath had won a great battle. It appeared as if Karan and Arjuna had fought a second war as bloodshed was beyond imagination, which had made horses and elephants wash away (in the blood stream). Considering this battle as very dreadful, even the seven seas were feeling abashed (ashamed). With mutilated bodies due to the striking arrows, the ascetics were running around everywhere. It appeared as if due to the fear of Indra's strike, the mountains had taken to their wings. (even mountains got shaken up). Everywhere blood streams were flowing and the enemy being frightened, was running around. The Kashatriyas were talking ill about religion while the ascetics were fleeing away in all the ten directions. (116)

### **Bisanpad. Sorath.**

The remnant of sanyasis (hermits), left alive, did not turn up again out of fear and went away to the jungles. They were being hunted around in various lands, jungles and mountains and had been killed by catching them up. They had been traced everywhere, including nether-lands, skies and heavens even and then killed. Thus the ascetics were completely destroyed and he (Paras Nath) started his own religion. Everyone was made to learn his style of worship, he spread his own spell of magic (mantra). The wounded ascetics caught during the battle, were shorn of their tufts of hair. Thus he made the religion of Datatra extinct from the world and Paras Nath made his principles (religion) as the main religion. (of the state). (117)



**ਬਿਸਨਪਦ । ਬਸੰਤ**

ਇਹ ਬਿਧਿ ਫਾਗ ਕ੍ਰਿਪਾਨਨ ਖੇਲੇ ।  
ਸੋਭਤ ਢਾਲ ਮਾਲ ਡਫ ਮਾਲੈ ਮੂਨ ਗੁਲਾਲਨ ਸੇਲੇ ।  
ਜਾਨੁ ਤੁਫੰਗ ਭਰਤ ਪਿਚਕਾਰੀ ਸੂਰਨ ਅੰਗ ਲਗਾਵਤ ।  
ਨਿਕਸਤ ਸੋਣ ਅਧਿਕ ਛਬਿ ਉਪਜਤ ਕੇਸਰ ਜਾਨੁ ਸੁਹਾਵਤ ।  
ਸੋਣਤ ਭਰੀ ਜਟਾ ਅਤਿ ਸੋਭਤ ਛਬਹਿ ਨ ਜਾਤ ਕਹਯੋ ।  
ਮਾਨਹੁ ਪਰਮ ਪ੍ਰੇਮ ਸੈ ਡਾਰਯੋ ਈਗਰ ਲਾਗਿ ਰਹਯੋ ।  
ਜਹ ਤਹ ਗਿਰਤ ਭਏ ਨਾਨਾ ਬਿਧਿ ਸਾਗਨ ਸਤ੍ਰ ਪਰੋਏ ।  
ਜਾਨੁਕ ਖੇਲ ਧਮਾਰ ਪਸਾਰਿ ਕੈ ਅਧਿਕ ਸ੍ਰਮਿਤ ਹੈ ਸੋਏ । ੧੧੭ ।

**Bisanpad. Basant**

eh bidh phag kirpanan khelai.  
sobhat dhaal maal daph malai mooth gulalan sailai.  
jaan tufang bharat pichkari suran ang lagavat.  
niksat saron adhik chhab upjat kesar jaan suhavat.  
saronat bhari jata at sobhat chhabeh na jaat kehiau.  
manoh param prem sou dariou eangar laag rehiou.  
jeh the girat bhaie nana bidh sangan satar proiai.  
januk khol dhamar pasar kai adhik surmit havai soiai. (118)

**ਬਿਸਨਪਦ । ਪਰਜ**

ਦਸ ਸੈ ਬਰਖ ਰਾਜ ਤਿਨ ਕੀਨਾ ।  
ਕੈ ਕੈ ਦੂਰ ਦਤ ਕੇ ਸਤ ਕਹੁ ਰਾਜ ਦੋਉ ਲੀਨਾ ।  
ਜੇ ਜੇ ਛਪੇ ਲੁਕੇ ਕਹੂੰ ਬਾਚੇ ਰਹਿ ਵਹੈ ਗਏ ।  
ਐਸੇ ਏਕ ਨਾਮ ਲੈਬੇ ਕੋ ਜਗ ਮੋ ਰਹਤ ਭਏ ।  
ਭਾਤਿ ਭਾਤਿ ਸੈ ਰਾਜ ਕਰਤ ਯੈ ਭਾਤਿ ਭਾਤਿ ਧਨ ਜੋਰਯੋ ।  
ਜਹਾ ਜਹਾ ਮਾਨਸ ਸ੍ਰਉਨਨ ਸੁਨ ਤਹਾ ਤਹਾ ਤੇ ਤੋਰਯੋ ।  
ਇਹ ਬਿਧਿ ਜੀਤ ਦੇਸ ਪੁਰ ਦੇਸਨ ਜੀਤ ਨਿਸਾਨ ਬਜਾਯੋ ।  
ਆਪਨ ਕਰਣ ਕਾਰਣ ਕਰਿ ਮਾਨਯੋ ਕਾਲ ਪੁਰਖ ਬਿਸਰਾਯੋ । ੧੧੮ ।

**Bisanpad. Paraj**

das sai barakh raj tin keena.  
kai kai dur dutt kai mat koh raj jog duouuo laana.  
je je chhupai lukai kahun bachai reh reh vahai gaie  
aisai ek Naam laibai ko jug mo rehat bhaie.  
bhant bhant sou raj karat yo bhant bhant dhan joriou.  
jaha jaha manas sarounan sunn taha taha te toriou.  
eh bidh jeet des pur desan jeet nisan bajaieou.  
apan karan kaaran kar maniou kaal purkh bisraiou. (119)



### **Bisanpad. Basant.**

Thus a holi with swords was enacted there. (festival of colours). The line of shields was looking glamorous like a row of beating drums and spears delete were the handle of (gulal) covered powder (being sprinkled). The guns were like the syringes filled with coloured water, which were touching the limbs of the warriors. The blood oozing out of the human body was looking glorious as if it were saffron (being sprinkled). Eve the blood attained tufts (of matted hai) were looking beautiful but his beauty was beyond words. It appeared as if it were vermilion applied with great love. Many warriors, pierced with spears, were fallen on the ground. It seemed as if people having played (holi) were tired and lying down with stretched bodies. (118)

### **Bisanpad. Paraj.**

He ruled the country for ten thousand yers. Having banned the religion of Naturalists he assumed both the royal and yoga positions (of authority). The ascetics who kept hiding, were the only ones left alive. Thus they were the only ones reciting True Name in the world. Thus he ruled over the country in many ways and amassed wealth by various means. Wherever he heard (with his ears) about any ascetic living in the land he was immediately liquidated. Thus having gained victory over various areas, towns or foreign lands he sounded his trumpet of victory. Thus considering himself all powerful, (responsible for controlling the world) he completely forgot about the Lord Sublime. (119)

**ਰੁਆਮਲ । ਛੰਦ**

ਦਸ ਸਹੀਸ੍ ਪ੍ਰਮਾਣ ਬਰਖਨ ਕੀਨ ਰਾਜ ਸੁਧਾਰਿ ।  
ਭਾਤਿ ਭਾਤਿ ਧਰਾਨ ਲੈ ਅਰੁ ਸਤ੍ਰੁਸਰਬ ਸੰਘਾਰਿ ।  
ਜੀਤਿ ਜੀਤਿ ਅਨੂਪ ਭੂਪ ਅਨੂਪ ਰੂਪ ਅਪਾਰ ।  
ਭੂਪ ਮੇਧ ਠਟਯੋ ਨ੍ਰਿਪੋਤਮ ਏਕ ਜਗ ਸੁਧਾਰਿ । ੧੨੦ ।

**Ruamal Chhand**

das sahan sar parman barkhan keen raj sudhar.  
bhant bhant dharan lai ar satar sarab sanghar.  
jeet jeet anup bhoop anup roop apar.  
bhoop meid thatriou nripotam ek jug sudhar. (120)

ਦੇਸ ਦੇਸਨ ਕੇ ਨਰੇਸਨ ਬਾਧਿ ਕੈ ਇਕ ਬਾਰਿ ।  
ਰੋਹ ਦੇਸ ਬਿਖੈ ਗਯੋ ਲੈ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਕੁਮਾਰ ।  
ਨਾਰਿ ਸੰਜੁਤ ਬੈਠਿ ਬਿਧਰਤ ਕੀਨ ਜਗ ਅਰੰਭ ।  
ਬੋਲਿ ਬੋਲਿ ਕਰੋਰ ਰਿਤਜ ਐਰ ਬਿਪ ਅਸੰਭ । ੧੨੧ ।  
des desan ke naresan badh kai ek baar.  
roh des bikhai giou lai putar mitar kumar.  
naar sanjut baith bidhrat keen jug arambh.  
bole bole karou ritaj aour bip asambh. (121)

ਰਾਜਮੇਧ ਕਰਯੋ ਲਗੈ ਅਰੰਭ ਭੂਪ ਅਪਾਰ ।  
ਭਾਤਿ ਭਾਤਿ ਸਮ੍ਰਿਧ ਜੋਰਿ ਸੁਮਿਤ੍ਰ ਪੁਤ੍ਰ ਕੁਮਾਰ ।  
ਭਾਤਿ ਅਨੇਕਨ ਕੇ ਜੁਰੇ ਜਨ ਆਨਿ ਕੈ ਤਿਹ ਦੇਸ ।  
ਛੀਨਿ ਛੀਨਿ ਲਟੈ ਨ੍ਰਿਪਾਬਰ ਦੇਸ ਦਿਰਬ ਅਵਿਨੇਸ । ੧੨੨ ।  
rajmedh kariou lagai arambh bhoop apar.  
bhant bhant samridh jor sumitar putar kumar.  
bhant anekan ke jurai jan aan kai the des.  
chheen cheen laie nripabar des dirab avines. (122)

ਦੇਖ ਕੇ ਇਹ ਭਾਤਿ ਸਰਬ ਸੁ ਭੂਪ ਸੰਪਤਿ ਨੈਣ ।  
ਗਰਬ ਸੋ ਭੁਜ ਦੰਡ ਕੈ ਇਹ ਭਾਤਿ ਬੋਲਾ ਬੈਣ ।  
ਭੂਪ ਮੇਧ ਕਰੋ ਸਬੈ ਤੁਮ ਆਜ ਜਗ ਅਰੰਭ ।  
ਸਤ੍ਰੁਜਗ ਮਾਹਿ ਭਯੋ ਜਿਹੀ ਬਿਧਿ ਕੀਨ ਰਾਜੈ ਜੰਭ । ੧੨੩ ।  
dekh kai eh bhant sarab so bhoop sampat nain.  
garab so bhuj dand kai eh bhant bola bain.  
bhoop medh karo sabai tum aaj jug arambh.  
satjug maha bhiou jehi bidhi keen rajai jambh. (123)

### **Ruamal Chhand :**

Having ruled over country for ten thousand years with strength and having won many other lands, he had got his enemies executed. He had defeated many warrior kings and subjugated them under his control (authority), who were beyond praise with a charming personality. Thus that great Raja decided to perform a Yagna (called Bhup-medh). (120)

He arranged to bring various kings in chains, then along with his sons, friends and princes he (Paras Nath) went to Roh Land. Then along with his spouse, with all formalities, he performed the Yagna. He called millions of Brahmins and many ritaj (various food) were also collected. (121)

The Raja started performing the Bhup-medh Yagna and collected many powerful kings, friends sons and princes. Various types of people had gathered there. He had usurped their wealth including land. (from various Rajas). (122)

The various people (gathered there) saw with their eyes the total wealth amassed by Paras Nath. The Raja (Paras Nath) due to his strength and prowess was very proud and remarked that they should all begin performing Bhup-medh Yagna, just as in Sat-Yog, Raja Jambh had done earlier. (123)

### ਮੰਤ੍ਰੀਯ ਬਾਚ

ਲਛ ਜਉ ਨ੍ਰਿਪ ਮਾਰੀਯੋ ਤਬ ਹੋਤ ਹੈ ਨ੍ਰਿਪ ਮੋਧ ।  
ਏਕ ਏਕ ਅਨੇਕ ਸੰਪਤਿ ਦੀਜੀਯੋ ਭਵਿਖੇਧ ।  
ਲਛ ਲਛ ਤੁਰੰਗ ਏਕਹਿ ਦੀਜੀਯੋ ਅਬਿਚਾਰ ।  
ਜਗ ਪੂਰਣ ਹੋਤੁ ਹੈ ਸੁਨ ਰਾਜ ਰਾਜ ਵਤਾਰ । ੧੨੪ ।

### Mantri baach

lachh jou nrip mariyai tab hote hai nrip medh.  
ek ek anek sampat deejiai bhav khed.  
lachh lachh turang ekeah deejiai abichar.  
jug pooran hote hai sun raj raj vatar. (124)

ਭਾਤਿ ਭਾਤਿ ਸੁਮ੍ਰਿਧ ਸੰਪਤਿ ਦੀਜੀਯੋ ਇਕ ਬਾਰ ।  
ਲਛ ਹਸਤ ਤੁਰੰਗ ਦੈ ਲਛ ਸੁਵਰਨ ਭਾਰ ਅਪਾਰ ।  
ਕੋਟਿ ਕੋਟਿ ਦਿਜੇਕ ਏਕਹਿ ਦੀਜੀਯੋ ਅਬਿਲੰਬ ।  
ਜਗ ਪੂਰਣ ਹੋਇ ਤਉ ਸੁਨ ਰਾਜ ਰਾਜ ਅਸੰਭ । ੧੨੫ ।

bhant bhant sumaridh sampat deejaye ik bar.  
lachh hasat turang devai lachh suvaran bhar apar.  
kot kot dijok ekeh deejiai abilamb.  
jug puran hoiai tou sunn raj raj asambh. (125)

### ਪਾਰਸਨਾਥ ਬਾਚ

### ਰੁਆਲ ਛੰਦ

ਸੁਵਰਨ ਕੀ ਨ ਇਤੀ ਕਮੀ ਜਉ ਟੁ ਹੈ ਬਹੁ ਬਰਖ ।  
ਹਸਤ ਕੀ ਨ ਕਮੀ ਮੁਝੈ ਹਯ ਸਾਰ ਲੀਜੈ ਪਰਖ ।  
ਅਉਰ ਜਉ ਧਨ ਚਾਹੀਯੋ ਸੋ ਲੀਜੀਯੋ ਅਬਿਚਾਰ ।  
ਚਿਤ ਮੈ ਨ ਕਛੁ ਕਰੇ ਸੁਨ ਮੰਤ੍ਰ ਮਿਤ੍ਰ ਅਵਤਾਰ । ੧੨੬ ।

### Parasnath baach

### Rual Chhand

Swaran ki na iti kami jou tut hai boh barakh.  
hasat ki na kami mujhai heu saar leejai parkh.  
aour jou dhan chahieyai so leejiuy abichar.  
chit mein na kachhu karo sunn mantar mitar avtar. (126)

ਯਉ ਜਬੈ ਨ੍ਰਿਪ ਉਚਰਯੋ ਤਬ ਮੰਤ੍ਰ ਬਰ ਸੁਨਿ ਬੈਨ ।  
ਹਾਥ ਜੋਰਿ ਸਲਾਮ ਕੈ ਨ੍ਰਿਪ ਨੀਚ ਕੈ ਜੁਗ ਨੈਨ ।  
ਅਉਰ ਏਕ ਸੁਨੋ ਨ੍ਰਿਪੋਤਮ ਉਚਰੋ ਇਕ ਗਾਥ ।

ਜੋਨ ਮਧਿ ਸੁਨੀ ਪੁਰਾਰਨਨ ਅਉਰ ਸਿੰਮ੍ਰਤ ਸਾਥ । ੧੨੭ ।

yo jabai nrip uchriou tab manitar bar sunn bain.  
hath jore salam kai nrip neech kai jug nain.  
aour ek suno nripotam uchro ek gath.  
jon madh sunai pararnan aur simrit sath. (127)



**The Ministers then said**

If one arranges to kill one lakh Rajas, then only the Nrip-medh (Budh-medh) Yagna could be completed and then lot of wealth is to be offered to each one (of those performing) the Yagnas and all their worldly sufferings should be eliminated and each one without any consideration should be presented with one lakh horses ; then only the Yagna should be considered solemnized fully. O King Incarnation ! Listen to me. (124)

Various forms of wealth and property is to be given away in one instant (go). Apart from this one lakh elephants, two lakh horses and many loads of gold are to be given away. Each one of the Brahmin is to be given without delay ten millions worth of money, then only the Yagna should be considered completed, O King Emperor ! Listen. (125)

**Then Paras Nath said**

**Ruaal Chhand**

“There was no dearth of gold and there would be no shortage if we were to distribute it for many years. There is no shortage of elephants even with me, one could easily check up the horses stable. Whatever money was needed could be taken without any hesitation. O friendly ministers ! Listen and do not have any doubts in your mind. (126)

When the Raja made these remarks, then the prime minister saluted the king (Raja) with folded hands and with (both) down cast eyes, he said, “ O great king ! I am telling you one more thing, which you should listen attentively, which I have heard (learnt) from Puranas and Smritis. “ (127)

ਮੰਤ੍ਰੀ ਬਾਚ

ਰੁਆਲ ਛੰਦ

ਅਉਰ ਜੋ ਸਭ ਦੇਸ ਕੇ ਨ੍ਰਿਪ ਜੀਤੀਐ ਸੁਨਿ ਭੂਪ ।  
ਪਰਮ ਰੂਪ ਪਵਿਤ੍ਰ ਗਾਤ ਅਪਵਿਤ੍ਰ ਹਰਣ ਸਰੂਪ ।  
ਐਸ ਜਉ ਸੁਨਿ ਭੂਪ ਭੂਪਤਿ ਸਭ ਪੂਛੀਆ ਤਿਹ ਗਾਥ ।  
ਪੂਛ ਆਉ ਸਬੈ ਨ੍ਰਿਪਾਲਨ ਹਉ ਕਹੋ ਤੁਹ ਸਾਥ । ੧੨੮ ।

**Mantri baach**

**Rual Chhand**

aour jo sabh des kai nrip jeetiyai sunn bhup.  
param roop pavitar gaat apvitar haran sarup.  
ais jou sunn bhoop bhupat sabh puchhia the gaath.  
poochh aou sabai nripalan hou kaho toh saath. (128)

ਯੈ ਕਹੇ ਜਬ ਬੈਨ ਭੂਪਤਿ ਮੰਤ੍ਰ ਬਰ ਸੁਨਿ ਧਾਏ ।  
ਪੰਚ ਲਛ ਬੁਲਾਇ ਭੂਪਤਿ ਪੂਛ ਸਰਬ ਬੁਲਾਇ ।  
ਅਉਰ ਸਾਤ ਹੂੰ ਲੋਕ ਭੀਤਰ ਦੇਹੁ ਅਉਰ ਬਤਾਇ ।  
ਜਉਨ ਜਉਨ ਨ ਜੀਤਿਆ ਨ੍ਰਿਪ ਰੋਸ ਕੈ ਨ੍ਰਿਪ ਰਾਇ । ੧੨੯ ।  
yo kehai jab bain bhupat mantar bar sunn dhaie.  
panch lachh bulaie bhupat poochh sarab bulaie.  
aour saat hun lok bheetar deho aour bataie.  
jaun jaun na jeetia nrip ros kai nrip raie. (129)

ਦੇਖਿ ਦੇਖਿ ਰਹੇ ਸਬੈ ਤਰ ਕੋ ਨ ਦੇਤ ਬਿਚਾਰ ।  
ਐਸ ਕਉਨ ਰਹਾ ਧਰਾ ਪਰ ਦੇਹੁ ਤਾਹਿ ਉਚਾਰ ।  
ਏਕ ਏਕ ਬੁਲਾਇ ਭੂਪਤਿ ਪੂਛ ਸਰਬ ਬੁਲਾਇ ।  
ਕੋ ਅਜੀਤ ਰਹਾ ਨਹੀ ਜਿਹ ਠਉਰ ਦੇਹੁ ਬਤਾਇ । ੧੩੦ ।  
dekh dekh rehai sabai tar kon na deit bichar.  
ais kaun raha dhara par deho tahai uchar.  
ek ek bulaie bhupat poochh sarab bulaie.  
ko ajeet raha nahi jeh thour deho bataie. (130)

**The Minister then said**

**Ruaal Chand**

O Raja ! Listen ! All the Rajas from other lands who had been won over (by you), whose beautiful forms (appearance) and bodies, which could remove impurities (from others) “ O King ! You better ask this thing from them.” (The Raja then said, “ O Minister !) I am telling you now to go and find out from these kings. (128)

When the Raja (Paras Nath) said these words, then the prime minister rushed on hearing these words. He sent for five lakh Rajas and asked them.” Is there any other king in the world (seven regions) who had not been defeated by the Raja.” (129)

All of them were looking with downcast eyes and none of them gave any thoughtful reply as to who was left on the whole Earth (in the world) about whom they should tell him. He then called one of them by turn and asked the same question. But there was none left in the world, who had not been (defeated) won over. (130)

ਏਕ ਨ੍ਰਿਪ ਬਾਰ

ਰੁਆਲ ਛੰਦ

ਏਕ ਭੂਪਤਿ ਉਚਰੋ ਸੁਨਿ ਲੇਹੁ ਰਾਜਾ ਬੈਨ ।  
ਜਾਨ ਮਾਫ ਕਰੋ ਕਹੋ ਤਬ ਰਾਜ ਰਾਜ ਸੁ ਨੈਨ ।  
ਏਕ ਹੈ ਮੁਨਿ ਸਿੰਧੁ ਮੈ ਅਰੁ ਮਛ ਕੇ ਉਰ ਮਾਹਿ ।  
ਮੋਹਿ ਰਾਵ ਬਿਬੇਕ ਭਾਖੈ ਤਾਹਿ ਭੂਪਤਿ ਨਾਹਿ । ੧੩੧ ।

ek nrip baach

Rual Chhand

ek bhupat uchro sunn leho raja bain.  
jaan maaf karo kaho tab raj raj so nain.  
ek hai mun sindh mein ar machh kai ur mahai.  
mohai rav bibek bhakhou tahai bhupat nahai. (131)

ਏਕ ਦਯੋਸ ਜਟਧਰੀ ਨ੍ਰਿਪ ਕੀਨੁ ਛੀਰ ਪ੍ਰਵੇਸ ।  
ਚਿਤ੍ਰ ਰੂਪ ਹੁਤੀ ਤਹਾ ਇਕ ਨਾਰਿ ਨਾਗਰ ਭੇਸ ।  
ਤਾਸੁ ਦੇਖਿ ਸਿਵੇਸ ਕੋ ਗਿਰ ਬਿੰਦ ਸਿੰਧ ਮਝਾਰ ।  
ਮਛ ਪੇਟ ਮਛੰਦ੍ਰੁ ਜੋਗੀ ਬੈਠਿ ਹੈ ਨ੍ਰਿਪ ਬਾਰ । ੧੩੨ ।

ek daryos jatdhari nrip keen chheer parves.  
chitar roop huti taha ik naar nagar bhes.  
tass dekh sives ko gir bind sindh majhar.  
machh peit machhandar jogi baith hai nrip baar. (132)

ਤਾਸੁ ਤੇ ਚਲ ਪੁਛੀਐ ਨ੍ਰਿਪ ਸਰਬ ਬਾਤ ਬਿਬੇਕ ।  
ਏਨ ਤੋਹਿ ਬਤਾਇ ਹੈ ਨ੍ਰਿਪ ਭਾਖਿ ਹੋ ਜੁ ਅਨੇਕ ।  
ਐਸ ਬਾਤ ਸੁਨੀ ਜਬੈ ਤਬ ਰਾਜ ਰਾਜ ਅਵਤਾਰ ।

ਸਿੰਧੁ ਖੋਜਨ ਕੋ ਚਲਾ ਲੈ ਜਗਤ ਕੇ ਸਬ ਜਾਰ । ੧੩੩ ।  
taas te chal puchhiai nrip sarab baat bibek.  
eian tohai bataie hai nrip bhakh hai jo anek.  
ais baat suni jabai tab raj raj avtar.  
Sindh khojan ko chala lai jagat ke sab jar. (133)

ਭਾਤਿ ਭਾਤਿ ਮੰਗਾਇ ਜਾਲਨ ਸੰਗ ਲੈ ਦਲ ਸਰਬ ।  
ਜੀਤ ਦੁੰਦਭ ਦੈ ਚਲਾ ਨ੍ਰਿਪ ਜਾਨਿ ਕੈ ਜੀਅ ਗਰਬ ।  
ਮੰਤ੍ਰੀ ਮਿਤ੍ਰ ਕੁਮਾਰਿ ਸੰਪਤ ਸਰਬ ਮਧਿ ਬੁਲਾਇ ।

ਸਿੰਧ ਜਾਰ ਡਰੇ ਜਹਾ ਤਹਾ ਮਛ ਸਤ੍ਰੁ ਡਰਾਇ । ੧੩੪ ।  
bhant bhant mangaie jalan sung lai dal sarab.  
jeet dundab dai chala nrip jaan kai jia garab.  
mantri mitar kumar sampat sarab madh bulaie.  
Sindh jaar darai jaha taha machh matar braie. (134)



**One Raja said then  
Ruaal Chhand**

One king said, " O Raja ! Listen to my words. If you would pardon my life, then only I could say this thing. O King Emperor ! There was one Muni (ascetic) in the stomach of a great fish, who lives under the sea. O Rajni ! He was known and called by other kings as a personification of love and learning." (131)

"One day the king with tuft of hair had entered (gone into) the sea and saw one beautiful maid, with a clever guise resembling a painting. On seeing her the Incarnation of Shiva (Siva's Dutt) (dropped) discharged his semen in the sea. O Rajan ! Then a Yogi, named Machhindra (born out of that semen) was residing in the stomach of that fish, in the form of a small child." (132)

Therefore, O Raja ! So we should go and ask anything of knowledge (learing) from him only, as he alone could tell you correctly. O Raja ! He would tell you many other things as well. When the king Incarnation, the king emperor heard these words, then taking all the fishing nets of the world, he left for tracing him (that child) in the depths of seas. (133)

The Raja then with the beating of drums and bringing all the nets of the world along with a huge force left for that place, as he was full of pride in his mind. He called all the ministers, friends and princes along with their wealth towards the sea and everywhere in the seas spread his fishing nets in search of that great fish (Machh) with intimidating postures for the enemy. (134)

ਭਾਤਿ ਭਾਤਨ ਮਛ ਕਛਪ ਅਉਰ ਜੀਵ ਅਪਾਰ ।  
ਬਧਿ ਜਾਰਨ ਹੈ ਕਢੇ ਤਬ ਤਿਆਗ ਪ੍ਰਾਨ ਸੁ ਧਾਰ ।  
ਸਿੰਧੁ ਤੀਰ ਗਏ ਜਬੈ ਜਲ ਜੀਵ ਏਕੈ ਬਾਰ ।  
ਐਸ ਭਾਤਿ ਭਏ ਬਖਾਨਤ ਸਿੰਧੁ ਪੈ ਮਤ ਸਾਰ । ੧੩੫ ।  
**bhant bhatan machh kachhap aour jeev apar.**  
**badh jaran haivi kadhai tab tiag pran so dhar.**  
**Sindh teer gaie jabhi jal jeev ekai baar.**  
**ais bhant bhaie bakhanat sindh pai mat saar. (135)**

ਬਿਪ ਕੋ ਧਰਿ ਸਿੰਧੁ ਮੁਰਤਿ ਆਇਯੋ ਤਿਹ ਪਾਸਿ ।  
ਰਤਨ ਹੀਰ ਪ੍ਰਵਾਲ ਮਾਨਕ ਦੀਨ ਹੈ ਅਨਿਆਸ ।  
ਜੀਵ ਕਾਹਿ ਸੰਘਾਰੀਐ ਸੁਨਿ ਲੀਜੀਐ ਨ੍ਰਿਪ ਬੈਨ ।  
ਜਉਨ ਕਾਰਜ ਕੋ ਚਲੇ ਤੁਮ ਸੋ ਨਹੀ ਇਹ ਠੈਨ । ੧੩੬ ।  
**bip ko dhar sindh murat aiyo the paas.**  
**ratan hur parval manak deen hai aniyas.**  
**jeev kahai sanghariai sunn leejiai nrip bain.**  
**jaun karaj ko chalai tum so nahi eh thain. (136)**

**ਸਿੰਧੁ ਬਾਰ**

**ਰੁਆਲ ਛੰਦ**

ਛੀਰ ਸਾਗਰ ਹੈ ਜਹਾ ਸੁਨ ਰਾਜ ਰਾਜ ਵਤਾਰ ।  
ਮਛ ਉਦਰ ਮਛੰਦ੍ਰੁ ਜੋਗੀ ਬੈਠ ਹੈ ਬ੍ਰਤ ਧਾਰਿ ।  
ਡਾਰਿ ਜਾਰ ਨਿਕਾਰ ਤਾਕਹਿ ਪੂਛ ਲੋਹੁ ਬਨਾਇ ।  
ਜੋ ਕਹਾ ਸੋ ਕੀਜੀਐ ਨ੍ਰਿਪ ਇਹੀ ਸਤਿ ਉਪਾਇ । ੧੩੭ ।

**Sindh bachh**

**Rual Chhand**

chheer sagar hai jaha sunn raj raj vatar.  
machh udar machhandar jogi baith hai barat dhaar.  
daar jaar nikar takeh poochh leho banaie.  
jo kaha so keejiai nrip ehi sat upaie. (137)

ਜੋਰਿ ਬੀਰਨ ਨਾਖ ਸਿੰਧਹ ਆਗ ਚਾਲ ਸੁਬਾਹ ।  
ਹੁਰ ਪੁਰ ਰਹੀ ਜਹਾ ਤਹਾ ਜਤ੍ਰ ਤਤ੍ਰ ਉਛਾਹ ।  
ਭਾਤਿ ਭਾਤਿ ਬਜੰਤ੍ਰੁ ਅਉਰ ਘੁਰਤ ਨਿਸਾਨ ।  
ਛੀਰ ਸਿੰਧੁ ਹੁਤੇ ਜਹਾ ਤਿਹ ਠਾਮ ਪਹੁਚੇ ਆਨਿ । ੧੩੮ ।  
**jor beeran nakh sindheh aag chal subah.**  
**hoor pur rehi jaha taha jatar tatar uchhah.**  
**bhant bhant bajantar bajat aour ghurat nisan.**  
**cheer sindh huto jaha teh thhaam pohchai aan. (138)**

He took out of the seas many varieties of fish, tortoises, and other beings, caught in his nets, and they all died. (gave up their lives). During this hour of suffering (difficult situation) all the beings went together to the sea and all wise beings then told the sea like this. (135)

The ocean in the form of a Brahmin, then came to the Raja and without any effort, he offered many jewels, diamonds and pearls and said, "O Raja ! Listen to me ! Why are you killing all the beings ? The purpose for which you had come was not this spot (but somewhere else). (136)

**The Ocean then said**  
**Ruaal Chand**

" O Incarnation of King ! Listen. There was a Chheer Ocean, there the great yogi, Machhindra was residing in the stomach of a great fish. You should take him out of the ocean with the help of a fishing net and then ask him. O Rajan ! You should do as I have told you, as this was the only right procedure. " (137)

The Raja, collecting all the warriors and wading through the ocean, went further ahead. Everywhere the fairies were moving around and there was lot of enthusiasm everywhere. There were various types of trumpets being blown and beating of drums was heard. So they all reached the place of chheer Ocean finally. (138)

ਸੂਤ੍ਰ ਜਾਰ ਬਨਾਇ ਕੈ ਤਿਹ ਮਧਿ ਡਾਰਿ ਅਪਾਰ ।  
 ਅਉਰ ਜੀਵ ਘਨੇ ਗਹੇ ਨ ਵਿਲੋਕਯੋ ਸਿਵ ਬਾਰ ।  
 ਹਰਿ ਹਰਿ ਫਿਰੇ ਸਬੈ ਭਟ ਆਨਿ ਭੂਪਤਿ ਤੀਰ ।  
 ਅਉਰ ਜੀਵ ਘਨੇ ਗਹੇ ਪਰ ਸੋ ਨ ਪਾਵ ਫਕੀਰ । ੧੩੯ ।  
 sutar jaar banaie kai the madh daar apar.  
 aour jeev ghanai gehai na vilokeyo Siv bar,  
 har haar phirai sabai bhat aan bhupat teer.  
 aour jeev ghanai gaihe par so na pav faqir. (139)

ਮਛ ਪੇਟਿ ਮਛੰਦ੍ਰੁ ਜੋਗੀ ਬੈਠ ਹੈ ਬਿਨੁ ਆਸ ।  
 ਜਾਰ ਭੇਟ ਸਕੈ ਨ ਵਾ ਕੋ ਮੋਨਿ ਅੰਗ ਸੁ ਬਾਸ ।  
 ਏਕ ਜਾਰ ਸੁਨਾ ਨਯੋ ਤਿਹ ਡਾਰੀਐ ਅਬਿਚਾਰ ।  
 ਸਤਿ ਬਾਤ ਕਹੋ ਤੁਮੈ ਸੁਨਿ ਰਾਜ ਰਾਜ ਵਤਾਰ । ੧੪੦ ।  
 machh peit machhandar jogi baith hai bin aas.  
 jar bhet sakai na va ko mon ang so bas.  
 ek jar suna neyo the dariai abichar.  
 sat baat kaho timai sunn raj raj vatar. (140)

ਗਿਆਨ ਨਾਮੁ ਸੁਨਾ ਹਮੇ ਤਿਹ ਜਾਰ ਕੋ ਨ੍ਰਿਪ ਰਾਇ  
 ਤਉਨ ਤਾ ਮੈ ਡਾਰਿ ਕੈ ਮੁਨਿ ਰਾਜ ਲੇਹੁ ਗਹਾਇ ।  
 ਯੈ ਮ ਹਾਥਿ ਪਰੇ ਮੁਨੀਸੁਰ ਬੀਤ ਹੈ ਬਹੁ ਬਰਖ ।  
 ਸਤਿ ਬਾਤ ਕਹੈ ਤੁਮੈ ਸੁਨ ਲੀਜੀਐ ਭਰਤਰਖ । ੧੪੧ ।  
 gyan naam suna hamo the jar ko nrip raie.  
 taun ta mein daar kai mun raj leho gahaie.  
 yo na hath parai munisar beet hai boh barakh.  
 sat baat kahou tumai sunn leejiyai bhartarakh. (141)

ਯੈ ਨ ਪਾਨਿ ਪਰੇ ਮੁਨਾਬਰ ਹੋਹੀ ਕੋਟਿ ਉਪਾਇ ।  
 ਡਾਰ ਕੇ ਤੁਮ ਗਯਾਨ ਜਾਰ ਸੁ ਤਾਸੁ ਲੇਹੁ ਗਹਾਇ ।  
 ਗਯਾਨ ਜਾਰ ਜਬੈ ਨ੍ਰਿਪੰਬਰ ਡਾਰਯੋ ਤਿਹ ਬੀਚ ।  
 ਤਉਨ ਜਾਰ ਗਹੋ ਮੁਨਾਬਰ ਜਾਨੁ ਦੂਜ ਦਧੀਚ । ੧੪੨ ।  
 yo na paan parai munnabar hohing kot upaie.  
 dar ko tum gyan jar so tas leho gahaie.  
 gyan jar jabai nripambar dariou teh beech.  
 toun jar gaho munabar jan duj dadheeche. (142)



The a huge fishing net out of cotton was spread (thrown) in the great sea there, Many beings were caught but that child, Machhindar was nowhere to be seen. All the warriors, after (spreading) throwing the nets everywhere in the sea, were tired with their unsuccessful efforts and they then came to the Raja and said, " Many other beings had been caught but that yogi had not been found. (139)

The yogi Machhinder was lying safe in the stomach of the fish without having any hopes. The nets could not even lay its hand (touch him) as the Muni was in a body form. There was another net, which should be used (for the purpose) without any further consideration. O King Incarnation ! " O Raja ! I am telling you the truth." (140)

"O Rajan ! We have heard the name of that fishing net called 'gyan' (knowledge). By throwing that net in the ocean, you could catch hold of the great Muni, Machhindar, even after the lapse of many years. O saviour of Bharat ! Listen to me, I am telling you the truth." (141)

By such means the great Muni will not be caught, not- withstanding millions of efforts on our part. You may catch hold of him by using the net of knowledge. (Gyan Net). When the great Raja (Paras Nath) had cast the Net of knowledge in the sea, that net managed to catch hold of the Muni, as if a second "Datich" had been born. (142)

ਮਛ ਸਹਿਤ ਮਛਿੰਦ੍ਰ ਜੋਗੀ ਬਧਿ ਜਾਰ ਮਝਾਰ ।  
 ਮਛ ਲੋਕ ਬਿਲੋਕਿ ਕੈ ਸਬ ਹੋ ਗਏ ਬਿਸੰਭਾਰ ।  
 ਦੈ ਮਹੂਰਤ ਬਿਤੀ ਜਬੈ ਸੁਧਿ ਪਾਇ ਕੈ ਕਛੁ ਅੰਗਿ ।  
 ਭੂਪ ਦਾਰ ਗਏ ਸਭੈ ਭਟ ਬਾਧਿ ਅਸਤ੍ਰ ਉਤੰਗ । ੧੪੩ ।  
 machh sehat machhinder jogi badh jar majhar.  
 machh lok bilok kai sab havai gaie bisambhar.  
 dawai mahurat biti jabai sudh paie kai kachh ang.  
 bhoop davar gaie sabhai bhat badh astar utang. (143)

ਮਛ ਉਦਰ ਲਗੇ ਸੁ ਚੁਰਨ ਕਿਉਹੂੰ ਨ ਚੀਰਾ ਜਾਇ ।  
 ਹਾਰਿ ਹਾਰਿ ਪਰੈ ਜਬੈ ਤਬ ਪੂਛ ਮਿਤ੍ਰ ਬੁਲਾਇ ।  
 ਅਉਰ ਕਉਨ ਬਿਚਾਰੀਐ ਉਪਾਚਰ ਤਾਕਰ ਆਜ ।  
 ਦ੍ਰਿਸ਼ਟਿ ਜਾ ਤੇ ਪਰੈ ਮੁਨੀਸੁਰ ਸਰੇ ਹਮਰੋ ਕਾਜੁ । ੧੪੪ ।  
 machh udar lagai so cheeran kiuhun na cheera jaie.  
 haar haar parai jabai tab poochh mitar bulaie.  
 aour kaun bichariai upchar takar aaj.  
 drist ja te parai munisvar sarai humro kaaj. (144)

#### ਦੋਹਰਾ

ਮਛ ਪੇਟ ਕਿਹੂੰ ਨ ਫੁਟੇ ਸਬ ਕਰ ਹਟੇ ਉਪਾਇ ।  
 ਗਯਾਨ ਗੁਰੂ ਤਿਨ ਕੋ ਹੁਤੋ ਪੂਛਾ ਤਹਿ ਬਨਾਇ । ੧੪੫ ।

#### Dohra

machh peit kehur na phutai sab kar hatai upaie.  
 gyan guru tin ko huto poochha teh banaie. (145)

#### ਤੋਟਕ ਛੰਦ

ਭਟ ਤਯਾਗ ਕੈ ਸਬ ਗਰਬ । ਨ੍ਰਿਪ ਤੀਰ ਬੋਲੇ ਸਰਬ ।  
 ਨ੍ਰਿਪ ਪੁਬੀਐ ਗੁਰ ਗਯਾਨ । ਕਹਿ ਦੇਇ ਤੋਹਿ ਬਿਧਾਨ । ੧੪੬ ।

#### Totak Chhand

bhat tiyag kai sab garab. nrip teer bolo sarab.  
 nrip puchhiai gur gyan. keh dei tohai bidhan. (146)

ਬਿਧਿ ਪੂਰਿ ਕੈ ਸੁਭ ਚਾਰ । ਅਰੁ ਗਯਾਨ ਰੀਤਿ ਬਿਚਾਰਿ ।  
 ਗੁਰ ਭਾਖਿਐ ਮੁਹਿ ਭੇਵ । ਕਿਮ ਦੇਖੀਐ ਮੁਨਿ ਦੇਵ । ੧੪੭ ।  
 bidh pur kai subh chaar. ar gyan reet bichar.  
 gur bhakhiou mohe bhev. kim dekhiyai mun dev. (147)

ਗੁਰ ਗਯਾਨ ਬੋਲਯੋ ਬੈਨ । ਸੁਭ ਬਾਚ ਸੋ ਸੁਖ ਦੈਨ ।  
 ਛੁਰਕਾ ਬਿਬੇਕ ਲੈ ਹਾਥ । ਇਹ ਫਾਰੀਐ ਤਿਹ ਸਾਥ । ੧੪੮ ।  
 gur gyan boliou bain. subh baach so sukh dain.  
 chhurka bibek lai haath. eh phariai the saath. (148)

Machhindra Yogi was caught along with the great fish in the fishing net. On seeing the great fish all the onlookers lost their sense of proportion. After sometime (two hours later) when they regained their senses, then all the warriors, wearing (beautiful) glamorous weapons and protective covers, came to the Raja's palace. (143)

They ripped open the stomach of the great fish, but they could not pierce it by any means. When all had failed in their efforts, then they called the friend and asked for his advice. They suggested that there should be some other mode of piercing its stomach, so that we could see the great Muni (Machhindra) and our job could be completed successfully. (144)

#### **Couplet :**

The stomach of the fish could not be torn open and all their efforts had failed. (They got tired of their efforts). Then they went to the Guru, named Gyan and asked for the solution. (145)

#### **Totak Chhand :**

The warriors, leaving aside their pride, went to the Raja and said, " O Rajan ! Let us enquire from the Guru, named Gyan (knowledge) so that he might possibly give us some solution or mode of operation." (146)

The king, after doing full justice to a proper solution (of good nature) and considering a solution based on knowledge, the Raja said. " O Gurudev ! Pray tell me the secret, so that we may have a glimpse of the great Muni." (147)

The Gyan Guru then remarked by saying (which were auspicious and consoling.) " O Rajan ! Take the dagger of intelligence in hand and tear open the belly of this fish." (148)

ਤਬ ਕਾਮ ਤੈਸੇ ਈ ਕੀਨ । ਗੁਰ ਗਯਾਨ ਜਯੋ' ਸਿਖ ਦੀਨ ।  
ਗਹਿ ਕੈ ਬਿਬੇਕਹਿ ਹਾਥ । ਤਿਹ ਚੀਰਿਆ ਤਿਹ ਸਾਥ । ੧੪੯ ।  
tab kaam taiso eai keen. gur gyan jioun sikh deen.  
geh kai bibekah haath. teh cheeriateh saath. (149)

ਚਜਬ ਚੀਰਿ ਪੇਟ ਬਨਾਇ । ਤਬ ਦੇਖਏ ਜਗ ਰਾਇ ।  
ਜੁਤ ਪ੍ਰਯਾਨ ਮੁੰਦ੍ਰਤ ਨੈਨ । ਬਿਨੁ ਆਸ ਚਿਤ ਨ ਡੁਲੈਨ । ੧੫੦ ।  
jab cheer peit banaie. tab dekheiai jug raie.  
jut dhian mundrat nain. bin aas chit na dulain. (150)

ਸਤ ਧਾਤ ਪੁਤ੍ਰਾ ਕੀਨ । ਮੁਨਿ ਦ੍ਰਿਸਟਿ ਤਰ ਧਰ ਦੀਨ ।  
ਜਬ ਛੂਟਿ ਰਿਖਿ ਕੇ ਪਯਾਨ । ਤਬ ਭਏ ਭਸਮ ਪ੍ਰਮਾਨ । ੧੫੧ ।  
sat dhar putra keen. mun drist tar dhar deen.  
jab chhut rikh kai dhiyan. tab bhaie bhasam parman. (151)

ਜੋ ਅਉਰ ਦ੍ਰਿਗ ਤਰਿ ਆਉ । ਸੋਊ ਜੀਅਤ ਜਾਨ ਨ ਪਾਉ ।  
ਸੋ ਭਸਮ ਹੋਵਤ ਜਾਨੁ । ਬਿਨੁ ਪ੍ਰੀਤਿ ਭਗਤ ਨ ਮਾਨੁ । ੧੫੨ ।  
jo aur drig tar aiou. souoo jeeat jaan na paiou.  
so bhasam hovat jaan. bin preet bhagat na maan. (152)

ਜਬ ਭਏ ਪੁਤ੍ਰਾ ਭਸਮ । ਜਨ ਅੰਧਤਾ ਰਵਿ ਰਸਮ ।  
ਪੁਨਿ ਪੂਛੀਆ ਤਿਹਾ ਜਾਇ । ਮੁਨਿ ਰਾਜ ਭੇਦ ਬਤਾਇ । ੧੫੩ ।  
jab bhaie putra bhasam. jan andhta rav rasam.  
pun puchhia teha jaie. mun raj bhed bataie. (153)

#### ਨਰਾਜ ਛੰਦ

ਕਉਨ ਭੂਪ ਭੂਮਿ ਮੈ ਬਤਾਇ ਮੋਹਿ ਦੀਜੀਯੈ ।  
ਜੋ ਮੋਹਿ ਤ੍ਰਾਮਿ ਨ ਤ੍ਰਸਯੋ ਕਿ੍ਪਾ ਰਿਖੀਸ ਕੀਜੀਯੈ ।  
ਸੁ ਅਉਰ ਕਉਨ ਹੈ ਹਠੀ ਸੁ ਜਉਨ ਮੋ ਨ ਜੀਤਿਯੋ ।  
ਅਤ੍ਰਾਸ ਕਉਨ ਠਉਰ ਹੈ ਜਹਾ ਨ ਮੋਹ ਬੀਤਿਯੋ । ੧੫੪ ।

#### Naraj Chhand

kaun bhoop bhoom mein bataie mohai deejiyai.  
ajp mohai tras na trasiou kirpa rikhees keejiyai.  
so aour kaun hai hathi so joun mo na jeetiou.  
atras kaun thour hai jaha na moh beetiou. (154)



The they did accordingly, as advised by the Gyan Guru. By taking the dagger of intelligence in hand, they ripped open its belly. (149)

When the stomach of the fish was torn open completely, then they perceived the king of the world, Machhindra. He was meditating with the closed eyes, and he was resting in a stable (serene) mood, without any disturbance of mind, being without hopes or desires. (150)

There was an idol made of seven metals, which was offered to the Muni. When the Rishi opened his eyes (after meditation), then that idol was (burnt) reduced to ashes. (151)

If anyone else were to come under his glance, then he would not have been reduced to ashes. The (worship) meditation of the Lord cannot be performed without love and devotion. (152)

When the idol was burnt to ashes, then it seemed the sun's rays had completely destroyed the darkness. Then they asked the great Muni to explain the secret of this whole happening (" O Muni ! Please tell us the details of this action.") (153)

**Naraj Chhand :**

" O great Muni ! Tell me, if there was any king, who was not afraid of me in the world and be benevolent to inform me about it. Was there any (king)stubborn warrior, whom I had not won over ? Was there any fearless place, where people were not afraid of me ?" (154)

ਨ ਸੰਕ ਚਿਤ ਆਨੀਯੋ ਨਿਸੰਕ ਭਾਖ ਦੀਜੀਯੈ ।  
 ਸੁ ਕੋ ਅਜੀਤ ਹੈ ਰਹਾ ਉਚਾਰ ਤਾਸੁ ਕੀਜੀਯੈ ।  
 ਨਰੇਸ ਦੇਸ ਦੇਸ ਕੇ ਅਸੇਸ ਜੀਤ ਮੈ ਲੀਏ ।  
 ਛਿਤੋਸ ਭੇਸ ਭੇਸ ਕੇ ਗੁਲਾਮ ਆਨਿ ਹੁਐ ਰਹੇ । ੧੫੫ ।  
 na sunk chit aniyo nisunkbhakh deejeeyai.  
 so ko ajeet hai raha uchar taas keejeeyai.  
 nares des des kai ases jeet mein liai.  
 chhites bhes bhes kai gulam aan huai rehai. (155)

ਅਸੇਖ ਰਾਜ ਕਾਜ ਮੋ ਲਗਾਇ ਕੈ ਦੀਏ ।  
 ਅਨੰਤ ਤੀਰਥ ਨਾਤਿ ਕੈ ਅਛਿਨ ਪੁਨ ਮੈ ਕੀਏ ।  
 ਅਨੰਤ ਛਤ੍ਰੀਆਨ ਛੈ ਦੁਰੰਤ ਰਾਜ ਮੈ ਕਰੇ ।  
 ਸੋ ਕੋ ਤਿਹੁ ਜਹਾਨ ਮੈ ਸਮਾਜ ਜਉਨ ਤੇ ਟਰੇ । ੧੫੬ ।  
 asekh raj kaj mein lagaie kai deesai.  
 anant teerath naat kai achhin pun mein kiai.  
 anant chhatrian chhai durant raj mein karo.  
 so ko tehung jahan mein samaj joun te tarai. (156)

ਅਨੰਗ ਰੰਗ ਰੰਗ ਕੇ ਸੁਰੰਗ ਬਾਜ ਮੈ ਹਰੇ ।  
 ਬਸੇਖ ਰਾਜਸੁਇ ਜਗ ਬਾਜਮੇਧ ਮੈ ਕਰੇ ।  
 ਨ ਭੂਮਿ ਐਸ ਕੋ ਰਹੀ ਨ ਜਗ ਖੰਡ ਜਾਨੀਯੈ ।  
 ਜਗਤ੍ ਕਰਣ ਕਾਰਣ ਕਰਿ ਦੁਤੀਯ ਮੋਹਿ ਮਾਨੀਯੈ । ੧੫੭ ।  
 anang rung rung ke surang baaj mein harai.  
 basekh rajsuaie jug bajmedh mein karai.  
 na bhoom aïs ko rehi na jug khumbh janiyai  
 jagatar karan karan har duteya mohai manai. (157)

ਸੁ ਅਤ੍ ਛਤ੍ ਜੇ ਧਰੇ ਸੁ ਛਤ੍ ਸੂਰ ਸੇਵਹੀ ।  
 ਅਦੰਡ ਖੰਡ ਖੰਡ ਕੇ ਸੁਦੰਡ ਮੋਹਿ ਦੇਵ ਹੀ ।  
 ਸੁ ਐਸ ਅਉਰ ਕੈਨ ਹੈ ਪ੍ਰਤਾਪਵਾਨ ਜਾਨੀਯੈ ।  
 ਤ੍ਰਿਲੋਕ ਆਜ ਕੇ ਬਿਖੈ ਜੋਗਿੰਦਰ ਮੋਹਿ ਮਾਨੀਯੈ । ੧੫੮ ।  
 so atar chhatar je dharai so chhatar soor savehi.  
 adand khand khand ke sudand mohai dev hi.  
 so ais aour kaun hai partapavan janiai.  
 trilok aas ke bikhai joginder mohai maniai. (158)

“ Have no doubt in your mind, and tell us frankly. Was there any invincible king left, pray tell me about him ? I had defeated and won over all the kings in all the ten directions ; and various kings in different guises were my slaves and had all gathered here.” (155)

“ I have employed all the kings in their royal duties. Having bathed at all the holy places (of pilgrimage) I have performed all the indivisible virtuous deeds and have established my (eternal) invincible kingdom, having killed many Kashatriyas. Was there any king left in the three worlds, with whom I have not matched my mettle and have not subjugated him ?” (156)

“ I have usurped multi-coloured (of different colours) horses from all of them and I have performed ashmedh Yagna and royal type Yagna and there was no land where my suzerainty was not recognized (my Yagna was not established as superior). In the world, after the Lord Sublime, I should be recognized as the second authority.(157)

All the kings with canopies and weapons (with authority) and great warriors were now serving me. All the kings of the world, who had authority over others, were paying tributes to me (were accepting my authority), so was there anyone else (beyond my superior authority) ? Who else could be recognized as beyond my control ? O great Yogo ! All the three worlds have accepted my authority. (158)

ਮਛਿੰਦ੍ਰ ਬਾਚ ਪਾਰਸਨਾਥ ਸੋ

ਸਵੈਯਾ

ਕਹਾ ਭਯੋ ਜੋ ਸਭ ਹੀ ਜਗ ਜੀਤਿ ਸੁ ਲੋਦਨ ਕੋ ਬਹੁ ਤ੍ਰਾਸ ਦਿਖਾਯੋ ।  
ਅਉਰ ਕਹਾ ਜੁ ਪੈ ਦੇਸ ਬਿਦੇਸਨ ਮਾਹਿ ਭਲੇ ਗਜ ਗਾਹਿ ਬਧਾਯੋ ।  
ਜੋ ਮਨੁ ਜੀਤਤ ਹੈ ਸਭ ਦੇਸ ਵਹੈ ਤੁਮਰੈ ਨਿਪ ਹਾਥਿ ਨ ਆਯੋ ।  
ਲਾਜ ਗਈ ਕਛੁ ਕਾਜ ਸਰਯੋ ਨਹੀ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਨ ਪਾਯੋ । ੧੫੯ ।

**Machhinder baach Parasnath se**

**Swaiyya**

kaha bhiou jo sabh hi jug jeet so logan ko boh tras dikhiayo.  
aour kaha jo pai des bidesan mahai bhalai gaj gahai badhiyo.  
jo man jeetat ha sabh des vahai tumrai nrip haath na ayiou.  
laj gaiee kachh kaj saryou nahi lok geyo parlok na paiyou. (159)

ਭੂਮਿ ਕੋ ਕਉਨ ਗੁਮਾਨ ਹੈ ਭੂਪਤਿ ਸੋ ਨਹੀ ਕਾਹੂੰ ਕੇ ਸੰਗ ਚਲੈ ਹੈ ।

ਹੈ ਛਲਵੰਤ ਬਡੀ ਬਸੁਧਾ ਯਹਿ ਕਾਹੂੰ ਕੀ ਹੈ ਨਹ ਕਾਹੂੰ ਹੁਐ ਹੈ ।

ਭਉਨ ਭੰਡਾਰ ਸਬੈ ਬਰ ਨਾਰਿ ਸੁ ਅੰਤਿ ਤੁਝੈ ਕੋਊ ਸਾਥ ਨ ਦੇ ਹੈ ।

ਆਨ ਕੀ ਬਾਤ ਚਲਾਤ ਹੋ ਕਾਹੋ ਕਉ ਸੰਗਿ ਕੀ ਦੇਹ ਨ ਸੰਗਿ ਸਿਧੇ ਹੈ । ੧੬੦ ।

bhoom ko kaun guman hai bhoopat so nahi kahun kai sung chalai hai.

hai chhalvant badi basudha yeh kahun ki hai neh kahun huai hai.

bhoun bhandar sabai bar naar so ant tuj kouoo saath na dai hai.

aan ki baat chalat hokahai kou sung ki deh na sung sidhai hai. (160)

ਰਾਜ ਕੇ ਸਾਜ ਕੋ ਕਉਨ ਗੁਮਾਨ ਨਿਦਾਨ ਜੁ ਆਪਨ ਸੰਗ ਨ ਜੈ ਹੈ ।

ਭਉਨ ਭੰਡਾਰ ਭਰੇ ਘਰ ਬਾਰ ਸੁ ਏਕ ਹੀ ਬਾਰ ਬਿਗਾਨ ਕਹੈ ਹੈ ।

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁ ਮਿਤ੍ਰ ਸਖਾ ਕੋਈ ਅੰਤਿ ਸਮੈ ਤੁਹਿ ਸਾਥ ਨ ਦੇ ਹੈ ।

ਚੇਤ ਰੇ ਚੇਤ ਅਚੇਤ ਮਹਾ ਪਸੁ ਸੰਗ ਬੀਯੋ ਸੋ ਭੀ ਸੰਗ ਨ ਜੈ ਹੈ । ੧੬੧ ।

raj ke saaj ko kaun guman nidan jo apan sung na jai hai.

bhoun bhandar bharai ghar bar so ek hi bar bigan kehai hai.

putar kalatar so mitar sakha koiee ant samai tuhai saath na dai hai.

chet re chet achet maha pasu sung beyo so be sung na jai hai. (161)

ਕਉਨ ਭਰੋਸ ਭਟਾਨ ਕੋ ਭੂਪਤਿ ਭਾਰ ਪਰੇ ਜਿਨਿ ਭਾਰ ਸਹੈਗੇ ।

ਭਾਜ ਹੈ ਭੀਰ ਭਯਾਨਕ ਹੁਐ ਕਰ ਭਾਰਥ ਸੋ ਨਹੀ ਭੇਰ ਚਹੈਗੇ ।

ਏਕ ਉਪਚਾਰ ਨ ਚਾਲ ਹੈ ਰਾਜਨ ਮਿਤ੍ਰ ਸਬੈ ਮ੍ਰਿਤ ਨੀਰ ਬਹੈਗੇ ।

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਅਭੈ ਤੁਮਰੈ ਨਿਪ ਛੁਟਤ ਪ੍ਰਾਨ ਸਮਾਨ ਕਹੈਗੇ । ੧੬੨ ।

kaun bharos bhatan ko bhupat bhar parai jin bhar sehaingai.

bhaj upchar na chaal huai kur bharath so nahi bher chahengai.

ek upchar na chal hai rajan mitar sabai mitar neer behaingai.

putar kalatarsabhai tumrai nrip chhutat pran masan kahaingai. (162)

**Then Machhindra told Paras Nath**

**Swaiyya**

“What is the use of winning over the whole world and frightening them (without your control) and what is the value of establishing your superior authority by embellishing elephants with glorious ornaments and beating of drums in the whole world (ten directions) ? O Rajan ! The mind, which controls all minds, had not been subjugated by you. The prestige (of others) has been lost by you and nothing of value had been achieved by you. You have lost this world and even the next world will not be attained by you. (You have not gained anything in this life nor you will gain in the life hereafter).” (159)

“O Raja ! What is the value of gaining control of this Earth ? Why feel proud about it , as this would not keep company with you ? This world was very deceptive and deceitful, as this belongs to none and no one belongs to this Earth. Neither all the palaces, treasures and charming wife will not be yours in the end (of life) and wil not give you company. What do you talk of other things, even this body (of yours) will not accompany you (in the end). ? (160)

Why be proud of your kingdom, which will not accompany you (in the end) ? All your palaces, treasures, landed property would belong to someone else in one (go) moment only. (after death). Out of your sons, wife, friends and other associates, none of them would give your company at the end of his life. O Ignorant fool ! Remember, that even your body, created along with you, will not accompany you. (161)

“O King ! What is the value of your warriors, as they will not be able to bear the burden of your death when this responsibility is thrown on their shoulders (on your death). When you are beset with dreadful problems (of death), all will run away from you and would not like to fight the battle like Mahabharta (on your death) again. O King ! None of your efforts will be of any avail, as all the friends at the time of death, shall shed tears only. O King ! Even your sons, wife and other friends will call you, after death, as a ghost. (you will have no value for anyone).” (162)



ਪਾਰਸਨਾਥ ਬਾਚ ਮਛਿੰਦ੍ਰ ਸੋ

ਤੋਮਰ ਛੰਦ

ਮੁਨਿ ਕਉਨ ਹੈ ਵਹ ਰਾਉ । ਤਿਹ ਆਜ ਮੋਹਿ ਬਤਾਉ ।  
ਤਿਹ ਜੀਤ ਹੋ ਜਬ ਜਾਇ । ਤਬ ਭਾਖੀਅਉ ਮੁਹਿ ਰਾਇ । ੧੬੩ ।

**Parasnath baach Machhinder se**

**Tomar Chhand**

mun kaun hai veh raou. the aaj mohai bataou.  
the jeet ho jab jaie. tab bhakhiou mohai raie. (163)

ਮਛਿੰਦ੍ਰ ਬਾਚ ਪਾਰਸਨਾਥ ਸੋ

ਤੋਮਰ ਛੰਦ

ਸੁਨ ਰਾਜ ਰਾਜਨ ਹੀਸ । ਭਵ ਭੂਮਿ ਕੇ ਅਵਤੰਸ ।  
ਤੁਹਿ ਜੀਤਏ ਸਬ ਰਾਇ । ਪਰ ਸੋ ਨ ਜੀਤਯੋ ਜਾਇ । ੧੬੪ ।

**Machhinder baach Parasnath se**

**Tomar Chhand**

Sunn raj rajan hanas. bhav bhoom ke avtanas.  
tohai jeetiai sab raie. par so na jeetiou jaie. (164)

ਅਬਿਬੇਕ ਹੈ ਤਿਹ ਨਾਉ । ਤਵ ਹੀਯ ਮੈ ਤਿਹ ਠਾਉ ।

ਤਿਹ ਜੀਤ ਕਹੀ ਨ ਭੂਪ । ਵਹ ਹੈ ਸਰੂਪ ਅਨੂਪ । ੧੬੫ ।

abibek hai the nau. tav hieu mein teh thaou.

the jeet kehi na bhoop. veh hai sarup anup. (165)

ਛਪੈ ਛੰਦ

ਬਲਿ ਮਹੀਪ ਜਿਨ ਛਲਯੋ ਬ੍ਰਹਮ ਬਾਵਨ ਬਸ ਕਿਨੋ ।

ਕਿਸਨ ਬਿਸਨ ਜਿਨ ਹਰੇ ਦੰਡ ਰਘੁਪਤਿ ਤੇ ਲਿਨੋ ।

ਦਸ ਗ੍ਰੀਵਹਿ ਜਿਨਿ ਹਰਾ ਸੁਭਟ ਸੁੰਭਾਸੁਰ ਖੰਡਯੋ ।

ਮਹਾਸੁਰ ਮਰਦੀਆ ਮਾਨ ਮਧੁ ਕੀਟ ਬਿਹੰਡਯੋ ।

ਸੋਊ ਮਦਨ ਰਾਜ ਰਾਜਾ ਨ੍ਰਿਪਤਿ ਨ੍ਰਿਧ ਅਬਿਬੇਕ ਮੰਤ੍ਰੀ ਕੀਯੋ ।

ਜਿਹ ਦੇਵ ਦਈਤ ਗੰਧ੍ਰਬ ਮੁਨਿ ਜੀਤਿ ਅਡੰਡ ਡੰਡਹਿ ਲੀਯੋ । ੧੬੬ ।

**Chhapai Chhand**

bal maheep jin chhalion braham bavan bas kino.

kisan bisan jin chhaliou braham bavan bas kiou.

das greveh jin hara subhat sumbhasur khandiou.

mehkhasur mardia man madh keet bihandiou.

Souoo madan raj raja nirpat nrip abibek mantri kiou.

jeh dev deieet gandarbh mun jeet adund dandeh leeou. (166)

**Then Paras Nath told Machhindra  
Tomar Chhand**

“ O Muni ! Where is there another king ? If you mention it to me about the king, then I shall go and win him also. You may call me king only then (when I would defeat him). (163)

**Then Machhindra replied to Paras Nath  
Tomar Chhand**

“ O King Emperor ! (O Swan !) You are like the sun on Earth and the world. You have won over all other kings, but that Raja could not be won over (by you).” (164)

“ That Raja is called Mind, which is abiding within your inner self. No king has yet won him over. He is having a beautiful form (appearance). (165)

**Chhapai Chhand :**

“ He had deceived Raja Bal and had controlled Brahma and Bavan also. He had defeated Krishna and Vishnu and had punished even Ram Chander also. He had defeated Ravana also and had crushed the mighty demon Shumbh also. He had killed Mehkhasur also and had humbled the pride of Madh and Kaitabh. The king emperor, and the most intelligent king had made Kamdev (the god of love) as his minister and had won over gods, demon, Shiva's musicians and Munis etc. and had penalized the most unsuitable people even” (166)



ਜਵਨ ਕੁਧ ਜੁਧ ਕਰਣ ਕੈਰਵ ਰਣ ਘਾਏ ।  
 ਜਾਸੁ ਕੋਪ ਕੇ ਕੀਨ ਸੀਸ ਦੰਸ ਸੀਸ ਗਵਾਏ ।  
 ਜਉਨ ਕੁਧ ਕੇ ਕੀਏ ਦੇਵ ਦਾਨਵ ਰਣਿ ਲੁਝੇ ।  
 ਜਾਸੁ ਕੋਧ ਕੇ ਕੀਨ ਖਸਟ ਕੁਲ ਜਾਚਵ ਜੁਝੇ ।  
 ਸੋਊ ਤੀ ਸਮਾਨੁ ਸੈਨਾਧਿਪਤਿ ਜਿਦਿਨ ਰੋਸ ਵਹੁ ਆਇ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਬਿਬੇਕ ਸੁਨਹੋ ਨ੍ਰਿਪਤਿ ਅਵਰ ਸਮੁਹਿ ਕੋ ਜਾਇ ਹੈ । ੧੬੭ ।  
 javan karudh judh karan kairav runn ghaie.  
 jaas kop kai keen sees das sees gavaie.  
 joun karodh kai kee dev danav ruun lujhai  
 jas karodh kai keen khasat kul jachav jujhais.  
 souoo ta saman sainadhipat jidin ross voh aie hai.  
 bin ik bibek sunho nripat avar sumeh ho jaie hai. (167)

ਪਾਰਸਨਾਥ ਬਾਚ ਮਛਿੰਦ੍ਰ ਸੋ

ਛਪੈ ਛੰਦ

ਸੁਨਹੁ ਮਛਿੰਦ੍ਰ ਬੈਨ ਕਹੋ ਤੁਹਿ ਬਾਤ ਬਿਚਛਨ ।  
 ਇਕ ਬਿਬੇਕ ਅਬਿਬੇਕ ਜਗਤ ਦੈ ਨ੍ਰਿਪਤਿ ਸੁਲਛਨ ।  
 ਬਡ ਜੋਧਾ ਦੁਹੀ ਸੰਗ ਬਡੇ ਦੋਊ ਆਪ ਧਨੁਰਧਰ ।  
 ਏਕ ਜਾਤਿ ਇਕ ਪਾਤਿ ਏਕ ਹੀ ਮਾਤ ਜੋਧਾਬਰ ।  
 ਇਕ ਤਾਤ ਏਕ ਹੀ ਬੀਸ ਪੁਨਿ ਬੈਰ ਭਾਵ ਦੁਹ ਕਿਮ ਗਹੋ ।  
 ਤਿਹ ਨਾਮ ਠਾਮ ਆਭਰਣ ਰਥ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਸਥ ਮੁਨਿ ਕਹੋ । ੧੬੮ ।

**Parasnath bachh machhinder se**

**Chhapai Chhand**

sunoh machhindar bain kehai tohai baat bichhan.  
 ik bibek abibek jagat dawai nirpat sulchhan.  
 bud jodha dohun sung badai douoo aap dhanarghar.  
 ek jaat ek paat ek hi maat jodhabar.  
 ik tat ek hi banas punn bair bhav doh kim gehou.  
 the naam thaam abharam rath sastar astar sab mun kaho. (168)

“ He had been furious with rage in the battle and had killed Karna and Kauravas in the battlefield and with whose antagonism Ravana had lost his (ten heads) scholarly head. Even the gods and demons had fought against each other due to his rage, and the six generations of Yadvas had been destroyed due to their internal warfare. O Rajan ! Listen When he and his army commander would get annoyed one day, then apart from a wise person (learned person) who else could face him ?” (167)

**Then Paras Nath addressed Machhindra thus.**

**Chhapai Chhand :**

“O Machhindra ! I am telling you a wonderful story (thing), listen to my words. There were two kings named (scholar and non-scholar) wise and warriors and they themselves were great archers. Both these warriors belonged to the same caste and creed society with a common mother (of both). They had same father, the same lineage, then why did they develop enmity between them ? O Muni ! You tell me the names of their weapons, protective covers, ornaments and chariots along with their whereabouts (abodes).” (168)

ਮਛਿੰਦ੍ਰ ਬਾਚ ਪਾਰਸਨਾਥ ਸੇ

ਛਪੇ ਛੰਦ

ਅਸਿਤ ਬਰਣ ਅਬਿਬੇਕ ਅਸਿਤ ਬਾਜੀ ਰਥ ਸੋਭਤ ।  
ਅਸਿਤ ਬਸਤ੍ਰ ਤਿਹ ਅੰਗਿ ਨਿਰਖਿ ਨਾਰੀ ਨਰ ਲੋਭਤ ।  
ਅਸਿਤ ਸਾਰਥੀ ਅਗ੍ਰ ਅਸਿਤ ਆਭਰਣ ਰਥੋਤਮ ।  
ਅਸਿਤ ਧਨੁਖ ਕਰਿ ਅਸਿਤ ਧੁਜਾ ਜਾਨੁਕ ਪੁਰਖੋਤਮ ।  
ਇਹ ਛਬਿ ਨਰੇਸ ਅਬਿਬੇਕ ਨ੍ਰਿਪ ਜਗਤ ਜਯੰਕਰ ਮਾਨੀਯੈ ।  
ਅਨਜਿਤ ਜਾਸੁ ਕਹ ਨ ਤਜੇ ਜ੍ਰਿਸਨ ਰੂਪ ਤਿਹ ਜਾਨੀਯੈ । ੧੬੯ ।

**Machhinder baach Parasnath se**

**Chhapai Chhand**

asit baran abibek asit baji rath sobhat.  
asit bastar teh ang nirakh nari nar lobhat.  
asit sarthi agar asti abharan rakhotam.  
asit dhanukh kar asit dhuja janak purkhotam.  
eh chhab nares abibek nrip jagat jeyankar manieeyai.  
anjit jas keh na tajo krisan roop the janiyeeai. (169)

ਪੁਹਪ ਪਨੁਖ ਅਲਿ ਪਨਚ ਮਤਸ ਜਿਹ ਧੁਜਾ ਬਿਰਾਜੈ ।  
ਬਾਜਤ ਝਾਝਰ ਤੂਰ ਮਧੁਰ ਬੀਨਾ ਪੁਨਿ ਬਾਜੈ ।  
ਸਬ ਬਜੀਤ ਜਿਹ ਸੰਗ ਬਜਤ ਸੁੰਦਰ ਛਬ ਸੋਹਤ ।  
ਸੰਗ ਸੈਨ ਅਬਲਾ ਸੰਬੂਹ ਸੁਰ ਨਰ ਮੁਨਿ ਮੋਹਤ ।  
ਅਸ ਮਦਨ ਰਾਜ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਕੂਧ ਕਰਿ ਧਾਇ ਹੈ ।  
ਬਿਨੁ ਇਕ ਬਿਬੇਕ ਤਾ ਕੇ ਸਮੁਹਿ ਅਉਰ ਦੂਸਰ ਕੋ ਜਾਇ ਹੈ । ੧੭੦ ।  
pohap dhanukh ali panach matas jeh dhuja birajai.  
bajat jhajhar toor madhur beena dhan bajai.  
sab bajant jeh sung bajat sunder chhab sohat.  
sung sain abla sambooh sur nar mun mohat.  
as madan raj raja nirpat judin karudh kari dhai hai.  
bin ik bibek ta kai sumeh aour doosar ki jaie hai. (170)

ਕਰਤ ਨ੍ਰਿਤ ਸੁੰਦਰੀ ਬਜਤ ਬੀਨਾ ਪੁਨਿ ਮੰਗਲ ।  
ਉਪਜਤ ਰਾਗ ਸੰਬੂਹ ਬਜਤ ਬੈਰਾਰੀ ਬੰਗਲਿ ।  
ਭੈਰਵ ਰਾਗ ਬਸੰਤ ਦੀਪ ਹਿੰਡੋਲ ਮਹਾ ਸੁਰ ।  
ਉਘਟਤ ਤਾਨ ਤਰੰਗ ਸੁਨਤ ਰੀਝਤ ਪੁਨਿ ਸੁਰ ਨਰ ।  
ਇਹ ਛਬਿ ਪ੍ਰਭਾਵ ਰਿਤੁ ਰਾਜ ਨ੍ਰਿਪ ਜਿਦਿਨ ਰੋਸ ਕਰਿ ਧਾਇ ਹੈ ।  
ਬਿਨੁ ਇਕ ਬਿਬੇਕ ਤਾ ਕੇ ਨ੍ਰਿਪਤਿ ਅਉਰ ਸਮੁਹਿ ਕੋ ਜਾਇ ਹੈ । ੧੭੧ ।  
karat nirat sundri bajat beena dhun mangal.  
upjat rag sambhooh bajat bairari bangal.  
bhairav rag basant deep hindol maha sur.  
ughrat taan tarung sunat reejhat dhun sur nar.  
eh chhab parbhav rit raj nrip jidin ros kar dhaie hai.  
bin ik bibek ta ke nirpat aour samuehi ko jaie hai. (171)

### **Chhapai Chhand :**

The colour of (non-scholar) unwise was black and before his chariots, the black coloured horses look glorious. His body is covered with black robes, which enamour both the women and men. The charioteer in the chariot is black coloured. In his hand, there is a black coloured bow and a black coloured banner. It appeared as if he were a great man. O Rajan ! The Unwise king had such a glory, which had won over the whole world. The one who could not be won over, who could not be left (deserted) either, should be considered as the dark complexioned Krishna. (169)

He had a bow of flower with a string of black bees, and on his chariot there was a banner with a sign of fish on it. The twinkling bells and weaver's instrument were playing (tunes) and the clarionet was being played with an enchanting note. Along with this all other trumpets were blowing and this entire beautiful scene was looking glamorous. Then there was an army (collection) of women, who were enamouring all the gods, men and Munis. O King ! The king of kings, Kamdev (god of love) was looking like this, but when he would get furious with rage and attack, then none else except Bibek (learning or knowledge) (nothing else) could confront him." (170)

" The beauties were dancing and with the tune of flute, they were singing songs. Various Ragas were being produced and Berari and Bangali ragas were being sung. Beautiful tunes of Bhairou, Basant, Deepak and Hindol ragas were being produced with waves of musical notes on hearing which all the gods and men were getting enthralled. Such a glorious king of Basant, when getting enraged would attack, then O Rajan, with the exception of Bibek (knowledge) who else could face him?" (171)

ਸੋਰਠਿ ਸਾਰੰਗ ਸੁਧ ਮਲਾਰ ਬਿਭਾਸ ਸਰਬਿ ਗਾਨਿ ।  
 ਰਾਮਕਲੀ ਹਿੰਡੋਲ ਗੋਡ ਗੂਜਰੀ ਮਹਾ ਧੁਨਿ ।  
 ਲਲਤ ਪਰਜ ਗਵਰੀ ਮਲਾਰ ਕਾਨੜਾ ਮਹਾ ਛਬਿ ।  
 ਜਾਹਿ ਬਿਲੋਕਤ ਬੀਰ ਸਰਬ ਤੁਮਰੇ ਜੈ ਹੈ ਦਬਿ ।  
 ਇਹ ਬਿਧਿ ਨਰੇਸ ਰਿਤੁ ਰਾਜ ਨ੍ਰਿਪ ਮਦਨ ਸੁਅਨ ਜਬ ਗਰਜ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਗਯਾਨ ਸੁਨ ਹੋ ਨ੍ਰਿਪਤਿ ਸੁ ਅਉਰ ਦੂਸਰ ਕੋ ਬਰਜਿ ਹੈ । ੧੭੨ ।  
 Sorath Sarung Sudh malar bibhas sarab gunn.  
 Ramkali hindol Goud Gujri maha dhun.  
 lalat paraj gavri malar kanra maha chhab.  
 jahai bilokat beer sarab tumrai jai hai dab.  
 eh idh nares rit raj nrip madan suai jab garaj hai.  
 bin ik gyan sunn ho nripast so aour dusar ko baraj hai. (172)

ਕਉਧਤ ਦਾਮਨਿ ਸਘਨ ਸਘਨ ਘੋਰਤ ਚਹੁਦਿਸ ਘਨ ।  
 ਮੋਹਿਤ ਭਾਮਿਨ ਸਘਨ ਬਿਰਹਨਿ ਤ੍ਰਿਯ ਲਖਿ ਮਨਿ ।  
 ਬੋਲਤ ਦਾਦੁਰ ਮੋਰ ਸਘਨ ਝਿਲੀ ਝਿੰਕਾਰਤ ।  
 ਦੇਖਤ ਦ੍ਰਿਗਨ ਪ੍ਰਭਾਵ ਅਮਿਤ ਮੁਨਿ ਬ੍ਰਿਤ ਹਾਰਤ ।  
 ਇਹ ਬਿਧਿ ਹੁਲਾਸ ਮਦਨਜ ਦੂਸਰ ਜਿਦਿਨ ਚਟਕ ਦੈ ਸਟਕ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਬਿਬੇਕ ਸੁਨਹੋ ਨ੍ਰਿਪਤਿ ਅਉਰ ਦੂਸਰ ਕੋ ਹਟਕ ਹੈ । ੧੭੩ ।  
 kouoodhutt daman saghan saghan ghorat choudis ghan.  
 mohit bhamin saghan darat birhan triya lakh man.  
 bolat dadur more sagan jhili jhinkarat.  
 dekhat drigan prabhav amit mun man birat harat.  
 eh bidh hulas madnaj dusar jidan chatak dai satak hai.  
 bin ik bibek sunho nripat aour dusar ko hatak hai. (173)

ਤ੍ਰਿਤੀਆ ਪੁਤ੍ਰ ਅਨੰਦ ਜਿਦਿਨ ਸਸਤ੍ਰਨ ਕਹੁ ਧਰਿ ਹੈ ।  
 ਕਰਿ ਹੈ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਸੁ ਰਣ ਸੁਰ ਨਰ ਮੁਨਿ ਡਰਿ ਹੈ ।  
 ਕੋ ਭਟ ਧਰਿ ਹੈ ਧੀਰ ਜਿਦਿਨ ਸਾਮ੍ਹਿ ਵਹ ਐ ਹੈ ।  
 ਸਭ ਕੋ ਤੇਜ ਪ੍ਰਤਾਪ ਛਿਨਕ ਭੀਤਰ ਹਰ ਲੈ ਹੈ ।  
 ਇਹ ਬਿਧਿ ਅਨੰਦ ਦੁਰ ਧਰਖ ਭਟ ਜਿਦਿਨ ਸਸਤ੍ਰ ਗਹ ਮਿਕ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਧੀਰਜ ਸੁਨਿ ਹੋ ਨ੍ਰਿਪਤਿ ਸੁ ਅਉਰ ਨ ਦੂਸਰਿ ਟਿਕ ਹੈ । ੧੭੪ ।  
 tritia putar anand jidin sastran koh dhar hai.  
 kar hai chitar bichitar so runnsur nar mun dhar hai.  
 ko bhat dhar hai dheer jidin samohai veh ai hai.  
 sabh ko tej pratap chhinak bheetar har lai hai.  
 eh bidh anand dur dharakh bhat jidin satar geh mik hai.  
 bin ik dheeraj sunn re nripat so aour na dusar tik hai. (174)

“ The beautiful tunes of Sorath, Sarang, perfect Malhar, Bibhas and (Ragas) Gaun Ramkali, Gond and Gujri apart from Lalit, Paraj, Gouri, Malhar and Kanra's nice music was endearing the warriors, who were under their influence. Thus, the son of kamdev, the king of seasons, Basant will roar O Rajan ! Then apart from knowledge, nothing else could avail you.” (172)

“ Just as lightning flashes across huge clouds and the roaring (gurgling) sound was being heard in all the four directions. Many women were getting enchanted, while some ascetic women were getting frightened on seeing him. Just as cluster of frogs and peacocks make noise and jhilis make loud noises. The eyes perceived this spectacle and many of the Munis had lost their senses (of proportion). Similarly, there was 'Hulas' the second son of Kamdev and the day he was to create some obstacle, O Rajan ! Then apart from Bibek (knowledge) who else would be able to stop him ? “ (173)

“ When the third son of kamdev, Anand (bliss) would arm himself and will engage himself in a wonderful battle, then all the gods, men and Munis will get frightened. The day he would confront you, then who is the warrior to oppose him with patience ? As it would defeat the glory of all others in a moment. Such is the fearless warrior “Anand” (Bliss) which if armed, would annihilate all others. “O Rajni ! Listen ! Apart from patience, none else would be able to oppose or stand against it.” (174)

ਰਤਨ ਜਟਤ ਰਥ ਸੁਭਤ ਖਚਿਤ ਬਜ੍ਜਨ ਮੁਕਤਾਫਲ ।  
 ਹੀਰ ਚੀਰ ਆਭਰਣ ਧਰੇ ਸਾਰਥੀ ਮਹਾਬਲ ।  
 ਕਨਕ ਦੇਖ ਕੁਰਾਰਤ ਕਠਨ ਕਾਮਿਨ ਬ੍ਰਿਤ ਹਾਰਤ ।  
 ਤਨਿ ਪਟੰਬਰ ਜਕਰਸੀ ਪਰਮ ਭੂਖਨ ਤਨ ਧਾਰਤ ।  
 ਇਹ ਛਬਿ ਅਨੰਦ ਮਦਨਜ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਗਰਜ ਦਲ ਗਾਹਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਧੀਰਜ ਸੁਨਿ ਰੇ ਨ੍ਰਿਪਤਿ ਸੁ ਅਉਰ ਸਮੁਹ ਕੋ ਜਾਹਿ ਹੈ । ੧੭੫ ।  
 ratan jatat rath subhat khachit barjan muktaphal.  
 heer cheer abharan dharai sarthi mahabal.  
 kanak dekh kurrat kathan kamin birat harat.  
 tan patambar jarkasi param bhukhan tan dharat.  
 eh chhab anand madnaj nirpati jidin garaj dal gahai hai.  
 bin ik dheeraj sunn re nirpati so aour samoh ko jahai hai. (175)

ਧੂਮ੍ ਬਰਣ ਸਾਰਥੀ ਧੂਮ੍ ਬਾਜੀਰਥ ਛਾਜਤ ।  
 ਧੂਮ੍ ਬਰਣ ਆਭਰਣ ਨਿਰਖਿ ਸੁਰ ਨਰ ਮੁਨਿ ਲਾਜਤ ।  
 ਧੂਮ੍ ਨੈਨ ਧੂਮਰੋ ਗਾਤ ਧੂਮਰ ਤਿਹ ਭੂਖਨ ।  
 ਧੂਮ੍ ਬਦਨ ਤੇ ਬਮਤ ਸਰਬ ਧੂਮ੍ ਕੁਲ ਦੂਖਨ ।  
 ਅਸ ਭਰਸ ਮਦਨ ਚਤੁਰਖ ਸੁਵਨ ਜਿਦਿਨ ਰੋਸ ਕਰਿ ਧਾਇ ਹੈ ।  
 ਦਲ ਲੂਟ ਕੂਟ ਤੁਮਰੋ ਨ੍ਰਿਪਤਿ ਸੁ ਸਰਬ ਛਿਨਕ ਮਹਿ ਜਾਇ ਹੈ । ੧੭੬ ।  
 dhumar baran sarthi dhumar bajirath chhajath.  
 dhumar baran abharan nirakh sur nar mun lajat  
 dhumar nain dhumro gaath dhumar the bhukhan.  
 dhumar badan tai bamat sarab satar kul dukhan.  
 as bharam madan chatrath sovan jidin ros kar dhaie hai.  
 dal loot koot tumrai nripat so sarab chhinak meh jaie hai. (176)

ਅਉਰ ਅਉਰ ਜੇ ਸੁਭੀਟ ਗਨੋ ਤਿਹ ਨਲਮ ਬਿਚਛਨ ।  
 ਅਡ ਜੋਧਾ ਬਡ ਸੂਰ ਬਡੇ ਜਿਤਵਾਰ ਸੁਲੱਛਨ ।  
 ਕਲਹਿ ਨਾਮ ਇਕ ਨਾਰਿ ਮਹਾ ਕਲ ਰੂਪ ਕਲਹ ਕਰ ।  
 ਲੋਗ ਚਤੁਰਦਸ ਮਾਝਿ ਜਾਸੁ ਛੋਰਾ ਨਹੀ ਸੂਰ ਨਰ ।  
 ਸਬ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਭੀਤਰ ਨਿਪੁਣ ਅਤਿ ਪ੍ਰਭਾਵ ਤਿਹ ਜਾਨੀਐ ।  
 ਸਬ ਦੇਸ ਭੇਸ ਅਰੁ ਰਾਜ ਸਬ ਤ੍ਰਾਸ ਜਵਨ ਕੋ ਮਾਨੀਐ । ੧੭੭ ।  
 aour aur jo subhat ganai the naam bicchhan.  
 bud jodha bud sur badai jitvar sulachhan.  
 kaleh naam ik naat maha kal roop kaleh kar.  
 log chaturdas maajh jaas chhora nahi sur nar.  
 sab sastar astar bheetar nipun at parbhav the janiai.  
 sab des bhes ar raj sab tras gavan ko maniai. (177)



“ The chariot, decorated with jewels, studded with diamonds and pearls, whose mighty charioteers were embellished with jewels and ornamented robes, seeing its glamour, even gold was feeling jealous and (being attracted towards it). The body was covered with robes of brocade and beautiful ornaments. This way the glory of the son of kamdev ‘Anand’ Raja. The day he would come roaring with armed strength, then O Rajni ! Listen. Except patience, nothing else would face it.” (175)

“ Its (His) chariot was of a smoky shade with horses of the same colour being attached to its chariot. The ornaments were also smoky and the gods, Muni and men feel ashamed on seeing its beauty. Its eyes were also like smoke, when a body like smoke, with ornaments also of the same shade, were vomiting also with the same type, and were likely to trouble the enemy race. This was ‘Doubt’ the fourth child of Kamdev. When he will get furious with rage and attack, O Rajni ! He will destroy your whole army in a moment. (Crush it)” (176)

If we were to enumerate other warriors, they have also beautiful names. They are equally mighty warriors, have won many battles, and are with good nature and qualities. There was one woman called Kaleh (quarrel) who had a clashing personality and could create many conflicts (problems) and she had not spared a single god or man (from its effect) in the whole Universe. She was an expert in using all weapons and arms and she was very impressive. Her fear was felt throughout the world in various lands, garbs and all kingdoms.” (177)

ਬੈਰ ਨਾਮ ਇਕ ਬੀਰ ਮਹਾ ਦੂਰ ਧਰਖ ਅਜੈ ਰਣਿ ।  
 ਕਬਹੂ ਦੀਨ ਨਹੀ ਪੀਠਿ ਅਨਿਕ ਜੀਤੇ ਜਿਹ ਨ੍ਰਿਪ ਗਣ ।  
 ਲੋਚਨ ਸੈਣਤ ਬਰਣ ਅਰੁਣ ਸਬ ਸਸਤ੍ਰ ਅੰਗਿ ਤਿਹ ।  
 ਰਵਿ ਪ੍ਰਕਾਸ ਸਰ ਧੁਜਾ ਅਰੁਣ ਲਾਜਤ ਲਖਿ ਛਬਿ ਜਿਹ ।  
 ਇਹ ਭਾਤਿ ਬੈਰ ਬੀਰਾ ਬਡੈ ਜਿਦਿਨ ਕ੍ਰਪ ਕਰਿ ਗਰਜਿ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਸਾਤਿ ਸੁਨ ਰੇ ਨ੍ਰਿਪਤਿ ਸੁ ਅਉਰ ਨ ਦੂਸਰ ਬਰਜਿ ਹੈ । ੧੭੮ ।  
 bair naam ik beer maha dur dharakh ajai runni.  
 kaboh deen nahi peeth anik jeetai jeh nrip gunn.  
 lochan saronat baran aran sab sastar ang the.  
 ravi prakas sar dhuja aran lajat lakh chhab jeh.  
 eh bhant bair beera badai jitin karudh kar garaj hai.  
 bin ek sant sunn re nripat so aur na dusar baraj hai. (178)

ਧੂਮ੍ ਧੁਜਾ ਰਥ ਧੂਮ੍ ਧੂਮ੍ ਸਾਰਥੀ ਬਿਰਾਜਤ ।  
 ਧੂਮ੍ ਬਸਤ੍ਰ ਤਨ ਧਰੇ ਨਿਰਖਿ ਧੂਮ੍ ਮਨਿ ਲਾਜਤ ।  
 ਧੂਮ੍ ਧਨੁਖ ਕਰ ਛਕਯੋ ਬਾਨ ਧੂਮ੍ਰੇ ਸੁਹਾਏ ।  
 ਸੁਰ ਨਰ ਨਾਗ ਭੂਜੰਗ ਜਛ ਅਰੁ ਅਸੁਰ ਲਜਾਏ ।  
 ਇਹ ਛਬਿ ਪ੍ਰਭਾਵ ਅਲਸ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਜੁਧ ਕਹ ਜੁਟ ਹੈ ।  
 ਉਦਮ ਬਿਹੀਨ ਸੁਨ ਰੇ ਨ੍ਰਿਪਤਿ ਅਉਰ ਸਕਲ ਦਲ ਫੁਟ ਹੈ । ੧੭੯ ।  
 dhumar dhuja rath dhumar dhumar sarthi birajat  
 dhumar bastar tan dharo nirakh dhuaro man lajat.  
 dhumar dhanukh kar chhakiyo baan dhumrai suhaie.  
 sur nar nag bhujang jachh ar asur lajaie.  
 eh chhab parbhav alas nripati jidin judh keh jut hai.  
 udam bihen sunn re nripat aour sakal dal phut hai. (179)

ਹਰਿਤ ਧੁਜਾ ਅਰੁ ਧਨੁਖ ਹਰਿਤ ਬਾਜੀ ਰਥ ਸੋਭੰਤ ।  
 ਹਰਤ ਬਸਤ੍ਰ ਤਨ ਧਰੇ ਨਿਰਖਿ ਸੁਰ ਨਰ ਮਨ ਮੋਹੰਤ ।  
 ਪਵਨ ਬੇਗ ਰਥ ਚਲਤ ਭ੍ਰਮਨ ਬਘੂਲਾ ਲਖਿ ਲਜਿਤ ।  
 ਸੁਨਤ ਸ੍ਵਨ ਚਕ ਸਬਦ ਮੇਘ ਮਨ ਮਹਿ ਸੁਖ ਸਜਿਤ ।  
 ਇਹ ਛਬਿ ਪ੍ਰਤਾਪ ਮਦ ਨਾਮ ਨ੍ਰਿਪ ਜਿਦਿਨ ਤੁਰੰਗ ਨਚਾਇ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਬਿਬੇਕ ਸੁਨ ਲੈ ਨ੍ਰਿਪਤਿ ਸਸੁ ਸਮਰਿ ਨ ਦੂਸਰ ਜਾਇ ਹੈ । ੧੮੦ ।  
 harat dhuja ar dhanukh harit baji rath subhant.  
 harat bastar tan dharai nirakh sur nar man mohant.  
 pavan beg rath chalat bharman baghula lakh lajat.  
 sunat sarvan chak sabad megh man meh sukh sajit.  
 eh chhab partap mud naam nrip jidin turang nachaie hai.  
 bin ik bibek sunn lai nirpat sab samar na dusar jaie hai. (180)

There was a great fearlerrss warrior called "Vair" (Enmity) which was invincible in the battlefield. It had never shown its back (never had been defeated) and had won over many kings. It had red eyes, and all the weapons worn by it were red coloured. Its standard (flag) was having the glory of sun and even red colour was ashamed of itself on seeing it. Thus, this (Vair) Enmity was a great warrior. O Rajan ! The day, it would become furious with rage and attack with a roar, Listen ! Apart from tranquillity (peaceful), there was no other power to quell it (defeat it). (178)

The other one smoke, which had a banner of smoky colour, with a chariot of smoke, and a charioteer of smoke. It was wearing a robe of smoke on its body, on seeing which even smoke was feeling ashamed. It was having in hand a bow of smoke and the arrows fixed in it were also of smoke, on seeing them even the gods, human beings, snakes, cobras, demigods and demons were feeling abashed (ashamed) with such a glorious nature, the king 'Alas' (laziness) will get involved in a battle, O Rajni ! Listen, apart from "Udam" (endeavour) the whole army of efforts will be washed. (179)

Now with a green coloured flag, with a green coloured bow and green horses and a green coloured chariot, all are looking glorious. The robes on the body are also green coloured, which have enamoured both the gods and men equally. The chariot moves with the speed of wind and even the whirlwind gets belittled on seeing its speed. The cloud on hearing its words with the ears feels surprised and peaceful (comforted) at heart. This glorious picture was seen of the Raja Madh and O Rajan ! When he will come trotting his horse, then apart from Bibek (knowledge) who else could face him in battle ? (180)

ਅਸਿਤ ਧੁਜਾ ਸਾਰਥੀ ਅਸਿਤ ਬਸਤ੍ਰੈ ਅਰੁ ਬਾਜੀ ।  
 ਅਸਿਤ ਕਵਚ ਤਨ ਕਸੇ ਤਜਤ ਬਾਣਨ ਕੀ ਰਾਜੀ ।  
 ਅਸਿਤ ਸਕਲ ਤਿਹ ਬਰਣ ਅਸਿਤ ਲੋਚਨ ਦੁਖ ਮਰਦਨ ।  
 ਅਸਿਤ ਮਣਿਣ ਕੇ ਸਕਲ ਅੰਗਿ ਭੂਖਣ ਰੁਚਿ ਬਰਧਨ ।  
 ਅਸ ਕੁਵਿਤਿ ਬੀਰ ਦੁਰ ਧਰਖ ਅਤਿ ਜਿਦਿਨ ਸਮਰ ਕਹ ਸਜਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਧੀਰਜ ਬੀਰਤ ਤਜਿ ਅਉਰ ਸਕਲ ਦਲ ਭਜਿ ਹੈ । ੧੮੧ ।  
 asit dhuja sarthi asit bastarai ar baji.  
 asit kavach tan kasai tajat banan ki raji.  
 asit sakal teh baran asit lochan dukh mardan.  
 asit manin ke sakal ang bhukhan ruch burdhan.  
 as kavitar beer dur dharakh at jidin samar keh saj hai.  
 bin ik dheeraj beerat taj aur sakal dal bhaji hai. (181)

ਚਰਮ ਬਰਮ ਕਹ ਧਰੇ ਧਰਮ ਛਤ੍ਰੀ ਕੋ ਧਾਰਤ ।  
 ਅਜੈ ਜਾਨਿ ਆਪਨਹਿ ਸਰਬ ਰਣ ਸੁਭਟ ਪਚਾਰਤ ।  
 ਧਰਨ ਨ ਆਗੈ ਧੀਰ ਬੀਰ ਜਿਹ ਸਮੁਹ ਧਾਵਤ ।  
 ਸੁਰ ਅਸੁਰ ਅਰੁ ਨਰ ਨਾਰਿ ਜਛ ਗੰਧ੍ਰਬ ਗੁਨ ਗਾਵਤ ।  
 ਇਹ ਬਿਧਿ ਗੁਮਾਨ ਜਾ ਦਿਨ ਗਰਜ ਪਰਮ ਕ੍ਰੋਧ ਚੂਕ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਸੀਲ ਸੁਨ ਨ੍ਰਿਪਤਿ ਨ੍ਰਿਪਾਣਿ ਸੁ ਅਉਰ ਸਕਲ ਦਲ ਹੂਕ ਹੈ । ੧੮੨ ।  
 charam baram keh dharai dharam chhatri ko dharat.  
 ajai jaan aapneh sarab runn subhat pacharat.  
 dharan na agai dheer beer jeh samoh dhavat.  
 sar asur ar nur naar jachh gandhrab gunn gavat.  
 eh bidh guman ja din garaj param karodh kar dhuk hai.  
 bin ik seel san nripat nripan so aur sakal dal hook hai. (182)

ਕੜਕਿ ਕ੍ਰੋਧ ਕਰਿ ਚੜਗੁ ਭੜਕਿ ਭਾਦਵਿ ਜਯੋ ਗਜਤ ।  
 ਸੜਕ ਤੇਗ ਦਾਮਿਨ ਤੜਕ ਤੜਭੜ ਰਣ ਸਜਤ ।  
 ਲੁੜਕ ਲੁਥ ਬਿਥੁਰਗ ਸੇਲ ਸਾਮੁਹਿ ਹੈ ਘਲਤ ।  
 ਜਿਦਿਨ ਰੋਸ ਰਾਵਤ ਰਣਹਿ ਦੂਸਰ ਕੈ ਝਲਤ ।  
 ਇਹ ਬਿਧਿ ਅਪਮਾਨ ਤਿਹ ਭ੍ਰਾਤ ਭਨ ਜਿਦਿਨ ਰੁਦ੍ਰ ਰਸ ਮਚਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਸੀਲ ਦੁਸੀਲ ਭਟ ਸੁ ਅਉਰ ਕਵਣ ਰਣਿ ਰਚਿ ਹੈ । ੧੮੩ ।  
 karrike karodh kar charrag bharrak bhadav jioun gajat.  
 sarrak teg damin tarrak runn sajat.  
 lurrak luth bithurag sail samohai havai ghalat.  
 jidin ros ravat raneh dusar ko jhalat.  
 eh bidh apman teh bhrat bhan jidin rudar ras mach hai.  
 bin ik seel duseel bhat so aur kavan runn rach hai. (183)

Now there was a black coloured banner and the charioteer was also black along with black robes and horses were also black (dark) coloured with black weapons or protective cover on body while a stream of arrows were also black coloured, which were destroying all suffering. The body was covered with black coloured ornaments of jewels on all limbs. Such a type of fearless warrior was 'Kavirat' and the day he will wage a war, then the warrior called 'patience' alone will come up for opposing him as the rest will flee in no time. (181)

Then another warrior with a protective coat of leather (skin) and professing a Kashatriya religion, challenges all other warriors in the battlefield considering himself invincible. When he confronted any warrior, then the other warrior does not show any patience. All the gods, demons, human beings, demigods, Shiva's musicians were singing his praises. Such a warrior called "guman" (pride) would launch an attack one day, with great strength then only 'Seel' (gentleness) O Rajan ! Could oppose him, as the rest will raise a hue and cry only. (182)

Another warrior with ruthlessness will attack with great fury like the lightning of the month of August/September (bhadon) unsheathing a sword with a thud and then with a flash of lightning will strike in the battlefield. There will be mass killings with a flash of lightning will strike in the battlefield. There will be mass killings with corpses heaped together and facing the enemy will use spears. When the Raja called Indignation (anger) will wage a war, who will bear the brunt of its onslaught ? His brother 'Apman' (dishonour of disgrace) was also on his side and when he became furious (like Rudra-Shiva) then apart from seel (gentleness) and duseel warriors, who else could join in the battle ? (183)

ਧਨੁਖ ਮੰਡਲਾਕਾਰ ਲਗਤ ਜਾ ਕੋ ਸਦੀਵ ਰਣ ।  
 ਨਿਰਖਤ ਤੇਜ ਪ੍ਰਭਾਵ ਭਟਕ ਭਾਜਤ ਹੈ ਭਟ ਗਣ ।  
 ਕਉਨ ਬਾਧਿ ਤੇ ਧੀਰ ਬੀਰ ਨਿਰਖਤ ਦੁਤਿ ਲਾਜਤ ।  
 ਨਹਨ ਜੁਧ ਨਹਰਾਤਿ ਤ੍ਰਸਤ ਦਸਹੂੰ ਦਿਸ ਭਾਜਤ ।  
 ਇਹ ਬਿਧਿ ਅਨਰਥ ਸਮਰਥ ਰਣਿ ਜਿਦਿਨ ਤੁਰੰਗ ਮਟਕ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਧੀਰ ਸੁਨ ਬੀਰ ਬਰੁ ਸੁ ਦੂਸਰ ਕਉਨ ਹਟੀਕ ਹੈ । ੧੮੪ ।  
 dhanukh mandlakar lagat ja kai sadeev runn.  
 nirkhat tej prabhav bhatak bhajat hai bhat gunn.  
 kaun badh te dheer beer nirkhat dut lajat  
 nahan judh thehraat trasat dashun dis bhajat.  
 eh bidh anarth samrath runn jidin turang matak hai.  
 tin ik dheer sunn beer so dusar kaun hatak hai. (184)

ਪ੍ਰੀਤ ਬਸਤ੍ਰ ਤਨਿ ਧਰੇ ਧੁਜਾ ਪੀਅਰੀ ਰਥ ਧਰੇ ।  
 ਪੀਤ ਮਨੁਖ ਕਰਿ ਸੋਭ ਮਾਨ ਰਤਿ ਪਤਿ ਕੋ ਟਾਰੇ ।  
 ਪੀਤ ਬਰਣ ਸਾਰਥੀ ਪੀਤ ਬਰਣੈ ਰਥ ਬਾਜੀ ।  
 ਪੀਤ ਬਰਨ ਕੋ ਬਾਣ ਖੇਤਿ ਚੜਿ ਗਰਜਤ ਗਾਜੀ ।  
 ਇਹ ਭਾਤਿ ਬੈਰ ਸੂਰਾ ਨਿਪਤਿ ਜਿਦਿਨ ਗਰਜਿ ਦਲ ਗਾਹਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਗਿਆਨ ਸਾਵਧਾਨ ਹੈ ਅਉਰ ਸਮਰ ਕੋ ਚਾਹਿ ਹੈ । ੧੮੫ ।  
 preet bastar tan dharai dhuja piari rath dharai.  
 peet manukh kar sobh man rut pat ko tarai.  
 peet baran sarthi peet barnai rath baaji.  
 peet baran ko baan khet charr garjat gaji.  
 eh bhant bair sura nirpat jidin garaj dal gahai hai.  
 bin ik gyan saydhan havai aour samar ko chahai hai. (185)

ਮਲਿਤ ਬਸਤ੍ਰ ਤਨਿ ਧਰੇ ਮਲਿਤ ਭੂਖਨ ਰਥ ਬਾਧੇ ।  
 ਮਲਿਤ ਮੁਕਟ ਸਿਰ ਧਰੇ ਪਰਮ ਬਾਣਣ ਕਹ ਸਾਧੇ ।  
 ਮਲਿਤ ਬਰਣ ਸਾਰਥੀ ਮਲਿਤ ਤਾਹੂੰ ਆਭੂਖਨ ।  
 ਮਲਾਯਗਰ ਕੀ ਗੰਧੀ ਸਕਲ ਸਤ੍ਰੁ ਕੁਲ ਦੂਖਨ ।  
 ਇਹ ਭਾਤਿ ਨਿੰਦ ਅਨਧਰ ਸੁਭਟ ਜਿਦਿਨ ਅਯੋਧਨ ਮਚਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਧੀਰਜ ਸੁਨ ਬੀਰਬਰ ਸੁ ਆਉਰ ਕਵਣ ਰਣਿ ਰਚਿ ਹੈ । ੧੮੬ ।  
 malit bastar tan dharai malit bhookaan rath badhai.  
 malit mukat sir dharai param banan keh sadhai.  
 malit baran sarthi malit tahun abhukhan.  
 maliyagar ki gundhung sakal satar kul dukhan.  
 eh bhant nidh andhar subhat jidin ayodhan mach hai.  
 bin ik dharaj sunn beerbur so aur kavan runn rach hai. (186)

The person who possessed a circular bow, and who was engaged in a battle always and seeing his might, the groups of warriors were always on the run. Seeing their beauty, who else could have taken up courage to face him ? Instead, the warriors felt ashamed, would not continue fighting in the battle, and were running away in all the directions out of fear. Thus the warrior called anarth (destruction), out of being furious with rage, shall trot his horse one day in the battlefield ; O Rajan ! Listen ! Who else apart from the warrior named 'Patience' (dheeraj) could oppose him and check his advance ? (184)

Then a warrior, having yellow coloured robes with a yellow flag fluttering above the chariot. A yellow coloured bow in hand was looking glorious and eliminates the pride of kamdev (god of love). The charioteer was also in yellow coloured robes and yellow coloured horses were pulling the chariot, while the arrows were also of yellow colour. That warrior then would roar in the battlefield. O Rajan ! The warrior of this type was called Vair. (Enmity) When he would get annoyed and crush the armed strength with a challenge then who else except 'knowledge' would come forward for a match in the battle ? (185)

Then there was another warrior with dirty robes on the body along with some filthy ornaments attached to the chariot, with a dirty crown on the head and was holding very nice arrows in hand. The charioteer was also looking filthy, with dirty ornaments. With a scent on the dirty appearance of sandalwood and was to cause sufferings to the whole enemy race. Such a trunk-less warrior called slander (Nind) will launch an attack one day, O great warrior (Paras Nath) ! Listen. Then except 'Patience' who else will match him in the battlefield ? (186)



ਘੋਰ ਬਸਤ੍ਰ ਤਨਿ ਪਰੇ ਘੋਰ ਪਗੀਆ ਸਿਰ ਬਾਧੇ ।  
 ਘੋਰ ਬਰਣ ਸਿਰਿ ਮੁਕੁਟ ਘੋਰ ਸਤ੍ਰਨ ਕਹ ਸਾਧੇ ।  
 ਘੋਰ ਮੰਤ੍ਰ ਮੁਖ ਜਪਤ ਪਰਮ ਅਘੋਰ ਰੂਪ ਤਿਹ ।  
 ਲਖਤ ਸ੍ਰਗ ਭਹਰਾਤ ਘੋਰ ਆਭਾ ਲਖਿ ਕੇ ਜਿਹ ।  
 ਇਹ ਭਾਤਿ ਨਰਕ ਦੁਰ ਧਰਖ ਭਟ ਜਿਦਿਨ ਰੋਸਿ ਰਣਿ ਆਇ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਹਰਿਨਾਮ ਸੁਨ ਹੋ ਨਿਪਤਿ ਸੁ ਅਉਰ ਨ ਕੋਇ ਬਚਾਇ ਹੈ । ੧੮੭ ।  
 ghor bastar tan dharai ghor pagia sir badhai.  
 ghor baran sir mukat ghor satram keh sadhai.  
 ghor mantar mukh japat param aghor roop the.a  
 lakhat swarg bhehrat ghor abha lakh ke jeh.  
 eh bhant narak dur dharkh bhat jidin ros runn aie hai.  
 bin ik harinaam sunn ho nirpat so aour na koiai bachai hai. (187)

ਸਮਟ ਸਾਗ ਸੰਗ੍ਰਹੈ ਸੇਲ ਸਾਮੁਹਿ ਹੈ ਸੁਟੈ ।  
 ਕਲਿਤ ਕ੍ਰੋਧ ਸੰਜੁਗਤਿ ਗਲਿਤ ਗੈਵਰ ਜਿਯੋ ਜੁਟੈ ।  
 ਇਕ ਇਕ ਬਿਨੁ ਕੀਨ ਇਕ ਤੇ ਇਕ ਨ ਚਲੈ ।  
 ਇਕ ਇਕ ਸੰਗ ਭਿੜੈ ਸਸਤ੍ਰ ਸਨਮੁਖ ਹੈ ਝਲੇ ।  
 ਇਹ ਬਿਧਿ ਨਸੀਲ ਦੁਸੀਲ ਭਟ ਸਹਤ ਕੁਚੀਲ ਗਰਜਿ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਸੁਚਹਿ ਸੁਨਿ ਨਿਪ ਨਿਪਣਿ ਸੁ ਅਉਰ ਨ ਕੋਊ ਬਰਜਿ ਹੈ । ੧੮੮ ।  
 samat sag sungrehai sale samuhai havai sutai.  
 kalit karodh sanjugat galit gaivar jioun jutai.  
 ik ik bin keen ik te ik na chalai.  
 ik ik sung bhirrai satar sunmukh havai jhalai.  
 eh bidh naseel duseel bhat sehat kucheel garje hai.  
 bin ik sucheh sunn nrip nripan so aour na kouoo baraj hai. (188)

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਦੋਊ ਨਿਪੂਣ ਸਬ ਬੇਦ ਸਾਸਤ੍ਰ ਕਰ ।  
 ਅਰੁਣ ਨੇਤ੍ਰ ਅਰੁ ਰਕਤ ਬਸਤ੍ਰ ਪ੍ਰਿਤਵਾਨ ਧਨੁਰਧਰ ।  
 ਬਿਕਟ ਬਾਕਯ ਬਡ ਡਯਾਛ ਅਡੋ ਅਭਿਮਾਨ ਧਰੇ ਮਨ ।  
 ਅਮਿਤ ਰੂਪ ਅਮਿਤੋਜ ਅਭੈ ਆਲੋਕ ਅਜੈ ਰਨ ।  
 ਅਸ ਸੂਭਟ ਛੁਪਾ ਤ੍ਰਿਸਨਾ ਸਬਲ ਜਿਦਿਨ ਰੰਗ ਰਣ ਰਚਿ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਨਿਪਤਿ ਨਿਗ੍ਰਹ ਬਿਨਾ ਅਉਰ ਜੀਅ ਨ ਲੈ ਬਚਿ ਹੈ । ੧੮੯ ।  
 satar astar dauoo nirpin nipun sab beid satar kar.  
 aran netar ar rakat bastar dhritvan dhanurdhar.  
 bikat bakieu bad diayachh bado abhiman dharai man.  
 amit roop amitoj abhai alok ajai runn.  
 us subhat chhudha trisma sabal jidin rung runn rach hai.  
 bin ik nirpat nigreh bina aur jia na lai bach hai. (189)

Then there was (another warrior) with frightening clothes on the body with a dark coloured turban on the head and was having a dreadful looking crown on the head and was ready to deal with dreadful foes. (aiming his weapons on foes) and was ready to deal with dreadful foes. (aiming his weapons on foes) and was reciting dreadful mantras (magic spells) with the tongue and had a dreadful appearance. Even the warrior, called "Swarga" (heavens) was trembling on seeing its glamour. Thus, there was a dreadful warrior called 'Narak' (hell) and the day it would attack with fury, O Rajan ! Listen ; except the Lord's True Name, nothing else will be of any avail and none will escape its onslaught. (187)

Then there was (another warrior) who holds the spear lightly and strikes with the spear from the front side. It shines brightly with ruthlessness (anger) and gets engrossed in the battle like a drunken elephant. It does not move from one place to another without setting each one of the things in disorder, It launches its attack on one only and bears the brunt of weapons facing it. So, when the disgruntled warrior called "Nasil" (with a spoiled nature) and "dusheel (with a rough and crude nature) along with another warrior called "Kuchel" (imperfect) challenges some one, O King of Kings ! Listen ; then only a warrior called 'Suchta' (Truthfulness) could face it and stop its onslaught." (188)

" There was another warrior, expert in the use of arms and weapons and was also having full knowledge of Vedas and Shastras. He was having red eyes with red coloured robes, a great warrior and an archer with great patience. He was formidable, youthful with broad eyes with a haughty mind. He was most beautiful, most powerful, fearless, invincible and a wonderful fighter. Such warriors were hunger and thirst, which were very powerful. When they will create a battle scene one day, O Rajan ! Then apart from 'Nigreh' (solidification) none else will remain alive." (189)

ਪਵਨ ਬੇਗ ਰਥ ਚਲਤ ਸੁ ਛਬਿ ਸਾਵਜ ਤਾਤਤਾ ਕ੍ਰਿਤ ।  
 ਗਿਰਤ ਧਰਨ ਸੁੰਦਰੀ ਨੈਕ ਜਿਹ ਦਿਸਿ ਫਿਰਿ ਝਾਕਤ ।  
 ਮਦਨ ਮੋਹ ਰਹਤ ਮਨੁਛ ਦੇਖਿ ਛਬਿ ਲਾਜਤ ।  
 ਉਪਜਤ ਹੀਯ ਹੁਲਾਸ ਨਿਰਖਿ ਦੁਤਿ ਕਹ ਦੁਖ ਭਾਜਤ ।  
 ਇਮਿ ਕਪਟ ਦੇਵ ਅਨਜੇਵ ਨ੍ਰਿਪੁ ਜਿਦਿਨ ਝਟਕ ਦੈ ਧਾਇ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਸਾਤਿ ਸੁਨੋਹੇ ਨ੍ਰਿਪਤਿ ਸੁ ਅਓਰ ਕਵਨ ਸਮੁਹਾਇ ਹੈ । ੧੯੦ ।  
 pavan beig rath chalat so chhab savaj tarra kirat.  
 girat dharun sundri naik jeh dis phir jhakat.  
 madan moh rehat manachh dekh chhab lajat.  
 upjat heyai hulas nirakh dut keh dukh bhajat.  
 im kapat dev anjev nrip jidin jhatak dai dhaie hai.  
 bin ik sant saneho nripat so aur kavan samohai hai. (190)

ਚਖਨ ਚਾਰੁ ਚੰਚਲ ਪ੍ਰਭਾਵ ਖੰਜਨ ਲਖਿ ਲਾਜਤ ।  
 ਗਾਵਤ ਰਾਗ ਬਸੰਤ ਬੇਣ ਬੀਨਾ ਧੁਨਿ ਬਾਜਤ ।  
 ਧਧਕਤ ਪ੍ਰਿਕਟ ਮ੍ਰਿਦੰਗ ਝਾਝ ਝਾਲਰ ਸੁਭ ਸੋਹਤ ।  
 ਖਗ ਮ੍ਰਿਗ ਜਛ ਭੁਜੰਗ ਅਸਰ ਸੁਰ ਨਰ ਮਨ ਮੋਹਤ ।  
 ਅਸ ਲੋਭ ਨਾਮ ਜੋਧਾ ਬਡੋ ਜਿਦਿਨ ਜੁਧ ਕਹ ਜੁਟਿ ਹੈ ।  
 ਜਸ ਪਵਨ ਬੇਗ ਤੇ ਮੇਘ ਗਣ ਸੁ ਅਸ ਤਵ ਸਬ ਦਲ ਫੁਟਿ ਹੈ । ੧੯੧ ।  
 chakhan char chanchal parbhar khanjan lakh lajat.  
 gavat rag basant bain beena dhun bajat.  
 dhadhkat dhrikat mirdang jhanjh jhalar subh sohat.  
 khag mrig jachh bhujung asar sur nar man mohat.  
 us lobh naam jodha bado jidin judh keh jut hai.  
 jus pavan beig te megh gunn su us tav sab dal phut hai. (191)

ਧੁਜ ਪ੍ਰਮਾਣ ਬੀਜਰੀ ਭੁਜਾ ਭਾਰੀ ਜਿਹ ਰਾਜਤ ।  
 ਅਤਿ ਚੰਚਲ ਰਥ ਚਲਤ ਨਿਰਖ ਸੁਰ ਨਰ ਮੁਨਿ ਭਾਜਤ ।  
 ਅਧਿਕ ਰੂਪ ਅਮਿਤੋਜ ਅਮਿਟ ਜੋਧਾ ਰਣ ਦੁਹ ਕਰ ।  
 ਅਤਿ ਪ੍ਰਤਾਪ ਬਲਵੰਤ ਲਗਤ ਮਤ੍ਰਨ ਕਹ ਰਿਪੁ ਹਰ ।  
 ਅਸ ਮੋਹ ਨਾਮ ਜੋਧਾ ਜਸ ਜਿਦਿਨ ਜੁਧ ਕਹ ਜੁਟਿ ਹੈ ।  
 ਬਿਨ ਇਕ ਬਿਚਾਰ ਅਬਿਚਾਰ ਨ੍ਰਿਪ ਅਉਰ ਸਕਲ ਦਲ ਫੁਟਿ ਹੈ । ੧੯੨ ।  
 dhuj parman beejuri bhuja bhari jeh rajat.  
 at chanchal rath chalat nirakh sur nar mun bhajat.  
 adhik roop amitoj amit jodha runn doh kar.  
 at pratap balvant lagat satran keh rip har.  
 as moh naam jodha jas jidin judh keh jut hai.  
 bin ik bichar abichar nrip aur sakal dal phut hai. (192)

“ The chariot of this warrior moved with the speed of wind and was having the elegance of the elephant and the swiftness of the lightning. Wherever it glances on moving around, the beautiful women get enamoured with his personality and fall down on the ground. Kasmdev (the god of love) remains enchanted with his beauty and men get abashed by seeing his charm. On seeing its glittering glory, one feels the joy, with all worries (afflictions) taking to wings. Such an invincible king was (Kapat Dev) fraud or deceit. The day it will launch its attack, O Rajan ! Listen, except for tranquillity (peace) nothing else would face it.” (190)

“ His eyes were very charming and agile and seeing their beauty even the bird Khanjan was feeling ashamed. Basant Raga was being sung, while a musical note was being played on the clarionet, Mirdang was playing the tunes of ‘dhadkat’ and ‘dhrikat’ (musical notes) while the notes of ‘jhanjh’ and ‘jhalar’ were giving the beautiful musical tunes, which were enchanting the hearts of all the birds, deer, demigods bhujang (snakes), demons, gods and human beings etc. Such a great warrior is known by the name of (lobh) greed. The day, it would start engaging in battle, O King ! Then all your armed forces will be scattered (crushed) just as the cluster of clouds get scattered by a gust of wind.” (191)

“ (The next warrior) had a banner like the lightning with strong arms, it was looking glorious. His chariot moved very fast, seeing which even the gods, men and Munis start fleeing. This warrior had a huge body, with great strength, who could engage in a fierce and stubborn battle (fight). For the enemy it appeared as a glorious, powerful and destroyer of the foe. Such a mighty warrior was called (Moh) worldly attachment. The day, it would be engrossed in battle, O Rajan ! Then apart from ‘thoughtfulness’ (bichar) and ‘thoughtlessness’ (abhichar) all others will be destroyed.” (192)

ਪਵਨ ਬੇਗ ਰਥ ਚਲਤ ਗਵਨ ਲਖਿ ਮੋਹਿਤ ਨਾਗਰ ।  
 ਅਤਿ ਪ੍ਰਤਾਪ ਅਮਿਤੋਜ ਅਜੈ ਪ੍ਰਤਮਾਨ ਪ੍ਰਭਾਧਰ ।  
 ਅਤਿ ਬਲਿਸਟ ਅਧਿਸਟ ਸਕਲ ਸੈਨਾ ਕਹੁ ਜਾਨਹੁ ।  
 ਕ੍ਰੋਪ ਨਾਮ ਬਢਿਯਾਛ ਬਡੇ ਜੋਧਾ ਜੀਅ ਮਾਨਹੁ ।  
 ਧਰਿ ਅੰਗਿ ਕਵਚ ਧਰ ਪਨਚ ਕਰਿ ਜਿਦਿਨ ਤੁਰੰਗ ਮਟਕ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਸਤਿ ਸੁਨ ਸਤਿ ਨ੍ਰਿਪ ਸੁ ਅਉਰ ਨ ਕੋਊ ਹਟਕਿ ਹੈ । ੧੯੩ ।  
 pavan beig rath chalat gavan lakh mohit nagar.  
 at pratap amitoj ajai pratman parbha dhar.  
 at balisat adhisat sakal saina koh janoh.  
 karodh naam badyachh bado jodha jia manoh.  
 dhar ang kavach dhar panach kar jidin turang matak hai.  
 bin ek saant sunn sat nrip so aur na kouoo hatik hai. (193)

ਗਲਿਤ ਦੁਰਦ ਮਦਿ ਚੜਯੋ ਕਦਿ ਕਰਵਾਰ ਭਯੰਕਰ ।  
 ਸਯਾਮ ਬਰਣ ਆਭਰਣ ਖਚਿਤ ਸਬ ਨੀਲ ਮਣਿਣ ਬਰ ।  
 ਸੁਰਨ ਕਿੰਕਣੀ ਜਾਲ ਬਧੇ ਬਾਨੈਤ ਗਜੋਤਮ ।  
 ਅਤਿ ਪ੍ਰਭਾਵ ਜੁਤਿ ਬੀਰ ਸਿਧ ਸਾਵੰਤ ਨਰੋਤਮ ।  
 ਇਹ ਛਬਿ ਹੰਕਾਰ ਨਾਮਾ ਸੁਭਟ ਅਤਿ ਬਲਿਸਟ ਤਿਹ ਮਾਨੀਐ ।  
 ਜਿਹ ਜਗਤ ਜੀਵ ਜੀਤੇ ਸਬੈ ਆਪ ਅਜੀਤ ਤਿਹ ਜਾਨੀਐ । ੧੯੪ ।  
 galit dard mud charriou kadh karwar bheyankar.  
 Siam baran abharan khachit bhayankar.  
 svaran kinkani jaal badhai banait gajotam.  
 at prabhav jut beer sidh Savant nirotam.  
 eh chhab ehnikar nama subhit at balist the maniai.  
 jeh jagat jeev jeetai sabai aap ajeet the janiai. (194)

ਸੇਤ ਹਸਤ ਆਰੂੜ ਢੁਰਤ ਚਹੂੰ ਓਰ ਚਵਰ ਬਰ ।  
 ਸੁਰਣ ਕਿੰਕਣੀ ਬਧੇ ਨਿਰਖਿ ਮੋਹਤ ਨਾਰੀ ਨਰ ।  
 ਸੁਭ੍ਰ ਸੈਹਬੀ ਪਾਣਿ ਪ੍ਰਭਾ ਕਰ ਮੈ ਅਸ ਧਾਵਤ ।  
 ਨਿਰਖਿ ਦਿਪਤਿ ਦਾਮਨੀ ਪ੍ਰਭਾ ਹੀਯਰੇ ਪਛੁਤਾਵਤ ।  
 ਅਸ ਦੋਹੁ ਨਾਮ ਜੋਧਾ ਬਡੇ ਅਤਿ ਪ੍ਰਭਾਵ ਤਿਹ ਜਾਨੀਐ ।  
 ਜਲ ਬਲ ਬਿਦੇਸ ਦੇਸਨ ਨ੍ਰਿਪਤਿ ਆਨ ਜਵਨ ਕੀ ਮਾਨੀਐ । ੧੯੫ ।  
 sait hasat aroorr dhurat chahun ur chavar bar.  
 Savaran kinkani badhe nirakh mohat nari nar.  
 subhar saihbi paan prabha kar mein as dhavat. .  
 nirakh dipati damini prabha heiyarai panchhtavat.  
 us droh naam jodha bado at prabhar the janiai.  
 jal thal bides desan nirpati aan javan ki maniai. (195)

“ The other warrior had a chariot, moving with the speed of wind, while the wise (sensible) people were getting enchanted with its movement. It was very powerful with great strength, invincible and having an outlook of a status and very impressive figure. It should be considered as the saviour (protector) of the whole force. This was the warrior called (karodh) wrath or anger with huge eyes, to be considered a powerful warrior in mind. It had full control of the body, like the protective coat of mail, with a stretched bow in hand. O king ! The day it will start trotting its horse (attack) listen to me, I am telling the truth, except tranquillity (shanti) nothing else will be able to hold it back.” (193)

“ Then there is another warrior moving like a drunken elephant, wielding a dreadful sword in his hand. It had black coloured ornaments, studded with pearls and rubies all over. This elephant like figure was embellished with a golden girdle and a net around the waist ; its prowess was very impressive and its attendants were successful and great persons. This was the beauty of the warrior called ‘egoism’ (ahankar) which should be listed as a powerful fighter. It had won over all the the beings of the world, being itself invincible.” (194)

“ The next warrior was riding a white elephants and on all four Sides beautiful flywhisks were being swung (blown) and a golden girdle was tied around its waist, which had enamoured all the men and women. A beautiful spear was held in his hand while a sword was shining forth in his (other) hand. Perceiving its bright brilliance, even the charm of lightning was feeling belittled. Such a mighty warrior was called (Droh) ‘Revenge’ which was known to have a great say and all the kings of far and near lands were aware of its might (authority). (195)

ਤਬਲ ਬਾਜ ਘੁੰਘਰਾਰ ਸੀਸ ਕਲਗੀ ਜਿਹਾ ਸੋਹਤ ।  
 ਦੈ ਕ੍ਰਿਪਾਣ ਗਜਗਾਹ ਨਿਰਖਿ ਨਾਰੀ ਨਰ ਮੋਹਤ ।  
 ਅਮਿਤ ਰੂਪ ਅਮਿਤੋਜ ਬਿਕਟ ਬਾਨੈਤ ਅਮਿਟ ਭਟ ।  
 ਅਤਿ ਸੁਬਾਹ ਅਤਿ ਸੂਰ ਅਜੈ ਅਨਭਿਦ ਸੁ ਅਨਕਟ ।  
 ਇਹ ਭਾਤਿ ਭਰਮ ਅਨਭਿਦ ਭਟ ਜਿਦਿਨ ਕੁਧ ਜੀਯ ਧਾਰ ਹੈ ।  
 ਬਿਨ ਇਕ ਬਿਚਾਰ ਅਬਿਚਾਰ ਨ੍ਰਿਪ ਸਸੁ ਅਉਰ ਨ ਆਨਿ ਉਬਾਰਿ ਹੈ । ੧੯੬ ।  
 tabal baaj ghunghrar sees kalgi jeha sohat.  
 davai kirpan gajgah nirakh nari nar mohat.  
 amit roop amitoj bikat banait amit bhat.  
 at subah at sur ajai anbhid so ankat.  
 eh bhant bharam anbhid bhat jidin karudh jeu dhar hai.  
 bin ik bichar abichar nrip sas aur na aan ubar hai. (196)

ਲਾਲ ਮਾਲ ਸੁਭ ਬਧੈ ਨਗਨ ਸਰਪੋਚਿ ਖਚਿਤ ਸਿਰ ।  
 ਅਤਿ ਬਲਿਸਟ ਅਨਿਭੇਦ ਅਜੈ ਸਾਵੰਤ ਭਟ"ਬਰ ।  
 ਕਟਿ ਕ੍ਰਿਪਾਣ ਸੈਹਛੀ ਤਜਤ ਧਾਰਾ ਬਾਣਨ ਕਰ ।  
 ਦੇਖਤ ਹਸਤ ਪ੍ਰਭਾਵ ਲਜਤ ਤੜਤਾ ਧਾਰਾਧਰ ।  
 ਅਸ ਬ੍ਰਹਮ ਦੇਖ ਅਨਮੋਖ ਭਟ ਅਕਟ ਅਜੈ ਤਿਹ ਜਾਨੀਐ ।  
 ਅਰਿ ਦਵਨ ਅਜੈ ਆਨੰਦ ਕਰ ਨ੍ਰਿਪ ਅਬਿਬੇਕ ਕੋ ਮਾਨੀਐ । ੧੯੭ ।  
 lal maal subh badhai nagan sarpech khachit sir.  
 at balist anbhed ajai savant bhatanbar.  
 kat kirpan saihabi tajat dhara baran kar.  
 dekhat hasat prabhav lajat tarrita dharadhar.  
 as braham dokh anmokh bhat akat ajai teh janiai.  
 ari davan ajai anand kar nrip abibek kou maniai. (197)

ਅਸਿਤ ਬਸਤ੍ਰੁ ਅਰੁ ਅਸਿਤ ਗਾਤ ਅਮਿਤੋਜ ਰਣਾਚਲ ।  
 ਅਤਿ ਪ੍ਰਚੰਡ ਅਤਿ ਬੀਰ ਬੀਰ ਜੀਤੇ ਜਿਨ ਜਲ ਥਲ ।  
 ਅਕਟ ਅਜੈ ਅਨਭੇਦ ਅਮਿਟ ਅਨਰਖਿ ਨਾਮ ਤਿਹੈ ।  
 ਅਤਿ ਪ੍ਰਮਾਥ ਅਰਿ ਮਥਨ ਸਤ੍ਰੁ ਸੋਖਨ ਹੈ ਬ੍ਰਿਦ ਜਿਹ ।  
 ਦੁਰ ਧਰਖ ਸੂਰ ਅਨਭੇਦ ਭਟ ਅਤਿ ਪ੍ਰਤਾਪ ਤਿਹ ਜਾਨੀਐ ।  
 ਅਨਜੈ ਅਨੰਦ ਦਾਤਾ ਅਪਨ ਅਤਿ ਸੁਬਾਹ ਤਿਹ ਮਾਨੀਐ । ੧੯੮ ।  
 asit bastar ar asit gaat amitoj ranachal.  
 at prachand at beer beer jeetai jin jal thali.  
 akat ajai anbhed amit anarth naam tehai.  
 at parmash ar mathan satar sokhan hai brid jeh.  
 dar darakh soor anbhed bhat at pratap the janiai.  
 anjai anand data apan at subah the maniai. (198)



“ The warrior was beating the drum placed on a horse, on his head, he had curly hair and a plume was looking glorious on his head. He was wearing (having) two swords, with a crown on head, on seeing which men and women were getting enamoured. He was an indestructible warrior ; with a beautiful form, an extraordinary glory and a perfect archer. His arms were very beautiful and could not be cut into pieces, with a name (bharam) doubt. The day it will launch an attack, being furious with rage, then only thoughtfulness could save you, O King !” (196)

“ (The next warrior) was having a necklace with beads of rubies while the headdress was studded with jewels. He was the caretaker of all the warriors, being very powerful indivisible, and invincible and all the supervisors were uunder him. A sword was hanging from the waist, with a spear in hand, while he was shooting arrows like a shower with the hands. On seeing his impressive smiling posture, even the lightning was trying to hide itself behind the clouds, being ashamed of itself. Such invincible and unbreakable warriors were known by the names of Brahm Dokh and Gumokh (blemish and non-redemption) “ O Raja ! This is the blissful Raja, who could subdue the enemy being invincible, it could be considered as only (indiscrimination). Abibeki.” (197)

“ Another warrior with black robes and dark body was very powerful who could remain steadfast in the battlefield. He was mighty and a great warrior, who had defeated all the warriors on land or sea. Such an invincible, unbreakable, Indivisible, Indestructible warrior was called Anarth. (Misfortune). It could crush the enemy and its main duty was to completely destroy the enemy. Such a fearless earrior, a warrior who could not be wounded and having great glamour, could be known as invincible, giving solace to its companios and a mighty fighter.” (198)

ਮੋਰ ਬਰਣ ਰਥ ਬਾਜ ਮੋਰ ਹੀ ਬਰਣ ਪਰਮ ਜਿਹ ।  
 ਅਮਿਤ ਤੇਜ ਦੁਰ ਧਰਖ ਸਤ੍ਰੁ ਲਖ ਕਰ ਕੰਪਤ ਤਿਹ ।  
 ਅਮਿਟ ਬੀਰ ਆਜਾਨ ਬਾਹੁ ਅਲੋਕ ਰੂਪ ਗਨ ।  
 ਮਤਸ ਕੇਤੁ ਲਖਿ ਜਾਹਿ ਹਿੰਦੈ ਲਾਜਤ ਹੈ ਦੁਤਿ ਮਨਿ ।  
 ਅਸ ਝੂਠ ਚੂਠਿ ਜਿਦਿਨ ਨਿਪਤਿ ਰਣਹਿ ਤੁਰੰਗ ਉਥਕਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਸਤਿ ਸੁਣ ਸਤਿ ਨਿਪ ਸੁ ਅਉਰ ਨ ਆਨਿ ਹਟੀਕ ਹੈ । ੧੯੯ ।  
 mor baran rath baaj mor hi baran param jeh.  
 amit tej dur dharakh satar lakh kar kampat the.  
 amit beer ajan baho alok roop gunn.  
 matas ket lakh jahai hirdai lajat hai dut mani.  
 as jhooth rooth jidin nirpat raneh tarung uthak hai.  
 bin ik sat sunn sat nrip so aur na aan hatak hai. (199)

ਰਥ ਤੁਰੰਗ ਸਿਤ ਅਸਿਤ ਅਸਿਤ ਸਿਤ ਧੁਜਾ ਬਿਰਾਜਤ ।  
 ਅਸਿਤ ਸੇਤਹਿ ਬਸਤ੍ਰ ਨਿਰਖਿ ਸੁਰ ਨਰ ਮੁਨਿ ਲਾਜਤ ।  
 ਅਸਿਤ ਸੇਤ ਸਾਰਥੀ ਅਸਿਤ ਸੇਤ ਛਕਿਓ ਰਥ ਬਰ ।  
 ਸੁਵਰਣ ਕਿੰਕਨੀ ਕੇਸ ਜਨੁਕ ਦੂਸਰੇ ਦੇਵੇਸੁਰ ।  
 ਇਹ ਛਬਿ ਪ੍ਰਭਾਵ ਮਿਥਿਆ ਸੁਭਟ ਅਤਿ ਬਲਿਸਟ ਤਿਹ ਕਹ ਕਹਯੋ ।  
 ਜਿਹ ਜਗਤ ਜੀਵ ਜੀਤੇ ਸਬੈ ਨਹਿ ਅਜੀਤ ਨਰ ਕੋ ਰਹਯੋ । ੨੦੦ ।  
 rath turang sit asit asit sit dhuja birajat.  
 asit saiteh bastar nirakh sur nar mun lajat.  
 asit sait sarthi asit sait chhakiau rathambar.  
 suvaran kinkani kes janak doosarai devesur.  
 ehchhab parbhav mithia subhat at balisat teh keh kehoyo.  
 jeh jagat jeev jeetai sabai neh ajeet nar ko rehiou. (200)

ਚਕ੍ਰ ਬਕ੍ਰ ਕਰ ਧਰੇ ਚਾਰੁ ਬਾਗਾ ਤਨਿ ਧਾਰੇ ।  
 ਆਨਨ ਖਾਤ ਤੰਬੋਲ ਗੰਧਿ ਉਤਮ ਬਿਸਥਾਰੇ ।  
 ਚਵਰੁ ਚਾਰੁ ਚਹੂ ਓਰਿ ਦੁਰਤ ਸੁੰਦਰ ਛਬਿ ਪਾਵਤ ।  
 ਨਿਰਖਤ ਨੈਨ ਬਸੰਤ ਪ੍ਰਭਾ ਤਾਕਹ ਸਿਰ ਨਯਾਵਤ ।  
 ਇਹ ਬਿਧਿ ਸੁਬਾਹੁ ਚਿੰਤਾ ਸੁਭਟ ਅਤਿ ਦੁਰ ਧਰਖ ਬਖਾਨੀਐ ।  
 ਅਨਭੰਗ ਗਾਤ ਅਨਭੈ ਸੁਭਟ ਅਤਿ ਪ੍ਰਚੰਡ ਤਿਹ ਮਾਨੀਐ । ੨੦੧ ।  
 chakar bakar kar dharai char бага tan dharai.  
 anan paat tambol gandh utam bistharai.  
 chavar char chahun aur dhurat sunder chhab pavat.  
 nirkhat nain basant prabha takeh sir nayavat.  
 eh bidh subah chinta subhat at dur dharakh bakhaniai.  
 anbhung gaat anbhay subhat at prachand teh maniai. (201)

“ The warrior having a chariot of peacock shade with horses of the same shade (of peacock), with a great glamour, and a dreadful fighter, on seeing whom the enemy trembles. It was an indestructible warrior, having arms stretching up to the knees and a collection of wonderful charm. The god Kamdev (god of love) feels ashamed of himself on seeing his beauty. Thus, the warriors called Falsehood and Untruth will create such an havoc one day in the battle then O Rajan ! Nothing else except Truthfulness could match their strength. I am telling the truth.” (199)

His chariot was black and white with a black white banner flying gloriously on it. His robes were also black and white coloured, seeing which the gods, men and Munis were feeling belittled The charioteer was also of white and black colour, with the same coloured dress being glorified. There was a golden ribbon (lace) tied to the hair as if he was a second Indra (god). Such a beautiful warrior was called ‘Falsehood’ with great impressive personality, which was very powerful. It had won over all the human beings of the world and none was left being defeated.” (200)

“ (The next warrior) was holding a wheel (revolving) in hand, with a beautiful robe covering the body. He was chewing betel nut in the mouth, with an aroma all around. He was being glorified in all the four directions, with a flywhisk being flown overhead. The spring (basant) was bowing its head on seeing its beauty and charm with its eyes. This type of warrior, called ‘Worry’ (chinta) was a dreadful fighter and was having his arms extending up to the knees. With an indestructible body, fearless, it was known as a mighty warrior.” (201)

### ਰੁਆਲ ਛੰਦ

ਲਾਲ ਹੀਰਨ ਕੇ ਪਰੇ ਜਿਹ ਸੀਸ ਪੈ ਬਹੁ ਹਾਰ ।  
ਸੁਰਣੀ ਕਿੰਕੀਣ ਸੈ ਛਕ ਗਜ ਰਾਜ ਪਬਾਕਾਰ ।  
ਦੁਰਦ ਰੂੜ ਦਰਿਦ੍ਰ ਨਾਮ ਸੁ ਬੀਰ ਹੈ ਸੁਨਿ ਭੂਪ ।  
ਕਉਨਿ ਤਾ ਤੇ ਜੀਤ ਹੈ ਰਣ ਆਨਿ ਰਾਜ ਸਰੂਪ । ੨੦੨ ।

### Ruaal Chhand

lal heeran ke dharai jeh sees pai boh haar.  
savarni kinkani sung chhak gaj raj pabakar.  
durad roorr daridar naam so beer hai sun bhoop.  
kaun ta te jeet hai runn ran aan raj sarup. (202)

ਜਰਕਸੀ ਕੇ ਬਸਤ੍ਰ ਹੈ ਅਰੁ ਪਰਮ ਬਾਜਾਰੂੜ ।  
ਪਰਮ ਰੂਪ ਪਵਿਤਰ ਗਾਤ ਅਛਿਜ ਰੂਪ ਅਗੂੜ ।  
ਛਤ੍ਰ ਪਰਮ ਪਰੇ ਮਹਾ ਭਟ ਬੰਸ ਕੀ ਜਿਹ ਲਾਜ ।  
ਸੰਕ ਨਾਮਾ ਸੂਰ ਸੋ ਸਬ ਸੂਰ ਹੈ ਸਿਰਤਾਜ । ੨੦੩ ।  
jarkasi ke bastar hai ar param bajoorrr.  
param roop pavitar gaat achhij roop aghoorr.  
chatar dharam dharai maha bhat bans ki jeh laj.  
sunk nama sur so sab soor hai sirtaj. (203)

ਪਿੰਗ ਬਾਜ ਨਹੇ ਰਥੈ ਸਹਿ ਅੰਡਗ ਬੀਰ ਅਖੰਡ ।  
ਅੰਤ ਰੂਪ ਧਰੇ ਮਨੋ ਅਛਿਜ ਗਾਤ ਪ੍ਰਚੰਡ ।  
ਨਾਮ ਸੂਰ ਅਸੋਭ ਤਾ ਕਹ ਜਾਨਹੀ ਸਭ ਲੋਕ ।  
ਕਉਨਿ ਰਾਵ ਬਿਬੇਕ ਹੈ ਜੁ ਨ ਮਾਨਿ ਹੈ ਇਹ ਸੋਕ । ੨੦੪ ।  
ping baaj nehai rathai seh adig beer akhand.  
ant roop dharai man achhij gaat parchand.  
naam soor asobh ta keh janhi sabh lok  
kaun rav bibek hai jo na maan hai eh sok. (204)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਸਜੇ ਸਯਾਮ ਬਾਜੀ ਰਥੀ ਜਾਸੁ ਜਾਨੋ । ਮਹਾ ਜੰਗ ਜੋਧਾ ਅਜੈ ਤਾਸੁ ਮਾਨੋ ।  
ਅਸੰਤੁਸਟ ਨਾਮ ਮਹਾਬੀਰ ਸੋਹੈ । ਤਿਹੂੰ ਲੋਕ ਜਾ ਕੇ ਬਡੇ ਤ੍ਰਾਸ ਮੋਹੈ । ੨੦੫ ।

### Bhujang Paryat Chhand

Sajai Siam baji rathung jas jano.  
maha jung jodha ajai taas mano.  
asantusat naam mahabeer sohai.  
tehun lok ja ko bado tras mohai. (205)

**Ruaal Chhand :**

“He was wearing lot of garlands (necklaces) studded with pearls and jewels on his head. His huge elephant like as mountain bedecked with golden ribbons. O King ! Listen to me ! The warrior riding an elephant is called (Daridar) ‘laziness’. Who could win against him in battle who was having a form like a king ?” (202)

“(Another warrior), golden robes on his body and was riding a beautiful horse. It was having a beautiful form, with a pure body and was clearly having an indestructible form. This mighty warrior was a Kashatriya by faith (religion) and had great regard for the prestige of his race. This warrior was called ‘Doubt’ (shanka) who was at the helm of all warriors.” (203)

“The warrior was on a chariot, with brown coloured horses in yoke, whose rider was an infallible and indivisible warrior. With a charming personality and was having an indestructible body. This warrior was called (Asambh) impossible, who was known all over the place. What is the value of Raja “Reasoning” (knowledge) or ‘Bibek’ not to be afraid of it ?” (204)

**Bhujang Prayat Chhand :**

“This warrior, with black horses attached to his chariot, should be known as invincible in any great battle. He was looking glamorous as a warrior by the name (Asantushat) ‘Dissatisfaction’. Throughout the three worlds, he was being looked upon as a fearful warrior.” (205)

ਚੜਯੋ ਤਤ ਤਾਜੀ ਸਿਰਾਜੀਤ ਸੋਹੈ । ਸਿਰੀ ਜੈਤ ਪਤ੍ਰ ਲਖੇ ਚੰਦ੍ਰ ਛੋਭੈ ।  
ਅਨਾਸ ਉਚ ਨਾਮਾ ਮਹਾ ਸੂਰ ਸੋਹੈ । ਬਡੋ ਛਤ੍ਰਧਾਰੀ ਧਰੈ ਛਤ੍ਰ ਜੋ ਹੈ । ੨੦੬ ।

Charriou tat taji sirjeet sobhai.  
sirung jait patrung lakhai chander chhobhai.  
anas uch nama maha sur sohai.  
bado chhatardhari dharai chhatar jo hai. (206)

ਰਥੀ ਸੇਤ ਬਾਜੀ ਸਿਰਾਜੀਤ ਸੋਹੈ । ਲਖੇ ਇੰਦ੍ਰ ਬਾਜੀ ਤਰੈ ਦ੍ਰਿਸਟ ਕੋ ਹੈ ।  
ਹਠੀ ਬਾਬਰੀ ਕੋ ਹੀਸਾ ਨਾਮ ਜਾਨੋ । ਮਹਾ ਜੰਗ ਜੋਧਾ ਅਜੈ ਲੋਕ ਮਾਨੋ । ੨੦੭ ।

Rathung sait baji sirojeet sohai.  
lakhai Inder baaji tarai drisat ko hai.  
hathi babri ko hinsa naam jano.  
maha jung jodha agai lok mano. (207)

ਮੁਭੀ ਸੰਦਲੀ ਬਾਜ ਰਾਜੀ ਸਿਰਾਜੀ । ਲਖੇ ਰੂਪ ਤਾ ਕੋ ਲਜੈ ਇੰਦ੍ਰ ਬਾਜੀ ।  
ਕੁਮੰਤੀ ਮਹਾ ਜੰਗ ਜੋਧਾ ਜੁਝਾਰੀ । ਜਲੰ ਵਾ ਥਲੰ ਜੇਟ ਜਿਤੇ ਬਰਿਆਰੀ । ੨੦੮ ।

subhang sandli baaj raji siraji.  
lakhai roop ta ko lajai Inder baji.  
kumantung maha jung jodha jujharung.  
jalung va thalung jain jitai bariarung. (208)

ਚੜਯੋ ਬਾਜ ਤਾਜੀ ਕੋਪਤੀ ਸਰੂਪੀ । ਧਰੇ ਚਰਮ ਬਰਮੰ ਬਿਸਾਲੀ ਅਨੂਪੀ ।  
ਪੁਜਾ ਬਧ ਸਿਧੀ ਅਲਜਾ ਜੁਝਾਰੀ । ਬਡੋ ਜੰਗ ਜੋਧਾ ਸੁ ਕੁਧੀ ਬਰਾਰੀ । ੨੦੯ ।

chaarriou baaj taji koptung sarupung.  
dharai charam barmung bisal arupung.  
dhuja badh sidhung alja jujhariung.  
bado jung jodha so karodhi bararung. (209)

ਧਰੇ ਛੀਨ ਬਸਤ੍ਰ ਮਲੀਨੰ ਦਰਿਦ੍ਰੀ । ਪੁਜਾ ਫਾਟ ਬਸਤ੍ਰ ਸੁ ਧਾਰੇ ਉਪਦ੍ਰੀ ।  
ਮਹਾ ਸੂਰ ਚੋਰੀ ਕਰੋਰੀ ਸਮਾਨੰ । ਲਸੈ ਤੋਜ ਐਸੇ ਲਜੈ ਦੇਖਿ ਸਾਨੰ । ੨੧੦ ।

dharai chheen bastarung maleenung daridari.  
dhuja phat bastarung so dharai upadri.  
maha sur chori karori samanung.  
lassai tej aiso lajai dekh savanung. (210)

ਫਟੇ ਬਸਤ੍ਰ ਸਰਬੰ ਸਬੈ ਅੰਗ ਧਾਰੇ । ਬਧੇ ਸੀਸ ਜਾਰੀ ਬੁਰੀ ਅਰਧ ਜਾਰੇ ।  
ਚੜਯੋ ਭੀਮ ਭੈਸੰ ਮਹਾ ਭੀਮ ਰੂਪੀ । ਬਿਭੈਚਾਰ ਜੋਧਾ ਕਹੋ ਤਾਸ ਭੂਪੀ । ੨੧੧ ।

phatai bastar sarbung sabai ang dharai.  
badhai sees jari buri ardh jarai.  
charriou bheem bhaisung maha bheem ruoung.  
bibhaichar jodha kaho taas bhupung. (211)

“ He was riding a fast steed, with an invincible plume at his head. The moon was feeling jealous and furious on the sight of his victory sign on his head. Such a glamorous warrior was called (Anas) ‘Indestructible’ and was having a huge canopy overhead,”  
(206)

“ (Then another warrior) whose chariot was attached to white horses and a beautiful (victorious) plume was looking glamorous on his head. On seeing the horses, one does not care much for the horses of Indra even as they were no match to these horses. This stubborn and crude warrior was called “violence” (hinsa), this warrior should be considered as great fighter, who was invincible in the world.” (207)

“ Now the chariot was fitted with sandal coloured (green) horses from siney land and seeing their beauty even Indra’s horses would feel (ashamed) belittled. That great warrior was called (koonant) perversity. Who had won over many tough and strong warriors in the land or seas ?” (208)

“ This warrior was riding a pigeon coloured sturdy horse and was armed with a large shield and a beautiful coat of mail (protective cover). A banner was flying on the chariot. The fighter warrior was renowned as (alja) shamelessness. He was a great battle warrior, who was furious with rage and very powerful.” (209)

“ The one warrior with thin robes, who was very lazy and dirty, and even the (banner) flag cloth was torn and was engaged in oppression. It is called ‘theft’ and a warrior like a hatchet, Its greed was shining so much that even a dog was feeling ashamed on seeing it.” (210)

“ (Another warrior) whose all the clothes on the body were torn and had worn a dirty mesh of iron on the head (in the form of a headgear). He was very dreadful looking riding on a huge (bodied) buffalo. O Rajan ! He is called a warrior with a bad character (like prostitute).” (211)



ਸਭੈ ਸਿਆਮ ਬਰਣੈ ਸਿਰੰ ਸੇਤ ਏਕੰ । ਨਹੇ ਗਗਧਪੰ ਸਯੰਦਨੇਕੰ ਅਨੇਕੰ ।  
ਧ੍ਵਜਾ ਸਯਾਮ ਬਰਣੈ ਭੁਜੰ ਭੀਮ ਰੂਪੰ । ਸਰੰ ਸ੍ਰੋਣਿਤੰ ਏਕ ਅਛੇਕ ਕ੍ਰੁਪੰ । ੨੧੨ ।

Sabhai Siam barnung sirang sait ekung.  
nehai gardhapung saryandnekung anekung.  
dhuja siam barnung bhujang bheem roopung.  
sarung saronatung ek avhhek kupung. (212)

ਮਹਾ ਜੋਧ ਦਾਰਿਦ੍ਰ ਨਾਮਾ ਜੁਝਾਰੰ । ਧਰੇ ਚਰਮ ਬਰਮੰ ਸੁ ਪਾਣੰ ਕੁਠਾਰੰ ।  
ਬਡੋ ਚਿਤ੍ਰ ਜੋਧੀ ਕਰੋਧੀ ਕਰਾਲੰ । ਤਜੈ ਨਾਸਕਾ ਨੈਨ ਧ੍ਰੁਮੰ ਬਰਾਲੰ । ੨੧੩ ।

maha jodh daridar nama jujharung.  
dharai charam barmung so panung kutharung.  
bado chitar jodhi karodhi karalung.  
tajai naska nain dhurmrunng baralung. (213)

#### ਰੁਆਲ ਛੰਦ

ਸ੍ਵਾਮਿਘਾਤ ਕ੍ਰਿਤਘਨਤਾ ਦੋਉ ਬੀਰ ਹੈ ਦੁਰ ਧਰਖ ।  
ਸਤ੍ਰੁ ਸੂਰਨ ਕੇ ਸੰਘਾਰਕ ਸੈਨ ਕੇ ਭਰਤਰਖ ।  
ਕਉਨ ਦੋ ਬਨ ਸੋ ਜਨਾ ਜੁ ਨ ਮਾਨਿ ਹੈ ਤਿਹੀ ਤ੍ਰਾਸ ।  
ਰੂਪ ਅਨੂਪ ਬਿਲੋਕਿ ਕੈ ਭਟ ਭਜੈ ਹੋਇ ਉਦਾਸ । ੨੧੪ ।

#### Ruaal Chhand

Swamghat kiratghanta douoo beer hai dur dharakh.  
Satar suran ke sangharak sain ke bharatrakh.  
kaun do thun so jana jo jana maan hai tehung tras.  
roop anup bilok kai bhat bhajai hoiai udas. (214)

ਮਿਤ੍ਰੁ ਦੋਖ ਅਰੁ ਰਾਜ ਦੋਖ ਸੁ ਏਕ ਹੀ ਹੈ ਭ੍ਰਾਤ ।  
ਏਕ ਬੰਸ ਦੁਹੰਨ ਕੋ ਅਰ ਏਕ ਹੀ ਤਿਹ ਮਾਤ ।  
ਛਤ੍ਰਿ ਧਰਮ ਧਰੇ ਹਠੀ ਰਣ ਧਾਇ ਹੈ ਜਿਹ ਓਰ ।  
ਕਉਨ ਧੀਰ ਧਰ ਭਟ"ਬਰ ਲੇਤ ਹੈ ਝਕੜੋਰ । ੨੧੫ ।

mitar dokh ar raj dokh so ek hi hai bhrat.  
ek bans donhun ko ar ek hi the maat.  
chhatar dharam dharai hathi runn dhaie hai jeh aur.  
kaun dheer dhar bhatanbar lait hai jhakjhor. (215)

ਈਰਖਾ ਅਰੁ ਉਚਾਟ ਏ ਦੋਉ ਜੰਗ ਜੋਧਾ ਸੂਰ ।  
ਭਾਜਿ ਹੈ ਅਵਿਲੋਕਿ ਕੈ ਅਰੁ ਰੀਝਿ ਹੈ ਲਖਿ ਹੂਰ ।  
ਕਉਨ ਧੀਰ ਧਰੈ ਭਟ"ਬਰ ਜੀਤਿ ਹੈ ਸਬ ਸਤ੍ਰੁ ।

ਦੰਤ ਲੈ ਤ੍ਰਿਣ ਭਾਜਿ ਹੈ ਭਟ ਕੋ ਨ ਗਾਹਿ ਹੈ ਅਤ੍ਰੁ । ੨੧੬ ।  
earkha or uchat ai douoo jung jodha soor.  
bhaj hai avilok koi ar reejh hai lakh hoor.  
kaun dheer dharai battambur jeet hai sub satar.  
dant lai trin bhaaj hai bhat ko na geh hai atar. (216)

“ The warrior was black coloured except the head, which was white (with white hair) and many donkeys were attached to his chariot. His flag was also of black colour and his arms were very large and sturdy. His one eye was like a pond of blood while the other eye was like a well.” (212)

“ The warrior, called ‘laziness’ was of a very quarrelsome nature. His body was having a protective coat of mail, a shield in one hand and an axe in the other hand. He was a dreadful warrior of a peculiar type and was very wrathful. A horrible smoke was coming out of his nose and eyes.” (213)

#### **Ruaal Chhand :**

“Suicidal’ and ‘ungreatefulness’ were two brothers who were very dreadful. They would destroy the enemy warriors and were protectors of their own forces. Who was there born out of a double-breasted woman, so powerful as not to be frightened of them ? Perceiving their powerful form, the warriors would flee away in despair.”(214)

“ Friendly malice” and “royal malice” were both brothers of the same type ; both belonged to the same family with a common mother. By following the Kashatriya religion, both the stubborn warriors attack whichever side in the battlefield, and then which warrior could face them with patience in protecting the honour of their side. They win the battle by engaging them in severe struggle.” (215)

‘Jealousy’ and ‘dejection’ were both great warriors in the world. On seeing them, the enemy would take to their heels while the fairies get pleased at this sight. Which mighty warrior with patience would oppose them as they could win against all foes? The warriors flee from the battlefield being frightened of them (by mincing grass with the teeth). Then no other warrior could dare to arm himself with weapons or protective cover.” (216)

ਘਾਤ ਅਉਰ ਬਸੀਕਰਣ ਬਡ ਬੀਰ ਧੀਰ ਅਪਾਰ ।  
 ਕੁਰ ਕਰਮ ਕੁਠਾਰ ਪਾਣਿ ਕਰਾਲ ਦਾੜ ਬਰਿਆਰ ।  
 ਬਿਜ ਤੇਜ ਅਛਿਜ ਗਾਤਿ ਅਭਿਜ ਰੂਪ ਦੁਰੀਤ ।  
 ਕਉਨ ਕਉਨ ਨ ਜੀਤਿਏ ਜਿਨਿ ਜੀਵ ਜੀਤ ਮਹੀਤ । ੨੧੭ ।  
 ghaat aur basikaran bad beer dheer apar.  
 karor karam kuthar paam karal darr bariar.  
 bij tej achhij gaat abhij roop durant.  
 kaun kaun na jeeteeai jin jeev jant marrant. (217)

ਆਪਦਾ ਅਰੁ ਝੂਠਤਾ ਅਰੁ ਬੀਰ ਬੀਸ ਕੁਠਾਰ ।  
 ਪਰਮ ਰੂਪ ਦੁਰ ਧਰਖ ਗਾਤ ਅਮਰਖ ਤੇਜ ਅਪਾਰ ।  
 ਅੰਗ ਅੰਗਨਿ ਨੰਗ ਬਸਤ੍ਰ ਨ ਅੰਗ ਬਲਕੁਲ ਪਾਤ ।  
 ਦੁਸਟ ਰੂਪ ਦਰਿਦ੍ਰ ਧਾਮ ਸੁ ਬਾਣ ਸਾਧੇ ਸਾਤ । ੨੧੮ ।  
 apda or jhooththa ar beer bans kuthar.  
 param roop dar dharakh gaat amarakh tej apar.  
 ang angan nang bastar na ang balkul paat.  
 dusat roop daridar dham so baan sadhai saat. (218)

ਬਿਯੋਗ ਅਉਰ ਅਪਰਾਧ ਨਾਮ ਸੁ ਧਾਰ ਹੈ ਜਬ ਕੋਪ ।  
 ਕਉਨ ਠਾਢ ਸਕੈ ਮਹਾ ਬਲਿ ਭਾਜਿ ਹੈ ਬਿਨੁ ਓਪ ।  
 ਸੂਲ ਸੈਥਨ ਪਾਨਿ ਬਾਨ ਸੰਭਾਰਿ ਹੈ ਤਵ ਸੂਰ ।  
 ਭਾਜਿ ਹੈ ਤਜਿ ਲਾਜ ਕੋ ਬਿਸੰਭਾਰ ਹੈ ਸਬ ਕੂਰ । ੨੧੯ ।  
 biyog aour apradh naam so dhaar hai jab kop.  
 kaun thandh sakai maha bal bhaaj hai bin oap.  
 sool saithan paan baan sambhar hai bhav soor.  
 bhaaj hai taj laaj ko bisambhar havai sab koor. (219)

ਭਾਨੁ ਕੀ ਸਰ ਭੇਦ ਜਾ ਦਿਨ ਤਪਿ ਹੈ ਰਣ ਸੂਰ ।  
 ਕਉਨ ਧੀਰ ਧਰੈ ਮਹਾ ਭਟ ਭਾਜਿ ਹੈ ਸਭ ਕੂਰ ।  
 ਸਸਤ੍ਰ ਅਸਤ੍ਰਨ ਛਾਡਿ ਕੈ ਅਰੁ ਬਾਜ ਰਾਜ ਬਿਸਾਰਿ ।  
 ਕਾਟਿ ਕਾਟਿ ਸਨਾਹ ਤਵ ਭਟ ਭਾਜਿ ਹੈ ਬਿਸੰਭਾਰ । ੨੨੦ ।  
 bhan ki sar bhed ja din tup hai runn sur.  
 kaun dheer dharai maha bhat bhaaj hai sabh koor.  
 Sastar astaran chhad kai ar baj raj bisar.  
 kaat kaat sanah tav bhat bhaj hai bisambhar. (220)



"Then 'Ambush' and magical spells to control other warriors, "Messengers", as stubborn action was an axe in their hands and were great fighters with strength. They were having the flamour of lightning with an indivisible body and a dreadful (body) free from, any effect. They had defeated all the mighty and great beings." (217)

" 'Adversity' (Distress) and 'Insincerity' (falsehood) were also like the axes to destroy the dynasty of warriors. They have a great form, with a stout body ; They were always remaining naked ; covering their body with tree leaves and barks only. They were the root cause (source) of lethargy (wretchedness) with a form of a villian (rascal) having the strength (seven arrows) of crime (tyranny) and obstacle (hindrance)." (218)

" When the warriors called (offence) 'crime' and 'separation' would become furious with rage, then which powerful fighter would dare to oppose them and would not run away without any tradition (formalism) ? "O King ! Your warriors with spears, spikes and arrows in hands will become senseless and not true to their salt, they would run away shamelessly." (219)

" When they will be getting heated up (warmed up) like the sun in the battlefield and cause wounds (on the enemy), then which warrior will (oppose) them through observing patience ? All the warriors will prove to be untrue (worthless) and flee from the battlefield. They will leave their weapons behind and forgetting their kingdom (crowns) and the horses, your warriors, breaking their protective coats of mail and being unconscious, they will be running away." (220)

ਧੂਮ ਬਰਣ ਅਉ ਧੂਮ ਨੈਨ ਸੁਸਾਤ ਧੂਮ ਜੁਆਲ ।  
 ਛੀਨ ਬਸਤ੍ਰ ਧਰੇ ਸਬੈ ਤਨ ਕੂਰ ਬਰਣ ਕਰਾਲ ।  
 ਨਾਮ ਆਲਸ ਤਵਨ ਕੋ ਸੁਨਿ ਰਾਜ ਰਾਜ ਵਤਾਰ ।  
 ਕਉਨ ਸੂਰ ਸੰਘਾਰਿ ਹੈ ਤਿਹ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਪ੍ਰਹਾਰ । ੨੨੧ ।  
 dhumar baran au dhumar nain so saat dhumar jual.  
 cheen bastar dharai sabai tan koor baran karal.  
 naam alus tavan ko sunn raj raj vatar.  
 kaun soor sanghar hai the sastar astar parhar. (221)

### ਤੋਟਕ ਛੰਦ

ਚੜਿ ਹੈ ਗਹਿ ਕੋਪ ਕ੍ਰਿਪਾਣ ਰਣੈ । ਘਮਕੰਤ ਕਿ ਘੁੰਘਰ ਘੋਰ ਘਣੈ ।  
 ਤਿਹ ਨਾਮ ਸੁ ਖੇਦ ਅਭੇਦ ਭਟੈ । ਤਿਹ ਬੀਰ ਸੁਧੀਰ ਲਖੇ ਨਿਪਟੈ । ੨੨੨ ।

### Totak Chhand

Charr hai geh kop kirpan runung.  
 ghamkant kai ghanghar ghor gharung.  
 the naam so khed abhed bhatung.  
 the beer sudheer lakhai niphung. (222)

ਕਲ ਰੂਪ ਕਰਾਲ ਜਾਲ ਜਲੈ । ਅਸਿ ਉਜਲ ਪਾਨਿ ਪ੍ਰਭਾ ਨਿਮ੍ਰਲੈ ।  
 ਅਤਿ ਉਜਲ ਦੇਂਦ ਅਨੰਦ ਮਨੈ । ਕੁਕ੍ਰਿਆ ਤਿਹ ਨਾਮ ਸੁ ਜੋਧ ਗਨੈ । ੨੨੩ ।  
 kal roop karal javal jalung.  
 us ujal paan prabha nimaralung.  
 at ujal dand anand manung.  
 kukirìa the naam so jog ganung. (223)

ਅਤਿ ਸਿਆਸ ਸਰੂਪ ਕਰੂਪ ਤਨੈ । ਉਪਜੀ ਅਗਯਾਨ ਬਿਲੋਕਿ ਮਨੈ ।  
 ਤਿਹ ਨਾਮ ਗਿਲਾਨਿ ਪ੍ਰਧਾਨ ਭਟੈ । ਰਣ ਮੋ ਨ ਮਹਾ ਹਠਿ ਹਾਰਿ ਹਤੈ । ੨੨੪ ।  
 at Sias saroop karup tanung.  
 upjung agyan biloki manung.  
 teh naam gilan pardhan bhatung.  
 runin mo na maha hath haar hathung. (224)

ਅਤਿ ਅੰਗ ਸੁਰੰਗ ਸਨਾਹ ਸੁਭੈ । ਬਹੁ ਕਸਟ ਸਰੂਪ ਸੁ ਕਸਟ ਛੁਭੈ ।  
 ਅਤਿ ਬੀਰ ਅਧੀਰ ਨ ਭਯੋ ਕਬ ਹੀ । ਦਿਵ ਦੇਵ ਪਾਨਤ ਹੈ ਸਬ ਹੀ । ੨੨੫ ।  
 at ang surang sanah subhang.  
 boh kasat sarup so kasat chhubhang.  
 at beer adheer na bhiou kab hi.  
 div dev prachhanat hai sab hi. (225)

“ The other warrior was smoky in colour with eyes like smoke and was producing (flame) fire from the mouth equivalent to seven lit fires (fumigations). He had worn thin clothes on the body, having a frightening and stubborn outlook (colour). Its name was (alus) ‘ Idleness’ or Lethargy’. O King Incarnation of Kings ! Listen. Which was the warrior to kill it by attacking it with arms and weapons ?” (221)

### **Totak Chhand :**

“ It wields the sword with ruthlessness producing a tinkling sound of the gangling clouds. It was called a warrior by the name (khed) ‘Regret’ which was indivisible. Amongst the warriors, it was known as a perfect fighter (warrior).” (222)

“ Then another warrior with a glorious form, spitting a dreadful fire (from its body) (flames were emitting) It was having a white sword in hand, with a white shining flash; its teeth were milky white, which were very pleasing to the mind. This warrior was called by the name (kukiria) “Vicious Actions”. (223)

“ Then another warrior with a dark (black) complexion and an ugly appearance (body) on the very sight of it, one gets the feeling of ‘Ignorance’. Such a mighty warrior was called (‘gilan’) ‘Reproach’. It was very stubborn and never leaves the field getting defeated (never gets defeated).” (224)

“ The body is covered with beautiful protective coat of iron. With a form like ‘hardship’ this warrior would make ‘Tribulation’ feel jealous of it. It was a mighty warrior and could never be subjugated (brought under submission). Both the gods and the demons were recognizing it.” (225)

ਭਟ ਕਰਮ ਬਿਕਰਮ ਜਬੈ ਧਰਿ ਹੈ । ਰਣ ਰੰਗ ਤੁਰੰਗਹਿ ਬਿਚਰਿ ਹੈ ।  
 ਤਬ ਬੀਰ ਸੁ ਧੀਰਹਿ ਕੋ ਧਰਿ ਹੈ । ਬਲ ਬਿਕ੍ਰਮ ਤੇਜ ਤਬੈ ਹਰਿ ਹੈ । ੨੨੬ ।  
 bhat karan bikaram jabai dhar(i) hai. runn rung tarungeh bichar(i) hai.  
 tab beer so dheerehung ko dhar.hai. bal bikram tej tabai har hai. (226)

#### ਦੋਹਰਾ

ਇਹ ਬਿਧਿ ਤਨ ਸੂਰਾ ਸੁ ਧਰਿ ਧੈ ਹੈ ਨ੍ਰਿਪ ਅਬਿਬੇਕ ।  
 ਨ੍ਰਿਪ ਬਿਬੇਕ ਕੀ ਦਿਸਿ ਸੁਭਟ ਠਾਢ ਨ ਰਹਿ ਹੈ ਏਕ । ੨੨੭ ।

#### Dohra

eh bidh tan sura so dhar dhai hai nrip abibek.  
 nrip bibek ki disi subhat thadh na reh hai ek. (227)

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ. ਨਾਟਕ ਗ੍ਰੰਥੇ ਪਾਰਸ ਮਛਿੰਦ੍ਰ ਸੰਬੰਧੇ ਨ੍ਰਿਪ ਅਬਿਬੇਕ ਆਗਮਨ ਨਾਮ  
 ਸੁਭਟ ਬਰਨਨੰ ਨਾਮ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤ ਸੁਭਮ ਸਤ ।  
 iti Sri Bachittar Natak granthai Paras Machhindar sumbadai nrip abibek agman naam  
 subhat barnanung naam dhiae samapatam Sat Subham Sat.

ਅਥ ਨ੍ਰਿਪ ਬਿਬੇਕ ਦੇ ਦਲ ਕਥੰਨ ।

#### ਛਪਯ ਛੰਦ

ਜਿਹ ਪ੍ਰਕਾਰ ਅਬਿਬੇਕ ਨ੍ਰਿਪਤਿ ਦਲ ਸਹਿਤ ਬਖਾਨੇ ।  
 ਨਾਮ ਠਾਮ ਅਭਰਨ ਸੁ ਰਥ ਸਭ ਕੇ ਹਮ ਜਾਨੇ ।  
 ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਅਰੁ ਧਨੁਖ ਧੁਜਾ ਜਿਹ ਬਰਣ ਉਚਾਰੀ ।  
 ਤ੍ਰਪ੍ਰਸਾਦ ਮੁਨਿ ਦੇਵ ਸਕਲ ਸੁ ਬਿਬੇਕ ਬਿਚਾਰੀ ।  
 ਕਰਿ ਕ੍ਰਿਪਾ ਸਕਲ ਜਿਹ ਬਿਧਿ ਕਹੇ ਤਿਹ ਬਿਧਿ ਛਹੈ ਬਖਾਨੀਐ ।  
 ਕਿਹ ਛਬਿ ਪ੍ਰਭਾਵ ਕਿਹ ਦੁਤਿ ਨਿਰਪਤਿ ਨ੍ਰਿਪ ਬਿਬੇਕ ਅਨੁਮਾਨੀਐ । ੨੨੮ ।

#### Ath nrip bibek de dal kathanung

#### Chhapaieu Chhand

jeh parkar abibek nirpati dal sahet bakhanaai.  
 naam thaam abharani so rath sabh kai hum janai.  
 sastar astar ar dhanukhj dhuja jeh baran uchari.  
 tavprasad mun dev sakal so bibek bichari.  
 kar kirpa sakal jeh bidh kehai the bidh vehai bakhaniai.  
 keh chhab parbhav keh dut(i) nripati nrip bibek anumaniai. (228)



“ When the warrior called (karam) ‘benevolence’ will function with strength and will land in the battlefield on a horseback, “O king ! Then which warrior of yours would dare to oppose it ? It will defeat then all the power or might (of them).”(226)

**Couplet :**

Thus when the warriors of the king ‘Ignorance’ (lack of knowledge) will take up a form (body) and launch an attack, then none of the supporters of the king ‘knowledge’ will be able to confront it in the battlefield. (227)

Here the chapter of ‘Paras Machhindra’ based on the episode of king “Ignorance” entering the field in detail is completed. All is well.

**Now the detail of the king ‘Knowledge’ (with its army) begins.**

**Chhapai Chhand :**

“ Just as the details of the king ‘Ignorance’ along with its supporters (army) had been described earlier and we have known their destination, ornaments and chariots etc. O Muni ! Just as you had described with great kindness details of weapons, protective coverings, bows, banners and their colours, in the same manner let us now consider details of ‘Knowledge’ now. So please explain details of the ‘King Knowledge’ now as explained earlier for ‘Ignorance’. Now please explain in detail the glamour, influence and glittering beauty of the king of kings called (Bibek) ‘Knowledge.’” (228)

ਅਧਿਕ ਨਯਾਸ ਮੁਨਿ ਕੀਨ ਮੰਤ੍ਰ ਬਹੁ ਭਾਤਿ ਉਚਾਰੇ ।  
 ਤੰਤ੍ਰ ਭਲੀ ਬਿਧਿ ਸਧੇ ਜੰਤ੍ਰ ਬਹੁ ਬਿਧਿ ਲਿਖਿ ਡਾਰੇ ।  
 ਅਤਿ ਪਵਿਤ੍ਰ ਹੁਐ ਆਪ ਬਹੁਰਿ ਉਚਾਰ ਕਰੇ ਤਿਹ ।  
 ਨ੍ਰਿਪ ਬਿਬੇਕ ਅਬਿਬੇਕ ਸਹਿਤ ਸੈਨ ਕਥਯੋ ਜਿਹ ।  
 ਸੁਰ ਅਸੁਰ ਚਕ੍ਰਿਤ ਚਹੁ ਦਿਸ ਭਏ ਅਨਲ ਪਵਨ ਸਸਿ ਸੂਰ ਸਬ ।  
 ਕਿਹ ਬਿਧਿ ਪ੍ਰਕਾਸ ਕਰਿ ਹੈ ਸੰਘਾਰ ਜਕੇ ਜਛ ਗੰਧਰਬ ਸਬ । ੨੨੯ ।  
 adhik naryas muni keen mantar boh bhant ucharai.  
 tantar bhali bidh sadhai jantar boh bidh likh darai.  
 ati pavitar huai aap bahur uchar karo teh.  
 nrip bibek abibek sahet sain kathiou jeh.  
 sur asur chakirat choh dis bhaie anal pavan sus sus sab.  
 keh bidh prakaś kar hai sanghar jakai jachh gandhrab sab. (229)

ਸੇਤ ਛਤ੍ਰ ਸਿਰ ਧਰੈ ਸੇਤ ਬਾਜੀ ਰਥ ਰਾਜਤ ।  
 ਸੇਤ ਸਸਤ੍ਰ ਤਨ ਸਜੇ ਨਿਰਖਿ ਸੁਰ ਨਰ ਭ੍ਰਮਿ ਭਾਜਤ ।  
 ਚੰਦ ਚਕ੍ਰਿਤ ਹੈ ਰਹਤ ਭਾਨੁ ਭਵਤਾ ਲਖਿ ਭੁਲਤ ।  
 ਭ੍ਰਮਰ ਪ੍ਰਭਾ ਲਖਿ ਭ੍ਰਮਤ ਅਸੁਰ ਸੁਰ ਨਰ ਡਗ ਡੁਲਤ ।  
 ਇਹ ਛਬਿ ਬਿਬੇਕ ਰਾਜਾ ਨ੍ਰਿਪਤਿ ਅਤਿ ਬਲਿਸਟ ਤਿਹ ਮਾਨੀਐ ।  
 ਮੁਨਿ ਗਨ ਮਹੀਪ ਬੰਦਤ ਸਕਲ ਤੀਨਿ ਲੋਕਿ ਮਹਿ ਜਾਨੀਐ । ੨੩੦ ।  
 sait chhatar sir dharai sait baji rath rajat.  
 sait satar tan sajai nirakh sur nar bharam bhajat.  
 chand chakirat havai rehat bhan bhavtai lakh bhulat.  
 bharmar prabha lakh bharmat asur sur nar dug dulat.  
 eh chhab bibek raja nirpat at balist the maniai.  
 mun gunn mahip bandat sakal teen lok meh.janiai. (230)

ਚਮਰ ਚਾਰੁ ਚਹੂੰ ਓਰ ਚੁਰਤ ਸੁੰਦਰ ਛਬਿ ਪਾਵਤ ।  
 ਨਿਰਖਿ ਹੀਸ ਤਿਹ ਡੁਰਨਿ ਮਾਨ ਸਰਵਰਹਿ ਲਜਾਵਤ ।  
 ਅਤਿ ਪਵਿਤ੍ਰ ਸਬ ਗਾਤ ਪ੍ਰਭਾ ਅਤਿ ਹੀ ਜਿਹ ਸੋਹਤ ।  
 ਸੁਰ ਨਰ ਨਾਗ ਸੁਰੇਸ ਜਛ ਕਿਨੰਰ ਮਨ ਮੋਹਤ ।  
 ਇਹ ਛਬਿ ਬਿਬੇਕ ਰਾਜਾ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਕਮਾਨ ਛੜਾਇ ਹੈ ।  
 ਬਿਨੁ ਅਬਿਬੇਕ ਮੁਨਿ ਹੋ ਨਿਰਪਤਿ ਸੁ ਅਉਰ ਨ ਬਾਨ ਚਲਾਇ ਹੈ । ੨੩੧ ।  
 chamar charu chahun aur dhurat sunder chhab pavat.  
 nirakh hans the dhurin maan sarvareh lajavat.  
 ati pavitar sab gaat prabha ati hi jeh sohat.  
 sur nar nag sures jachh kinar man mohat.  
 eh chhab bibek raja nripati jidin kaman charvaie hai.  
 bin abibek sunn ho nripati so aour na baan chalaie hai. (231)

The Muni Machhindra had practiced many ways and means and uttered many types of 'mantras' (magical spells), performed many types of mystical formulae and wrote many types of incantations (witchcraft). First of all he purified himself and then enunciated them and explained details of the king 'Knowledge', as the details of "Ignorance" along with its armed forces were given earlier. Thus the gods and demons like Fire, Wind, Moon, Sun etc. in all the four directions got surprised. All the demigods and Shiva's musicians were wondering as to the type of struggle being brought out by him in this description. (229)

There was a white canopy overhead, while white horses were yoked to the white chariot. The body was also covered with white coloured robes, on seeing them both the gods and men were running in fantasy. The moon was also wondering while the sun seeing its brilliance was getting confused about its own function. The black bees were also in confused state on seeing its glamour while demons, gods and men were all wonderstruck. O Rajan ! This was the beauty of the king "Knowledge" and it was known to be very powerful. The groups of Munis and other kings were paying their obeisance to it. Thus it was known all over the three worlds. (230)

Beautiful flywhisks were being waved on all the four sides; the swans of Mansarovar were feeling (ashamed) shy on seeing its charm and its whole body was very pure and transparent and its brilliance was very praiseworthy. It had enamoured the hearts of gods, men, snakes, Indra, demigods and mythological horse (with human face). "O king of Kings ! When it will be shooting arrows, then listen to me ! None apart from 'Ignorance' will be able to stand against it and shoot arrows at it. (231)

ਅਤਿ ਪ੍ਰਚੰਡ ਅਬਿਕਾਰ ਤੇਜ ਆਖੰਡ ਅਤੁਲ ਬਲ ।  
 ਅਤਿ ਪ੍ਰਤਾਪ ਅਤਿ ਸੂਰ ਤੂਰ ਬਾਜਤ ਜਿਹ ਜਲ ਬਲ ।  
 ਪਵਨ ਬੇਗ ਰਬ ਚਲਤ ਪੇਖਿ ਚਪਲਾ ਚਿਤ ਲਾਜਤ ।  
 ਸੁਨਤ ਸਬਦ ਚਕ ਚਾਰ ਮੇਘ ਮੋਹਤ ਭ੍ਰਮ ਭਾਜਤ ।  
 ਜਲ ਬਲ ਅਜੇਅ ਅਨਭੈ ਭਟ ਅਤਿ ਓਤਿਮ ਪਰਵਾਨੀਐ ।  
 ਧੀਰਜ ਸੁ ਨਾਮ ਜੋਧਾ ਬਿਕਟ ਅਤਿ ਸੁਬਾਹੁ ਜਗ ਮਾਨੀਐ । ੨੩੨ ।  
 ati parchand abikar tej akhand atul bal.  
 ati pratap ati sur toor bajat jehjal thal.  
 pavan beig rath chalat pekh chapla chit lajat.  
 sunat sabad chak char meggh mohat bhram bhajat.  
 jal thal ajeai anbhair bhat at utam parvaniai.  
 dheeraj so naam jodha bikat ati subah jug maniai. (232)

ਧਰਮ ਧੀਰ ਬੀਰ ਜਸਮੀਰ ਅਨਭੀਰ ਬਿਕਟ ਮਤਿ ।  
 ਕਲਪ ਬ੍ਰਿਛ ਕੁਬ੍ਰਿਤਨ ਕ੍ਰਿਪਾਨ ਜਸ ਤਿਲਕ ਸੁਭਟ ਅਤਿ ।  
 ਅਤਿ ਪ੍ਰਤਾਪੁ ਅਤਿ ਓਸ ਅਨਲ ਸਰ ਤੇਜ ਜਰੇ ਰਣ ।  
 ਬ੍ਰਹਮ ਅਸਤ੍ਰ ਸਿਵ ਅਸਤ੍ਰ ਨਹਿਨ ਮਾਨਤ ਏਕੈ ਬ੍ਰਣ ।  
 ਇਹ ਦੁਤਿ ਪ੍ਰਕਾਸ ਬ੍ਰਿਤ ਛਤ੍ਰ ਨ੍ਰਿਪ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਜਬ ਛੰਡਿ ਹੈ ।  
 ਬਿਨੁ ਏਕ ਅਬ੍ਰਿਤ ਸੁਬ੍ਰਿਤ ਨ੍ਰਿਪਤਿ ਅਵਰ ਨ ਆਹਵ ਮੰਡਿ ਹੈ । ੨੩੩ ।  
 dharam dheer beer jasmir anbheer bikat mat.  
 kalap brichh kabirtan kirpan jas tilak subhat ati.  
 at pratap ati us anal sabh tej jarai runn..  
 braham astar Siv astar nahin manat ekai bran.  
 eh duti prakas birat chhatar nrip sastar astar jab chhand hai.  
 bin ek abirat subitar nirpati avar na ahav mand hai. (233)

ਅਛਿਜ ਗਾਂਤ ਅਨਭੰਗ ਤੇਜ ਆਖੰਡ ਅਨਿਲ ਬਲ ।  
 ਪਵਨ ਬੇਗ ਰਬ ਕੋ ਪ੍ਰਤਾਪ ਜਾਨਤ ਜੀਅ ਜਲ ਬਲ ।  
 ਧਨੁਖ ਬਾਨ ਪਰਬੀਨ ਛੀਨ ਸਬ ਅੰਗ ਬ੍ਰਿਤਨ ਕਰਿ ।  
 ਅਤਿ ਸੁਬਾਹ ਸੰਜਮ ਸੁਬੀਰ ਜਾਨਤ ਨਾਰੀ ਨਰ ।  
 ਗਾਹਿ ਧਨੁਖ ਬਾਨ ਪਾਨਹਿ ਧਰਮ ਪਰਮ ਰੂਪ ਧਰਿ ਗਰਜਿ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਅਬ੍ਰਿਤ ਸੁਬ੍ਰਿਤ ਨ੍ਰਿਪਤਿ ਅਉਰ ਨ ਅਨਿ ਬਰਜਿ ਹੈ । ੨੩੪ ।  
 achhij gaat anbhang tej akhand anil bal.  
 pawan beig rath ko pratap janat jia jal thal.  
 dhanukh baan parbeen cheen sab ang birtan kar.  
 at subah sanjam subeer janat nari nar.  
 geh dhamkh baan panch dharam param roop dhar garij hai.  
 bin ik abrit sabitar nirpat aour na aan barji hai. (234)



It had a sharp and a flawless brilliance, with an indestructible strength. It had a great glamour and was a great warrior, whose trumpet was blowing everywhere (on land and seas). Its chariot was moving with the speed of wind and seeing it even lightning feels ashamed of itself. On hearing its words even the thunder of clouds on all four sides become doubtful and fly off, being enchanted by it. It was invincible on both land and sea and was not afraid of anyone, so it should be considered a mighty warrior. Such a wonderful warrior was called 'Patience', which was known very powerful in the world. (232)

Then there was a religious and very considerate warrior, who was fearless and was very stubborn in nature. It was like the (mythological) Kalap tree (which fulfils all our desires), which was capable of tearing asunder all evil deeds with a sword and a great praiseworthy mighty warrior. Its glamour was too well known which could set the battlefield on fire. It did not believe in Brahm weapon or Shiva's protective cover but was only keen on inflicting wounds (to the enemy). This was a brilliant and glamorous Kashatriya king called 'Pledge' (barat). When it fires its weapons in the battlefield, then O King ! Then no other warrior except 'Abirt and Sabirt' Thoughtless and Thoughtfulness could oppose it. (233)

The warrior, whose body was indivisible, with an indestructible glitter and an invincible brilliance like the force of fire. Its was known all over the world, at both land and sea with the speed of wind of its chariot. It was a warrior called 'discipline with beautiful arms, which all the men and women had known. When it would thunder in the battlefield, armed with its arrows, in the form of a 'Virtuous nature', O king ! Then none except (Abirt and Sabirt') thoughtful or thoughtless could oppose it. (234)

ਚਕ੍ਰਿਤ ਚਾਰੁ ਚੰਚਲ ਪ੍ਰਕਾਸ ਬਾਜੀ ਰਥ ਸੋਹਤ ।  
 ਅਤਿ ਪ੍ਰਬੀਨ ਧੁਨਿ ਛੀਨ ਬੀਨ ਬਾਜਤ ਮਨ ਮੋਹਤ ।  
 ਪ੍ਰੇਮ ਰੂਪ ਸੁਭ ਧਰੇ ਨੇਮ ਨਾਮਾ ਭਟ ਭੈ ਕਰ ।  
 ਪਰਮ ਰੂਪ ਪਰਮ ਪ੍ਰਤਾਪ ਜੁਧ ਜੈ ਅਰਿ ਛੈ ਕਰ ।  
 ਅਸ ਅਮਿਟ ਬੀਰ ਧੀਰਾ ਬਡੋ ਅਤਿ ਬਲਿਟਿ ਦੁਰ ਧਰਖ ਰਣਿ ।  
 ਅਨਭੈ ਅਭੰਜ ਅਨਮਿਟ ਸੁਧੀਸ ਅਨਬਿਕਾਰ ਅਨਜੈ ਸੁ ਭਣ । ੨੩੫ ।  
 chakirat char chanchal prakas baji rath sohat.  
 at parbeen dhun chheen been bajat nan mohat.  
 prem roop sabh dharai naim nama bhat baai kar.  
 param roop parmang pratap judh jai ar chhai kar.  
 us ammit beer dheera bado at baliti dur dharakh runn.  
 anbhair abhang anmit supis anibikar anjai so bhan. (235)

ਅਤਿ ਪ੍ਰਤਾਪ ਅਮਿਤੋਜ ਅਮਿਟ ਅਨਭੈ ਅਭੰਗ ਭਟ ।  
 ਰਥ ਪ੍ਰਮਾਣ ਚਪਲਾ ਸੁ ਚਾਰੁ ਚਮਕਤ ਹੈ ਅਨਕਟ ।  
 ਨਿਰਖਿ ਸਤੁ ਤਿਹ ਤੇਜ ਚਕ੍ਰਿਤ ਭਯੀਭੀਤ ਭਜਤ ਰਣਿ ।  
 ਧਰਤ ਧੀਰ ਨਹਿ ਬੀਰ ਤੀਰ ਸਰ ਹੈ ਨਹੀ ਹਠਿ ਰਣਿ ।  
 ਬਿਗਯਾਨ ਨਾਮੁ ਅਨਭੈ ਸੁਭਟ ਅਤਿ ਅਲਿਸਟ ਤਿਹ ਜਾਨੀਐ ।  
 ਅਗਿਆਨ ਦੇਸਿ ਜਾ ਕੇ ਸਦਾ ਤ੍ਰਾਸ ਘਰਨ ਘਰਿ ਮਾਨੀਐ । ੨੩੬ ।  
 at pratap amitoj amit anbhair abhang bhat.  
 rath parman chapla so char chamkat hai ankat.  
 nirakh satar the tej chakirat bheybheet bhajat runn.  
 dharat dheer neh beer teer sar hai nahi hath runn.  
 bigyan naam anbhair subhat ati balisat the janiai.  
 again des ja ko sada tras gharan ghar maniai. (236)

ਬਮਤ ਜਾਲ ਡਮਰੂ ਕਰਾਲ ਡਿਮ ਡਿਮ ਰਣਿ ਬਜਤ ।  
 ਘਨ ਪ੍ਰਮਾਨ ਚਕ ਸਬਦ ਘਰਿ ਜਾ ਕੇ ਗਲ ਗਜਤ ।  
 ਸਿਮਟਿ ਸਾਗ ਸੰਗ੍ਰਹਤ ਸਰਕਿ ਸਾਮੁਹ ਅਰਿ ਝਾਰਤ ।  
 ਨਿਰਖਿ ਤਾਸੁ ਸੁਰ ਅਸੁਰ ਬ੍ਰਹਮ ਜੈ ਸਬਦ ਉਚਾਰਤ ।  
 ਇਸਨਾਨ ਨਾਮ ਅਭਿਮਾਨ ਜੁਤ ਜਿਦਿਨ ਧਨੁਖ ਗਹਿ ਗਰਿਜ ਹੈ ।  
 ਬਿਨੁ ਇਕ ਕੁਚੀਲ ਸਾਮੁਹਿ ਸਮਰ ਅਉਰ ਨ ਤਾਸੁ ਬਰਜਿ ਹੈ । ੨੩੭ ।  
 bamat javal damru karal dim dim runn bajat.  
 ghan parman chak sabad ghahar ja ko gal gajat.  
 Simit song sungarehat sarak samoh ar jharat.  
 nirakh taas sur asur braham jai sabad ucharat.  
 isnan naam abhiman jut jidin dhanukh geh grij hai.  
 bin ik kucheel samohai samar aour na taas barje hai. (237)

The warrior, whose brilliance was wonderful and restive horses were yoked to the chariot, while a flute with a bewitching note was producing the music. That warrior was called (Nem) 'Systematic' and was dreadful looking but had taken the form of love. It possessed a good form, with a great glamour that was always winning the battle while destroying the enemy. Such was this invincible warrior in war who was indestructible, having patience and was very powerful. It was fearless, indivisible, with a perfect form and flawless and was supposed to be invincible. (235)

He had a glorious personality, with a great strength and was fearless as well as imperishable and an indivisible warrior. His chariot was shining like lightning, while its luster was everlasting. The enemy gets shocked on seeing its brilliance, gets frightened, and then flees from the battlefield. Even the greatest warriors become impatient in its preserence, no one could shoot such accurate arrows as he, being a stubborn warrior. Such a warrior was called 'Science' (Technology) and it was considered very powerful. In the land of science, everyone feared it. (Everyone was afraid of it in the land of science). (236)

A flame of fire was coming out of its mouth, while a small dreadful drum was producing a din in the battlefield and the sound produced from its mouth was like the thunder of the cloud, which was astonishing. It holds the spear strongly by picking up courage and attacks the enemy from the front. On seeing all this the gods, demons and Brahma were saluting him. Its name was 'Bath' (ishnan) which was very proud. O King ! When it would launch an attack by taking its bow in the battlefield, then apart from Dirty (Filthy) none else could oppose it in the battle. (237)



ਇਕਿ ਨਿਬ੍ਰਿਤ ਅਤਿ ਬੀਰ ਦੁਤੀਅ ਭਾਵਨਾ ਮਹਾ ਭਟ ।  
 ਅਤਿ ਬਲਿਸਟ ਅਨਮਿਟ ਅਪਾਰ ਅਨਛਿਜ ਅਨਾਕਟ ।  
 ਸਸਤ੍ਰ ਧਾਰਿ ਗਜ ਹੈ ਜਬ ਭੀਰ ਭਾਜਿ ਹੈ ਨਿਰਖਿ ਰਣਿ ।  
 ਪਤ੍ਰ ਭੇਸ ਭਹਰਾਤ ਧੀਰ ਧਰ ਹੈ ਨ ਅਨਗਣ ।  
 ਇਹ ਬਿਧਿ ਸੁ ਧੀਰ ਜੋਧਾ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਅਯੋਧਨ ਰਚਿ ਹੈ ।  
 ਤਜ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਭਾਜਿ ਹੈ ਸਕਲ ਏਕ ਨ ਬੀਰ ਬਿਰਚ ਹੈ । ੨੩੮ ।  
 ik nibrit at beer dutia bhavna maha bhat.  
 at balist anmit apar anchhij anakat.  
 sastar dhar gaj hai jab bheer bhaj hai nirakh runn.  
 patar bhes bhehrat dheer dhar hai na angan.  
 eh bidh so dheer jodha nirpat jidin ayodhan rach hai.  
 taj sastar astar bhaj hai sakal ek na beer birach hai. (238)

### ਸੰਗੀਤ ਛਪਯ ਛੰਦ

ਤਾਗੜਦੀ ਤੁਰ ਬਾਜ ਹੈ ਜਾਗੜਦੀ ਜੋਧਾ ਜਬ ਜੁਟਹਿ ।  
 ਲਾਗੜਦੀ ਲੁਥ ਬਿਥੁਰਹਿ ਸਾਗੜਦੀ ਸੰਨਾਹ ਸੁ ਤੁਟਹਿ ।  
 ਭਾਗੜਦੀ ਭੂਤ ਭੈਰੋ ਪ੍ਰਸਿਧ ਅਰੁ ਸਿਧ ਨਿਹਾਰਹਿ ।  
 ਜਾਗੜਦੀ ਜਛ ਜੁਗਣੀ ਜੁਥ ਜੈ ਸਬਦ ਉਚਾਰਹਿ ।  
 ਸੰਸਾਗੜਦੀ ਸੁਭਟ ਸੰਜਮ ਅਮਿਟ ਕਾਗੜਦੀ ਕੁਧ ਜਬ ਗਰਜਿ ਹੈ ।  
 ਦੰਦਾਗੜਦੀ ਇਕ ਦੁਰਮਤਿ ਬਿਨਾ ਆਗੜਦੀ ਸੁ ਅਉਰ ਨ ਬਰਜਿ ਹੈ । ੨੩੯ ।

### Sangeet Chhapaiey Chhand

tagarrdi tur baaj hai jagarrdi jodha jab juteh.  
 lagarrdi luth bithureh sagarrdi sanah so tuteh.  
 bhagarrdi bhoot bhairou parsidh ar sidh nihareh.  
 jagarrdi jachh jugni juth jai sabad uchareh.  
 sansagarrdi subhat sanjam amit kagarrdi karudh jab garab hai.  
 dandagarrdi ik durmat bina agarrdi so aour na barje hai. (239)

ਜਾਗੜਦੀ ਜੋਗ ਜਯਵਾਨ ਕਾਗੜਦੀ ਕਰਿ ਕ੍ਰੋਧ ਕੜਕਹਿ ।  
 ਲਾਗੜਦੀ ਲੁਟ ਅਰੁ ਕੁਟ ਤਾਗੜਦੀ ਤਰਵਾਰ ਸੜਕਹਿ ।  
 ਸਾਗੜਦੀ ਸਸਤ੍ਰ ਸੰਨਾਹ ਪਾਗੜਦੀ ਪਹਿਰ ਹੈ ਜਵਨ ਦਿਨ ।  
 ਸਾਗੜਦੀ ਸਤ੍ਰ ਭਾਜਿ ਹੈ ਟਾਗੜਦੀ ਟਿਕਿ ਹੈ ਨ ਇਕ ਛਿਨ ।  
 ਪੰਪਾਗੜਦੀ ਪੀਅਰ ਸਿਤ ਬਰਣ ਮੁਖ ਸਾਗੜਦੀ ਸਮਸਤ ਸਿਧਾਰ ਹੈ ।  
 ਅੰਯਾਗੜਦੀ ਅਮਿਟ ਦੁਰ ਧਰਖ ਭਟ ਜਾਗੜਦੀ ਕਿ ਜਿਦਿਨ ਨਿਹਾਰ ਹੈ । ੨੪੦ ।  
 jagarrdi jog jeyvan kagarrdi kar karodh karrkehi.  
 lagarrdi lut or kut tagarvidar tarvar sarrkeh.  
 Sagarrdi sastar sanah bagarrdi pehar hai javan din.  
 Sagarrdi satar bhaj hai tagarrdi tik hai na ik chhin.  
 pampagarrdi piar sit baran mukh sagarrdi samsat sidhar hai.  
 angagarrdi amit dur dharakh bhat jagarrdi hi jidin nihar hai. (240)

There was another warrior called (Nivirti) 'Resolve' and the second one was intensive 'Emotion', which was also a mighty warrior. Both these warriors were very powerful, indestructible beyond comprehension, indivisible and unbreakable. When both of them armed with weapons, would thunder (roar) in the battlefield, then the cowards would run away from there on seeing them. They would shiver out of fear like the leaves and countless warriors would not confront them with patience. O King! When the warrior with patience would arm itself with weapons and fight in battle, then all the warriors, leaving their weapons behind, would run away from the battlefield and no warrior would be left in the battlefield. (238)

### **Sangeet Chhapai Chhand :**

When the large drums were being sounded, then the warriors get engrossed in battle. Many corpses get scattered in the battlefield, while the protective covers get broken. The ghosts and Bhairon (deity) along with known sidhas watch the battle scene. At all places demigods and evil spirits are seen saluting them, the indestructible great warrior called 'Discipline' (sanjam), getting furious would then attack with thunder, then apart from (Durmat) 'evil-minded', a warrior none else could oppose it by confronting it. (239)

The yoga while saluting, would become furious with rage, while looting and killing the enemy and would unsheathe its sword with a bang. One day when it would arm itself with weapons and protective cover, the enemy would take to its heels and would not wait for a while even. Their faces would become pale and white and they would run away from the battlefield, when the dreadful warrior would look at them. (240)

ਆਗੜਦੀ ਇਕ ਅਰਚਾਰੁ ਪਾਗੜਦੀ ਪੂਜਾ ਜਬ ਕੁਪਹਿ ।  
 ਰਾਗੜਦੀ ਰੋਸ ਕਰਿ ਜੋਸ ਪਾਗੜਦੀ ਪਾਇਨ ਜਬ ਰੁਪਹਿ ।  
 ਸਾਗੜਦੀ ਸਤ੍ਰੁ ਤਜਿ ਅਤ੍ਰੁ ਭਾਗੜਦੀ ਭਜਹਿ ਸੁ ਭ੍ਰਮਿ ਰਣਿ ।  
 ਆਗੜਦੀ ਐਸ ਉਝੜਹਿ ਪਾਗੜਦੀ ਜਣੁ ਪਵਨ ਪਤ੍ਰੁ ਬਣ ।  
 ਸੰਸਾਗੜਦੀ ਸੁਭਟ ਸਬ ਭਜਿ ਹੈ ਤਾਗੜਦੀ ਤੁਰੰਗ ਨਚਾਇ ਹੈ ।  
 ਛੰਛਾਗੜਦੀ ਛਤ੍ਰੁ ਬ੍ਰਿਤਿ ਛਡਿ ਕੈ ਆਗੜਦੀ ਅਧੋਗਤਿ ਜਾਇ ਹੈ । ੨੪੧ ।  
 agarrdi ik archar pagarrdi puja jab kupeh.  
 ragarrdi ross kar jos khagardi paien jab rupeh.  
 sagarrdi satar taj atar bhagarrdi bhajeh so bhram runn.  
 agarrdi ais ujhrreh pagarrdi jan pavan patar ban.  
 sansagarrdi subhat sab bhaj hai tagarrdi turang nachaie hai.  
 chhanchhagarrdi chhatar birat chhad kai agarrdi adhogat jaie hai. (241)

### ਛਪਯ ਛੰਦ

ਚਮਰ ਚਾਰੁ ਚਹੂੰ ਓਰਿ ਦੁਰਤ ਸੁੰਦਰ ਛਬਿ ਪਾਵਤ ।  
 ਸੇਤ ਬਸਤ੍ਰੁ ਅਰੁ ਬਾਜ ਸੇਤ ਸਸਤ੍ਰੁਣ ਛਬਿ ਛਾਵਤ ।  
 ਅਤਿ ਪਵਿਤ੍ਰੁ ਅਬਿਕਾਰ ਅਚਲ ਅਨਖੰਡ ਅਕਟ ਭਟ ।  
 ਅਮਿਤ ਓਜ ਅਨਮਿਟ ਅਨੰਤ ਅਛਲਿ ਰਣਾਕਟ ।  
 ਧਰ ਅਸਤ੍ਰੁ ਸਸਤ੍ਰੁ ਸਾਮੁਹ ਸਮਰ ਜਿਦਿਨ ਨ੍ਰਿਪੋਤਮ ਗਰਜਿ ਹੈ ।  
 ਟਿਕਿ ਹੈ ਇਕ ਭਟ ਨਹਿ ਸਮਰਿ ਅਉਰ ਕਵਣ ਤਬ ਬਰਜਿ ਹੈ । ੨੪੨ ।

### Chhapeu Chhand

chamar char chahun aur dhurat sunder chhabi pavat.  
 sait bastar ar baj sait sastran chhab chhavat.  
 at pavitar abikar achal ankhand akat bhat.  
 amit auj anmit anant avhhal ranakat.  
 dhar astar satar samoh samar jidin nripotam garaj hai.  
 tik hai ik bhat neh samar aour kavan tab baraj hai. (242)

ਇਕਿ ਬਿਦਿਆ ਅਰੁ ਲਾਜ ਅਮਿਟ ਅਤਿ ਹੀ ਪ੍ਰਤਾਪ ਰਣਿ ।  
 ਭੀਮ ਰੂਪ ਭੈਰੋ ਪ੍ਰਚੰਡ ਅਮਿਟ ਅਦਾਹਣ ।  
 ਅਤਿ ਅਖੰਡ ਅਡੰਡ ਚੰਡ ਪਰਤਾਪ ਰਣਾਚਲ ।  
 ਬ੍ਰਿਖਭ ਕੰਪ ਆਜਾਨ ਬਾਹ ਬਾਨੈਤ ਮਹਾਬਲਿ ।  
 ਇਹ ਛਬਿ ਅਪਾਰ ਜੋਧਾ ਜੁਗਲ ਜਿਦਿਨ ਨਿਸਾਨ ਬਜਾਇ ਹੈ ।  
 ਭਜਿ ਹੈ ਭੂਪ ਤਜਿ ਲਾਜ ਸਭ ਏਕ ਨ ਸਾਮੁਹਿ ਆਇ ਹੈ । ੨੪੩ ।  
 ik bidia ar laj amit at hi partap runn.  
 bheem roop bhairo parchand amit adahan.  
 ati akhand, addand chand partap ranachal.  
 Brikkhab kandh ajan bah banait mahabali.  
 eh chhab apar jodha jugal jidin nisan bajaie hai.  
 bhaj hai bhoop taj laaj sabh ek na sameh aie hai. (243)



One was "adoration" and another called "worship" were two warriors ; when these two warriors would get enraged and will establish themselves with great strength then the enemy would get terrified with fear and run away from the battlefield, leaving behind their weapons. They would be uprooted just as a strong gust of wind makes the leaves fly off. All the warriors would flee trotting their horses. Those who have deserted from Kashatriya principles, will find themselves in the lowest levels of society. (241)

### **Chhapai Chhand :**

This warrior was looking glorious by having a beautiful flywhisk being blown overhead from all the four sides. It was having white robes and white horses while its weapons were looking, glamorous. The warrior called ('abikar') 'flawless', was indivisible and a great fighter. It had great glamour, which was indestructible, and a mighty warrior, without any deceit in the battlefield. O great king ! By arming itself with weapons and protective cover, it would challenge the enemy and none could stand against it. Who else could oppose it in battle ? (242)

There was a warrior called (science) "Education" and the second was known as 'Modesty' ; both these warriors were indestructible with great glamour. They were horrible looking like the black bee, mighty and could not be burnt. They were indivisible, imagitated and mighty and would remain firm in the battle. They were great fighters and powerful like the bull with broad shoulders and long arms stretching up to knees. Both were looking glorious and when they will beat their drums in the battlefield, then all will run away without any shame and none will come forward to oppose them. (243)

### ਨਰਾਜ ਛੰਦ

ਸੰਜੋਗ ਨਾਮ ਸੂਰਮਾ ਅਖੰਡ ਏਕ ਜਾਨੀਐ ।  
ਸੁ ਧਾਮਿ ਧਾਮਿ ਜਾਸ ਕੋ ਪ੍ਰਤਾਪ ਆਜ ਮਾਨੀਐ ।  
ਅਡੰਡ ਐ ਅਛੇਦ ਹੈ ਅਭੰਗ ਤਾਸੁ ਭਾਖੀਐ ।  
ਬਿਚਾਰ ਆਜ ਤਉਨ ਸੋ ਜੁਝਾਰ ਕਉਨ ਰਾਖੀਐ । ੨੪੪ ।

### Naraj Chhand

Sanjog naam surma akhand ek janiai.  
so dham dham jaan ko partap aaj maniai.  
addand aou achhed hai abhang tass bhakhiai.  
bichar aaj toun so parchand beer dekhiai. (244)

ਅਖੰਡ ਮੰਡਲੀਕ ਸੋ ਪ੍ਰਚੰਡ ਬੀਰ ਦੇਖੀਐ ।  
ਸੁਕ੍ਰਿਤ ਨਾਮ ਸੂਰਮਾ ਅਜਿਤ ਤਾਸੁ ਲੇਖੀਐ ।  
ਗਰਜਿ ਸਸਤ੍ਰੁ ਸਜਿ ਕੈ ਸਲਜਿ ਰਥ ਪਾਇ ਹੈ ।  
ਅਮੰਡ ਮਾਰਤੰਡ ਜਯੋ ਪ੍ਰਚੰਡ ਸੋਭ ਪਾਇ ਹੈ । ੨੪੫ ।  
akhand mandleek so parchand beer dekhiai.  
sukirat naam surma ajit tass lekhiyai.  
garaj sastar saj kai salaj rath dhaie hai.  
amand martand jeyou parchand sobh paie hai. (245)

ਬਿਸੇਖ ਬਾਣ ਸੈਹਥੀ ਕ੍ਰਿਪਾਨ ਪਾਇ ਸਜਿ ਹੈ ।  
ਅਮੋਹ ਨਾਮ ਸੂਰਮਾ ਸਰੋਹ ਆਨਿ ਗਜ ਹੈ ।  
ਅਲੋਭ ਨਾਮ ਸੂਰਮਾ ਦੁਤੀਅ ਜੋ ਗਰਜਿ ਹੈ ।  
ਰਥੀ ਗਜੀ ਹਈ ਪਤੀ ਅਪਾਰ ਸੈਣ ਤਜਿ ਹੈ । ੨੪੬ ।  
bisekh baan saihabi kirpan paan saj hai.  
amoh naam surma saroh aan gaj hai.  
alobh naam surma dutia jo garaj hai.  
rathi gaji haiee path apar sain bhajhai. (246)

ਹਠੀ ਜਪੀ ਤਪੀ ਸਤੀ ਅਖੰਡ ਬੀਰ ਦੇਖੀਐ ।  
ਪ੍ਰਚੰਡ ਮਾਰਤੰਡ ਜਯੋ ਅਡੰਡ ਤਾਸੁ ਲੇਖੀਐ ।  
ਅਜਿਤਿ ਜਉਨ ਜਗਤ ਤੇ ਪਵਿਤ੍ਰ ਅੰਗ ਜਾਨੀਐ ।  
ਅਕਾਮ ਨਾਮ ਸੂਰਮਾ ਭਿਰਾਮ ਤਾਸੁ ਮਾਨੀਐ । ੨੪੭ ।  
hathi japi tapi sati akhand beer dekhiai.  
parchand martand jeyou addand tas lekhiyai.  
ajit joun jagat te pavitar ang janiai.  
akam naam surma hiram tass maniai. (247)

**Naraj Chhand :**

There was another indivisible warrior by the name of 'Chance' or opportunity, which was known throughout the world (in each house). It was called indivisible, indestructible and beyond punishment. If one were to ponder about it then there was none equal to it in power. (244)

There was another warrior, with an indivisible kingdom, who was very powerful. He was called by the name 'Virtuous', who was invincible. When he attacked with full preparation of arms and weapons with full modesty, then he would get glorified like the sun, which is beyond destruction. (245)

Especially the warrior holding arrows, spear and a sword when that warrior with the name of 'Detachment' would roar in the battlefield, then the second warrior called 'Greedless' also thunders. Then all charioteers, those having elephants, masters of horses and huge army, run away from the battlefield. (246)

All the warriors, who were great worshippers, stubborn followers of penance and truth seekers were known among the invincible warriors. Whosoever was invincible in the world were considered among pious (pure) people with pure bodies. The warrior called (Akam) 'Passionless' (sexless) was considered very beautiful. (247)

ਅਕੋਧ ਜੋਧ ਕੋਪ ਕੈ ਬਿਰੋਧ ਸਜਿ ਹੈ ਜਬੈ ।  
 ਬਿਸਾਰਿ ਲਾਜ ਸੂਰਮਾ ਅਪਾਰ ਭਾਜਿ ਹੈ ਸਭੈ ।  
 ਅਖੰਡ ਦੇਹਿ ਜਾਸ ਕੀ ਪ੍ਰਚੰਡ ਰੂਪ ਜਾਨੀਐ ।  
 ਸੁ ਲਜ ਨਾਮ ਸੂਰਮਾ ਸੁ ਮੰਤ੍ਰਿ ਤਾਸੁ ਮਾਨੀਐ । ੨੪੮ ।  
 krodh jodh karodh kai birodh` saj hai jabai.a  
 bisar laaj surma apar bhaj hai sabhai.  
 akhand deh jas ki parchand roop janiai.  
 so laj naam surma so mantar tass maniai. (248)

ਸੁ ਪਰਮ ਤਤ ਅਦਿ ਦੈ ਨਿਰਾਹੰਕਾਰ ਗਰਜਿ ਹੈ ।  
 ਬਿਸੇਖ ਤੋਰ ਸੈਨ ਤੇ ਅਸੇਖ ਬੀਰ ਬਰਜਿ ਹੈ ।  
 ਸਰੋਖ ਸੈਹਥੀਨ ਲੈ ਅਮੋਘ ਜੋਧ ਜੁਟਿ ਹੈ ।  
 ਅਸੇਖ ਬੀਰ ਕਾਰਮਾਦਿ ਕੂਰ ਕਉਚ ਤੁਟਿ ਹੈ । ੨੪੯ ।  
 So param tat aad dai nirahankar garaj hai.  
 bisekh tor sain te asekh beer baraj hai.  
 sarokh sehbeen lai amogh jodh jut hai.  
 asekh beer karmad karoor kauch tut hai. (249)

#### ਨਰਾਜ ਛੰਦ

ਸਭਗਤਿ ਏਕ ਭਾਵਨਾ ਸੁ ਕੋਧ ਸੂਰ ਧਾਇ ਹੈ ।  
 ਅਸੇਖ ਮਾਰਤੰਡ ਜਯੋ ਬਿਸੇਖ ਸੋਭ ਪਾਇ ਹੈ ।  
 ਸੰਘਾਰ ਸੈਣ ਸਤ੍ਰੁਵੀ ਜੁਝਾਰ ਜੋਧ ਜੁਟਿ ਹੈ ।  
 ਕਰੂਰ ਕੂਰ ਸੂਰਮਾ ਤਰਕ ਤੰਗ ਤੁਟਿ ਹੈ । ੨੫੦ ।

#### Naraj Chhand

sabhगत ek bhavna so karodh sur dhaie hai.  
 asekh martand jeyou bisekh subh paie hai.  
 sanghar sain satravi jujhar jodh jut hai.  
 karor kur surma tarak tang tut hai. (250)

ਸਿਮਟਿ ਸੂਰ ਸੈਹਥੀ ਸਰਕਿ ਸਾਗ ਸੇਲ ਹੈ ।  
 ਦੁਰੰਤ ਘਾਇ ਝਾਲਿ ਕੈ ਅਨੰਤ ਸੈਣ ਪੇਲਿ ਹੈ ।  
 ਤਮਕਿ ਤੇਗ ਦਾਮਿਣੀ ਸੜਕਿ ਸੂਰ ਮਟਿ ਹੈ ।  
 ਨਿਪਟਿ ਕਟਿ ਕੁਟਿ ਕੈ ਅਕਟ ਅੰਗ ਸਟਿ ਹੈ । ੨੫੧ ।  
 simit sur sehabi sarak sang sale hai.  
 durant ghaie jhaal kai anant sain peli hai.  
 tumak teg damini sarak soor mat hai.  
 nipat kat kut kai akat ang sat hai. (251)



When the warrior, with the name of (Akrodh) 'Wrathless' will go to the battlefield with fury, then many warriors, being forgetful of their moral duty, would run away from the battlefield. However, the warrior called (Laj) 'modesty' with an indivisible form and most beautiful appearance was known as its adviser or minister. (248)

From the warriors called prime element and including (Nirhankar) 'Ego less' warriors would roar in the battlefield and along with huge army of mighty warriors, they would obstruct many warriors. Many warriors with spears in hand, being furious with rage, would get engrossed in battle. Thus, many strong bows and coats of mail of many warriors would be broken. (249)

#### **Naraj Chhand :**

One saintly warrior (reciting True Name) with great earnestness, getting furious with rage, launches an attack and becomes glamorous like countless suns and the warriors get engrossed in battle to destroy the enemy. That times the girths (saddle straps) of the warriors called Falsehood and Cruel get broken with a thud (sound). (250)

Those warriors getting ready and moving forward then (use) throw spears and daggers. Bearing many wounds on the body, they push away many foes backwards. The warriors wield their swords with the flash of lightning and thus throw away the broken limbs not capable of being cut. (251)

ਨਿਪਟਿ ਸਿੰਘ ਜਯੋ' ਪਲਟਿ ਸੂਰ ਸੋਲ ਬਾਹਿ ਹੈ ।  
 ਬਿਸੇਖ ਬੁਥਨੀਸ ਕੀ ਅਸੇਖ ਸੈਣ ਗਾਹਿ ਹੈ ।  
 ਅਰੁਝਿ ਬੀਰ ਅਪ ਮਝਿ ਗਝਿ ਆਨਿ ਜੁਝਿ ਹੈ ।  
 ਬਿਸੇਖ ਦੇਵ ਦਈਤ ਜਛ ਕਿੰਨਰ ਕਿਤ ਬੁਝਿ ਹੈ । ੨੫੨ ।  
 nipat singh jiou palat sur sail bahai hai.  
 bisekh boothnees ki asekh sain gahai hai.  
 arujh beer ap majh gajh aan jujh hai.  
 bisekh dev deiat jachh kinar kirat bujhhai. (252)

ਸਰਕਿ ਸੋਲ ਸੂਰਮਾ ਮਟਿਕ ਬਾਜ ਸੁਟਿ ਹੈ ।  
 ਅਮੰਡ ਮੰਡਲੀਕ ਸੋ ਅਫੁਟ ਸੂਰ ਫੁਟਿ ਹੈ ।  
 ਸੁ ਪ੍ਰੇਮ ਨਾਮ ਸੂਰ ਕੋ ਬਿਸੇਖ ਭੂਪ ਜਾਨੀਐ ।  
 ਸੁ ਸਾਖ ਤਾਸ ਕੀ ਸਦਾ ਤਿਹੂੰਨ ਲੋਕ ਮਾਨੀਐ । ੨੫੩ ।  
 sarak sail surma matak baaj sut hai.  
 amand mandleek se aphut sur phut hai.  
 so prem naam soor ko bisekh bhoop janiai.  
 so sakh taas ki sada tihun lok maniai. (253)

ਅਨੂਪ ਰੂਪ ਭਾਨ ਸੋ ਅਭੂਤ ਰੂਪ ਮਾਨੀਐ ।  
 ਸੰਜੋਗ ਨਾਮ ਸਤੁਹਾ ਸੁ ਬੀਰ ਤਾਸੁ ਜਾਨੀਐ ।  
 ਸੁ ਸਤਿ ਨਾਮ ਸੂਰਮਾ ਸੁ ਅਉਰ ਏਕ ਬੋਲੀਐ ।  
 ਪ੍ਰਤਾਪ ਜਾਸ ਕੋ ਸਦਾ ਸੁ ਸਰਬ ਲੋਗ ਤੋਲੀਐ । ੨੫੪ ।  
 anup roop bhaan so abhoot roop maniai.  
 sanjog naam satarha so beer taas janiai.  
 so sant naam surma so aour ek boliai.  
 pratap jaas ko sadaa so sarab log toliai. (254)

ਅਖੰਡ ਮੰਡਲੀਕ ਸੋ ਪ੍ਰਚੰਡ ਰੂਪ ਦੇਖੀਐ ।  
 ਸੁ ਕੋਪ ਸੁਧ ਸਿੰਘ ਕੀ ਸਮਾਨ ਸੂਰ ਪੇਖੀਐ ।  
 ਸੁ ਪਾਠ ਨਾਮ ਤਾਸ ਕੋ ਅਠਾਟ ਤਾਸੁ ਭਾਖੀਐ ।  
 ਭਜਯੋ ਨ ਜੁਧ ਤੇ ਕਹੂੰ ਨਿਸੇਸ ਸੂਰ ਸਾਖੀਐ । ੨੫੫ ।  
 akhand mandaleek so prachand roop dekhiai.  
 so kope sudh singh ki saman sur pekhiai.  
 so path naam tass ko athat tass bhakhiai.  
 bhajiou na judh te kahun nises sur sakhiai. (255)

The warriors were moving their spears with great strength like the lion and crush the troops of many mighty army commanders. Many powerful warriors fight with each other getting locked in a close combat. The gods, demons, demigods and kinars (mythological horse with human face) appreciate the valour (praise) of these warriors. (252)

This warrior was moving the spear (forward) and makes his horse run faster by moving with airs and the invincible kings were seen fleeing away. O King ! The warriors called "love" (devotion) was known for its charming personality. Its praises were sung in all the three worlds. (253)

The brilliant appearance of this warrior was like the sun, which was considered to be without (consisting of) (five) elements. That warrior was called (sanjog) opportunity (chance), which was known for killing its enemy. There was another warrior by the name "Peaceful", whose glory was known throughout the world. (254)

The warrior, whose beauty was known to be like the mighty indivisible king and when it becomes furious with rage, then it almost looks like the lion. Its name was (path) "religious study" (reading), which was known to be without any glamour. It never runs away from the battlefield and both the sun and moon were witness to it. (255)

ਸੁਕਰਮ ਨਾਮ ਏਕ ਕੋ ਸੁਮਿਛ ਦੂਜ ਜਾਨੀਐ ।  
 ਅਭਿਜ ਮੰਡਲੀਕ ਸੋ ਅਛਿਜ ਤੇਜ ਮਾਨੀਐ ।  
 ਸੁ ਕੋਪ ਸੂਰ ਸਿੰਘ ਜਯੋ ਘਟਾ ਸਮਾਨ ਜੁਟਿ ਹੈ ।  
 ਦੁਰੰਤ ਬਾਜ ਬਾਜਿ ਹੈ ਅਨੰਤ ਸਸਤ੍ਰ ਛੁਟਿ ਹੈ । ੨੫੬ ।  
 sukaram naam ek ko susichh dooj janiai.  
 abhij mandleek so achhij tej maniai.  
 so kope soor singh jiun ghata saman jut hai.  
 durant bhaj baaj hai anant sastar chhut hai. (256)

ਸੁ ਜਗਿ ਨਾਮਏਕ ਕੋ ਪ੍ਰਬੋਧ ਅਉਰ ਮਾਨੀਐ ।  
 ਸੁ ਦਾਨ ਤੀਸਰਾ ਹਠੀ ਅਖੰਡ ਤਾਸੁ ਜਾਨੀਐ ।  
 ਸੁ ਨੇਮ ਨਾਮ ਅਉਰ ਹੈ ਅਖੰਡ ਤਾਸੁ ਭਾਖੀਐ ।  
 ਜਗਤ ਜਾਸੁ ਜੀਤਿਆ ਜਹਾਨ ਭਾਨੁ ਸਾਖੀਐ । ੨੫੭ ।  
 So jug naam ek ko parbodh aour maniai.  
 so daan teesra hathi akhand tass janiai.  
 so name naam aour hai akhand tass bhakhiai.  
 jagat jass jeetia jahan bhan sakhiai. (257)

ਸੁ ਸਤੁ ਨਾਮ ਏਕ ਕੋ ਸੰਤੋਖ ਅਉਰ ਬੋਲੀਐ ।  
 ਸੁ ਤਪੁ ਨਾਮ ਤੀਸਰੋ ਦਸੰਤ੍ਰ ਜਾਸੁ ਛੋਲੀਐ ।  
 ਸੁ ਜਾਪੁ ਨਾਮ ਏਕ ਕੋ ਪ੍ਰਤਾਪ ਆਜ ਤਾਸ ਕੋ ।  
 ਅਨੇਕ ਜੁਧ ਜੀਤਿ ਕੈ ਬਰਿਯੋ ਜਿਨੈ ਨਿਰਾਸ ਕੋ । ੨੫੮ ।  
 so sat naam ek ko santokh aour boliai.  
 so tup naam teesaro dasantar jass chholiai.  
 so jaap naam ek ko pratap aaj tass ko.  
 anek judh jeet kai bariou jinai niras ko. (258)

### ਛਪੇ ਛੰਦ

ਅਤਿ ਪ੍ਰਚੰਡ ਬਲਵੰਡ ਨੇਮ ਨਾਮਾ ਇਕ ਅਤਿ ਭਟ ।  
 ਪ੍ਰੇਮ ਨਾਮ ਦੂਸਰੋ ਸੂਰ ਬੀਰਾਰਿ ਰਣੋਤਕਟ ।  
 ਸੰਜਮ ਏਕ ਬਲਿਸਟਿ ਧੀਰ ਨਾਮਾ ਚਤੁਰਥ ਗਨਿ ।  
 ਪ੍ਰਾਣਯਾਮ ਪੰਚਵੇ ਧਿਆਨ ਨਾਮਾ ਖਸਟਮ ਭਨਿ ।  
 ਜੋਧਾ ਅਪਾਰ ਅਨਖੰਡ ਸਤਿ ਅਤਿ ਪ੍ਰਤਾਪ ਤਿਹ ਮਾਨੀਐ ।  
 ਸੂਰ ਅਸੂਰ ਨਾਗ ਗੰਧੂਬ ਪਰਮ ਨਾਮਾ ਜਵਨ ਕੋ ਜਾਨੀਐ । ੨੫੯ ।

### Chhapai Chhand

at parchand balvand name nama ik at bhat.  
 prem naam dusro soor birar ranotakat.  
 Sanjam ek balist dhar nama chatruth gan.  
 pranyam panchvo dhian nama khastam bhan.  
 jodha apar ankhand sat ati pratap teh maniai.  
 sar asur nag gandrab dharam nama javan ko janiai. (259)



One warrior was called "kindness (benevolence) or action and the other 'accomplishment' (sichh) and they were known to be indivisible and invincible kings. These warriors were known to be with the fury of the lion and involved in battle like the clouds. Many musical instruments were played then and many weapons were brought into display. (256)

One warrior was called (Jag) and 'awakened' and the other one was known as 'enlightened' (wise) while the third one was called "almsgiving" (charity), which was indivisible; regularity (systematic), which was also indivisible, which had conquered the whole world? The whole world and the sun are its witnesses. (257)

One warrior was called 'Truth' and the other as (santokh) "contentment", while the third one was called 'penance' whose praises were being sung throughout the world (all the four corners). Another was called 'Jaap' (chanting of scriptures or God's name), which was renowned these days throughout, which had won over many battles and was always free from hopes or desires. (258)

#### **Chhapai Chhand :**

A mighty warrior was called 'Regularity' while the second warrior was called "love or devotion", which was inimical to the warriors and powerful in battle. Another powerful warrior was called "Restart" (brevity), while the fourth one consisted of 'patience'. The fifth one was exercising control (pranayam) and the sixth one was "concentration." While the seventh mighty warrior was known as "religion" (moral duty) by all the gods, demons, snakes, Shiva's musicians, etc. (259)

ਸੁਭਾਚਾਰ ਜਿਹ ਨਾਮ ਸਬਲ ਦੂਸਰ ਅਨੁਮਾਨੇ ।  
 ਬਿਕ੍ਰਮ ਤੀਸਰੇ ਸੁਭਟ ਬੁਧਿ ਚਤੁਰਥ ਜੀਅ ਜਾਨੇ ।  
 ਪੰਚਮ ਅਨੁਰਕਤਤਾ ਛਠਮ ਸਾਮਾਧ ਅਭੈ ਭਟ ।  
 ਉਦ ਅਰੁ ਉਪਕਾਰ ਅਮਿਟ ਅਨਜੀਤ ਅਨਾਕਟ ।  
 ਜਿਹ ਨਿਰਖਿ ਸਤ੍ਰੁ ਤਜਿ ਆਸਨਨਿ ਬਿਮਨ ਚਿਤ ਭਾਜਤ ਤਵਨ ।  
 ਬਲਿ ਟਾਰਿ ਹਾਰਿ ਆਹਵ ਹਠੀ ਅਠਟ ਠਾਟ ਭੂਲਤ ਗਵਨ । ੨੬੦ ।  
 subhachar jeh naam sabal dusar anumano.  
 bikram teesaro subhat budh chatruth jia jano.  
 pancham anurkatata chhatham samadh abhai bhat.  
 Udam ar upkar amit anjeet anakat.  
 jeh nirakh satar taj aasnan biman chit bhajat tavan.  
 bal taar haar ahav hathi athat thaath bhulat gavan. (260)

### ਤੋਮਰ ਛੰਦ

ਸੁ ਬਿਚਾਰ ਹੈ ਭਟ ਏਕ । ਗੁਨ ਬੀਚ ਜਾਸੁ ਅਨੇਕ ।  
 ਸੰਜੋਗ ਹੈ ਇਕ ਅਉਰ । ਜਿਨਿ ਜੀਤਿਆ ਪਤਿ ਗਉਰ । ੨੬੧ ।

### Tomar Chhand

So bichar hai bhat ek. gunn beech jas anek.  
 sanjog hai ik aour. jin jeetia pati gaur. (261)

ਇਕ ਹੋਮ ਨਾਮ ਸੁ ਬੀਰ । ਅਰਿ ਕੀਨ ਜਾਸੁ ਅਧੀਰ ।  
 ਪੂਜਾ ਸੁ ਅਉਰ ਬਖਾਨ । ਜਿਹ ਸੋ ਨ ਪਉਰਖੁ ਆਨਿ । ੨੬੨ ।  
 ik hom naam so beer. ar keen jass adheer.  
 puja so aour bakhan. jeh so na paurakh aan. (262)

ਅਨੁਰਕਤਤਾ ਇਕ ਅਉਰ । ਸਭ ਸੁਭਟ ਕੋ ਸਿਰ ਮਉਰ ।  
 ਬੇਰਕਤਤਾ ਇਕ ਆਨ । ਜਿਹ ਸੋ ਨ ਆਨ ਪ੍ਰਧਾਨ । ੨੬੩ ।  
 anurkatata ik aour. sabh subhat ko sir maur.  
 berkatata ik aan. jeh so na aan pardhan. (263)

ਸਤਸੰਗ ਅਉਰ ਸੁਬਾਹ । ਜਿਹ ਦੇਖ ਜੁਧ ਉਛਾਹ ।  
 ਭਟ ਨੇਹ ਨਾਮ ਅਪਾਰ । ਬਲ ਜਉਨ ਕੋ ਬਿਕਰਾਰ । ੨੬੪ ।  
 Satsung aour subah. jeh dekh judh uchhah.  
 bhat neh naam apar. bal jaun ko bikrar. (264)

ਇਕ ਪ੍ਰੀਤਿ ਅਰੁ ਹਰਿ ਭਗਤਿ । ਜਿਹ ਜੋਤਿ ਜਗਮਗ ਜਗਤਿ ।  
 ਭਟ ਦਤ ਮਤ ਮਹਾਨ । ਸਬ ਠਉਰ ਮੈ ਪਰਧਾਨ । ੨੬੫ ।  
 ik preet ar har bhagat. jeh joat jagmag jagat.  
 bhat dat mat mahan. sab thour main pardhan. (265)



'Good Character' was another warrior and the second powerful warrior was known as "presumption" (conjecture, the third one was "Bikram" and the fourth one may be considered intelligence (wisdom) the fifth one was "cleverness" and the sixth one was "meditation", which were fearless warriors. Industry (diligence) and kindness (help) were two invincible and indestructible warriors, on seeing whom the enemy runs away leaving their positions. Even the stubborn warriors would accept their defeat in battle, forgetful of their pomp and show and run away. (260)

### **Tomar Chhand :**

There is another warrior called 'consideration' (opinion), which had many qualities and another warrior called "opportunity" (chance), which had won over Gori's spouse, Shiva even. (261)

There was another warrior by the name 'sacrifice' (hom), which had made the enemies patience-less, while there was another warrior called "worship" (homage) and no other warrior had that much power (strength). (262)

There was another warrior called 'Devoted' (Anurkatta) which was the leader of all warriors while there was another warrior "benevolence" (Berkatta) and there was no other warrior as prominent (like him). (263)

There was another warrior, called (Satsung) "holy congregations", which also was seen to have an urge for the battle along with another warrior called 'systematic' or 'regularity', which also had a frightening power. (264)

There was another called 'love or 'devotion' and a second warrior 'Lord's' worship (harbhagat) whose brilliance was shining in the world. Another great warrior called 'forgiveness', which was prominent everywhere. (265)



ਇਕ ਅਕ੍ਰੁਧ ਅਉਰ ਪ੍ਰਬੋਧ । ਰਣ ਦੋਖਿ ਕੈ ਜਿਹ ਕ੍ਰੋਧ ।  
 ਇਹ ਭਾਤਿ ਸੈਨ ਬਨਾਇ । ਦੁਹੁ ਦਿਸਿ ਨਿਸਾਨ ਬਜਾਇ । ੨੬੬ ।  
 ik akrudh aour parbodh. runn dekh kai jeh karodh.  
 eh bhant sain banaie. dohon dis(i) nisan bajaie. (266)

#### ਦੋਹਰਾ

ਇਹ ਬਿਧਿ ਸੈਨ ਬਨਾਇ ਕੈ ਚੜੇ ਨਿਸਾਨ ਬਜਾਇ ।  
 ਜਿਹ ਜਿਹ ਬਿਧਿ ਆਹਵ ਮਚਯੋ ਸੋ ਸੋ ਕਹਤ ਸੁਨਾਇ । ੨੬੭ ।

#### Dohra

eh bidh sain banaie kai charrai nisan bajaie.  
 jeh jeh bidh ahav machiou so so kehat sunaie. (267)

#### ਸ੍ਰੀ ਭਗਵਤੀ ਛੰਦ

ਕਿ ਸੰਬਾਹ ਓਠਿ । ਕਿ ਸਾਵੰਤ੍ਰ ਜੁਟੇ ।  
 ਕਿ ਨੀਸਾਨ ਹੁਕੇ । ਕਿ ਬਾਜੰਤ੍ਰ ਧੁਕੇ । ੨੬੮ ।

#### Sri Bhagvati Chhand

ke sambah thai. ke savant jutai.  
 ke nisann hukai. ke bajantar dhukai. (268)

ਕਿ ਬੰਬਾਲ ਨੇਜੇ । ਕਿ ਜੰਜਾਲ ਤੇਜੇ ।  
 ਕਿ ਸਾਵੰਤ ਚੁਕੇ । ਕਿ ਹਾ ਹਾਇ ਕੁਕੇ । ੨੬੯ ।  
 ke bambal nejai. ke janjaval tejai.  
 ke savant dhukai. ke ha haie kukai. (269)

ਕਿ ਸਿੰਧੂਰ ਗਜੇ । ਕਿ ਤੰਦੂਰ ਬਜੇ ।  
 ਕਿ ਸੰਬਾਹ ਜੁਟੇ । ਕਿ ਸੰਨਾਹ ਫੁਟੇ । ੨੭੦ ।  
 ke sandhur gajai. ke tandur bajai.  
 ke sambah jutai. ke sanah phutai. (270)

ਕਿ ਡਾਕੰਤ ਡਉਰੂ । ਕਿ ਭ੍ਰਾਮੰਟ ਭਉਰੂ ।  
 ਕਿ ਆਹਾਤਿ ਡਿਗੇ । ਕਿ ਰਾਕਤ ਭਿਗੇ । ੨੭੧ ।  
 ke dakant douroo. ke bhramant bhouroo.  
 ke aharr digai. ke rakatar bhigai. (271)

ਕਿ ਚਾਮੁੰਡ ਚਰਮੰ । ਕਿ ਸਾਵੰਤ ਧਰਮੰ ।  
 ਕਿ ਆਵੰਤ ਜੁਧੰ । ਕਿ ਸਾਨਧ ਬਧੰ । ੨੭੨ ।  
 ke chamund charmung. ke savant dharmung.  
 ke avant judhung. ke sanadh badhung. (272)

There were two other warriors, called 'inactivity' and 'enlightenment', which get enraged on seeing the battlefield. Thus with these troops both the sides started beating drums. (266)

**Couplet :**

With these preparations, both the troops, with beating of drums, attacked each other. Now the details of the various battles are given. (267)

**Sri Bhagwati Chhand :**

The warriors had risen from both the sides (and the fighting ensued) while the mighty warriors got engrossed in fighting. The drums were beating loudly and the trumpets were blowing. (268)

The laces of the spears were looking like the flames of fire, while the warriors were approaching near each other and were shouting war cries. (Ha Hai). (269)

The saffron elephants were trumpeting and bettledrums were beating and the warriors got locked up with each other and the coats of iron (protective covers) were cracking (with onslaughts). (270)

The black bees were producing their din, the horses were trotting around, and the warriors were falling down in the battlefield, completely soaked in blood. (271)

The warriors, under the patronage of the goddess 'Chamundi' were performing their duty and were joining the fray in the battlefield fully armed. (272)

ਕਿ ਸਾਵੰਤ ਸਜੇ । ਕਿ ਨੀਸਾਣ ਬਜੇ ।  
ਕਿ ਜੀਜਾਲ ਕੋਧਮ । ਕਿ ਬਿਸਾਰਿ ਬੋਧੀ । ੨੭੩ ।  
ke savant sajai. ke nisan bajai.  
ke janjaval karodhung. ke bisar bodhung. (273)

ਕਿ ਆਹਾੜ ਮਾਨੀ । ਕਿ ਜਯੋ ਮਛ ਪਾਨੀ ।  
ਕਿ ਸਸਤ੍ਰਾਸਤ੍ਰ ਬਾਹੈ । ਕਿ ਜਯੋ ਜੀਤ ਚਾਹੈ । ੨੭੪ ।  
ke aharr mani. ke jarioun machh pani.  
ke sastra satar bahai. ke jiun jeet chahai. (274)

ਕਿ ਸਾਵੰਤ ਸੋਹੇ । ਕਿ ਸਾਰੰਗ ਰੋਹੇ ।  
ਕਿ ਸਸਤ੍ਰਾਸਤ੍ਰ ਬਾਹੈ । ਭਲੇ ਸੈਣ ਗਾਹੈ । ੨੭੫ ।  
ke savant sohai. kesarang gohai.  
ke sastrasatar bahai. bhalai sain gahai. (275)

ਕਿ ਭੈਰਉ ਭਭਕੇ । ਕਿ ਕਾਲੀ ਕੁਹਕੇ ।  
ਕਿ ਜੋਗਨ ਜੁਟੀ । ਕਿ ਲੈ ਪਤ੍ਰ ਟੁਟੀ । ੨੭੬ ।  
ke bhairou bhabhkai. ke Kali kohkai.  
ke jogan juti. ke lai patar tuti. (276)

ਕਿ ਦੇਵੀ ਦਮਕੇ । ਕਿ ਕਾਲੀ ਕੁਹਕੇ ।  
ਕਿ ਭੈਰੋ ਭਕਾਰੈ । ਕਿ ਡਉਰੂ ਡਕਾਰੈ । ੨੭੭ ।  
ke devi damkai. ke kali kohkai.  
ke bhairon bhakarai. ke douroo dakarai. (277)

ਕਿ ਬਹੁ ਸਸਤ੍ਰ ਬਰਖੇ । ਕਿ ਪਰਮਾਸਤ੍ਰ ਕਰਖੇ ।  
ਕਿ ਦਈਤਾਸਤ੍ਰ ਛੁਟੇ । ਦੇਵਾਸਤ੍ਰ ਮੁਕੇ । ੨੭੮ ।  
ke boh satar barkhai. ke parmasatar karkhai.  
ke daieetasatar chhutai. devasatar mukai. (278)

ਕਿ ਸੈਲਾਸਤ੍ਰ ਸਾਜੇ । ਕਿ ਪਉਨਾਸਤ੍ਰ ਬਾਜੇ ।  
ਕਿ ਮੇਘਾਸਤ੍ਰ ਬਰਖੇ । ਕਿ ਅਗਨਾਸਤ੍ਰ ਕਰਖੇ । ੨੭੯ ।  
ke sailasatar sajai. ke paunasatar bajai.  
ke meghasatar barkhai. ke agnasatar karkhai. (279)

ਕਿ ਹੰਸਾਸਤ੍ਰ ਛੁਟੇ । ਕਿ ਕਾਕਸਤ੍ਰ ਤੁਟੇ ।  
ਕਿ ਮੇਘਾਸਤ੍ਰ ਬਰਖੇ । ਕਿ ਸੁਕ੍ਰਾਸਤ੍ਰ ਕਰਖੇ । ੨੮੦ ।  
ke hansasatar chhutai. ke kaksatar tutai.  
ke meghasatar barkhai. ke sukrasatar karkhai. (280)

The mighty warriors were fully armed and the drums were beating and the flames of fire were produced with their fury, which was causing one to wonder (one got wonder struck with the fury). (273)

The warriors were taking the battlefield like the fish in water. They display the use of arms and weapons for tasting victory. (274)

The warriors were being glorified, as if a lion was fully enraged. They were using arms and weapons and were crushing the enemy forces badly. (275)

The black bees were buzzing and the goddess of death was moving merrily. The evil spirits were busy and with skeletons (skulls) in hand they were engrossed (in collecting blood). (276)

The goddess was looking brilliant while the death (goddess) was making fun. The Bhairon was challenging while the small drums were beating slowly. (277)

Many weapons were being hurled like a shower, while the main weapons arrows (and bows) were being stretched. The devastating weapons were in use while the mild weapons were exhausted. (278)

The warriors had armed themselves with weapons of stones. The weapons of air (wind) were being used and the megh (rainy) weapons were in use, while the fire weapons were being pulled. (279)

The 'swan' weapons were being utilized, while the 'crow' weapons were being broken, the 'rain' weapons were being shot, and the "Fire weapons" were being stretched. (280)

ਕਿ ਸਾਵੰਤ੍ਰ ਸਜੇ । ਕਿ ਬਯੋਮਲਸਤ੍ਰ ਗਜੇ ।  
 ਕਿ ਜਛਾਮਤ੍ਰ ਛੁਟੇ । ਕਿ ਕਿੰਨਾਸਤ੍ਰ ਮੁਕੇ । ੨੮੧ ।  
 ke savantar sajai. ke beaumasatar gajai.  
 ke jachhasatar chhutai. ke kinasatar mukai. (281)

ਕਿ ਗੰਧਾਬਸਾਤ੍ਰ ਬਾਹੈ । ਕਿ ਨਰ ਅਸਤ੍ਰ ਗਾਹੈ ।  
 ਕਿ ਚੰਚਲ ਨੈਣੈ । ਕਿ ਮੈਮਤ ਬੈਣੈ । ੨੮੨ ।  
 ke gandhebasatar bahai. ke nar astar gahai.  
 ke chanchal nainung. ke maimat bainung. (282)

ਕਿ ਆਹਾਤ੍ਰਿ ਡਿਗੈ । ਕਿ ਆਰਕਤ ਭਿਗੈ ।  
 ਕਿ ਸਸਤ੍ਰਾਸਤ੍ਰ ਬਜੇ । ਕਿ ਸਾਵੰਤ ਗਜੇ । ੨੮੩ ।  
 ke aharr digai. ke aarkat bhigai.  
 ke sastrasatar bajai. ke savant gajai. (283)

ਕਿ ਆਵਰਤ ਹੂਰੇ । ਕਿ ਸਾਵਰਤ ਪੂਰੇ ।  
 ਫਿਰੀ ਐਣ ਗੈਣੈ । ਕਿ ਆਰਕਤ ਨੈਣੈ । ੨੮੪ ।  
 ke avart hurung. ke savart purung.  
 phiri ain gainung. ke arkat nainung. (284)

ਕਿ ਪਾਵੰਗ ਪੁਲੇ । ਕਿ ਸਰਬਾਸਤ੍ਰ ਖੁਲੇ ।  
 ਕਿ ਹੰਕਾਰਿ ਬਾਹੈ । ਅਧਿ ਅਧਿ ਲਾਹੈ । ੨੮੫ ।  
 ke pavang pulai. ke sarbasatar khulai.  
 ke ahankar bahai. andh adh lahai. (285)

ਛੁਟੀ ਈਸ ਤਾਰੀ । ਕਿ ਸੰਨਯਾਸ ਧਾਰੀ ।  
 ਕਿ ਗੰਧਰਬ ਗਜੇ । ਕਿ ਬਾਦ੍ਰਿਤ ਬਜੇ । ੨੮੬ ।  
 chhuti eas tari. ke saniyas dhari.  
 ke gandhrab gajai. ke badrit bajai. (286)

ਕਿ ਪਾਪਸਤ੍ਰ ਬਰਖੇ । ਕਿ ਧਰਮਾਸਤ੍ਰ ਕਰਖੇ ।  
 ਅਰੋਗਾਸਤ੍ਰ ਛੁਟੇ । ਸੁ ਭੋਗਾਸਤ੍ਰ ਸੁਟੇ । ੨੮੭ ।  
 ke papasatar barkhai. ke dharmastar karkhai.  
 arogasatar chhutai. so bhogasatar sutai. (287)

ਬਿਬਾਦਾਸਤ੍ਰ ਸਜੇ । ਬਿਰੋਧਾਸਤ੍ਰ ਬਜੇ ।  
 ਕੁਮੰਤ੍ਰਾਸਤ੍ਰ ਛੁਟੇ । ਸੁਮੰਤ੍ਰਾਸਤ੍ਰ ਟੁਟੇ । ੨੮੮ ।  
 bibadasatar sajai. birodhasatar bajai.  
 kumantrasatar chhutai. sumantrasatar tutai. (288)

The savants were decorated, the weapons were thundering in the sky, the 'demigod' weapons were being deployed, while the "Kinar weapons" were finished. (281)

The "gandharab" weapons were in use, while 'Nar weapons', were being suppressed (crushed) and the warrior's eyes were becoming restive and they were talking like drunken persons. (282)

The warriors were falling down in the battlefield and were turned red being soaked in blood, the arms and weapons (including protective covers) were striking each other and the warriors were roaring. (283)

The fairies were surrounding the warriors, the lethal chamber was almost full (crowded), (the fairies had completely surrounded the warriors); the fairies were moving in the whole sky and their eyes were reddened with the hue of love (affection). (284)

The fast steeds, with the speed of the wind, were trotting around ; all the coats of mail had opened out, the haughty warriors were shouting aloud and were cutting the enemy into two (pieces). (285)

The Shiva's meditation posture was disturbed, who had assumed the life of an ascetic, the Shiva's musicians were thundering while the trumpets were blowing. (286)

The 'sinful weapons' were pouring like a shower (of rain), the dharma weapons were being organized (tightened) and the arog aster (flawless weapons) were being fired ; The ('Bhog aster') (sexual weapons) were being fired (thrown) on the enemy forces. (287)

('Bibad aster') the 'Disputed weapons', were positioned, while hostility weapons (virod aster) were being used and magical weapons were being deployed and 'sumantar aster' were breaking down. (288)



ਕਿ ਕਾਮਾਸਤ੍ਰ ਛੁਟੇ । ਕਰੋਧਾਸਤ੍ਰ ਤੁਟੇ ।  
 ਬਿਰੋਧਾਸਤ੍ਰ ਬਰਖੇ । ਬਿਮੋਹਾਸਤ੍ਰ ਕਰਖੇ । ੨੮੯ ।  
 ke kamasatar chhutai. karodhasatar tutai.  
 birodhasatar barkhai. bomohasatar karkhai. (289)

ਚਰਿਤ੍ਰਾਸਤ੍ਰ ਛੁਟੇ । ਕਿ ਮੋਹਾਸਤ੍ਰ ਜੁਟੇ ।  
 ਕਿ ਤ੍ਰਾਸਾਸਤ੍ਰ ਬਰਖੇ । ਕਿ ਕ੍ਰੋਧਾਸਤ੍ਰ ਕਰਖੇ । ੨੯੦ ।  
 charitarasatar chhutai. ke mohasatar jutai.  
 ke trasasatar barkhai. ke karodhasatar karkhai. (290)

### ਚੌਪਈ ਛੰਦ

ਇਹ ਬਿਧਿ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਬਹੁ ਛੋਰੇ । ਨ੍ਰਿਪ ਬਿਬੇਕ ਕੇ ਭਟ ਝਕੜੋਰੇ ।  
 ਆਪਨ ਚਲਾ ਨਿਸਰਿ ਤਬ ਰਾਜਾ । ਭਾਤਿ ਭਾਤਿ ਕੇ ਬਾਜਨ ਬਾਜਾ । ੨੯੧ ।

### Choupaiee Chhand

eh bidh Sastar astar boh chhorai. nrip bibek ke bhat jhakjhorai.  
 apan chala nisar tab raja. bhant bhant ke bajan baja. (291)

ਦੁਹੁ ਦਿਸਿ ਪੜਾ ਨਿਸਾਨੈ ਘਾਤਾ । ਮਹਾ ਸਬਦ ਧੁਨਿ ਉਠੀ ਆਘਾਤਾ ।  
 ਬਰਖਾ ਬਾਣ ਗਗਨ ਗਯੋ ਛਾਈ । ਭੂਤਿ ਪਿਸਾਚ ਰਹੇ ਉਰਝਾਈ । ੨੯੨ ।  
 doh dis parra nisanai ghata. maha sabad dhun uthi aghata.  
 barkha baan gagan geyo chhaiee. bhoot pisach rehai urjhaiee. (292)

ਝਿਮਿ ਝਿਮਿ ਸਾਰੁ ਗਗਨ ਤੇ ਬਰਖਾ । ਭਲ ਭਲ ਸੁਭਟ ਪਖਰੀਆ ਪਰਖਾ ।  
 ਸਿਮਟੇ ਸੁਭਟ ਅਨੰਤ ਅਪਾਰਾ । ਪਰਿ ਗਈ ਅੰਧ ਧੁੰਧ ਬਿਕਰਾਰਾ । ੨੯੩ ।  
 jhim jhim saar gagan te barkha. bhal bhal subhat pakhria parkha.  
 simtai subhat anant apara. par. gaiee andh dhundh bokrara. (293)

ਨ੍ਰਿਪ ਬਿਬੇਕ ਤਬ ਰੋਸਹਿ ਭਰਾ । ਸਭ ਸੈਨਾ ਕਹਿ ਆਇਸੁ ਕਰਾ ।  
 ਉਮਡੇ ਸੂਰ ਸੁ ਫਉਜ ਬਨਾਈ । ਨਾਮ ਤਾਸ ਕਬਿ ਦੇਤ ਬਤਾਈ । ੨੯੪ ।  
 nrip bibek tab roseh bhara. sabh saina keh aies kara.  
 Umdai soor so fauj banaiee. naam taas kabi deit bataiee. (294)

ਸਿਰੀ ਪਾਖਰੀ ਟੋਪ ਸਵਾਰੇ । ਚਿਲਤਹ ਰਾਗ ਸੰਜੋਵਾ ਡਾਰੇ ।  
 ਚਲੇ ਜੁਧ ਕੇ ਕਾਜ ਸੁ ਬੀਰਾ । ਸੂਖਤ ਭਯੋ ਨਦਨ ਕੋ ਨੀਰਾ । ੨੯੫ ।  
 Sri pakhri tope savarai. chilteh raag sanjova darai.  
 chalai judh ke kaj so beera. sukhat bhiou nadan ko neera. (295)



'Kaam Astars' were being fired the (Kanod astar) 'wrathful weapons' were getting broken, the hostility weapons were in use and "bimoh astar" were being tightenerd (positioned). (289)

Then ('Charitar astar') 'character weapons' were in use, while "Moh astar" (the attachment weapons) were engaged in battle, "tras astars" (pruning weapons) were fired like a shower and the karod astar (wrathful weapon) were being straightened (positioned). (290)

### **Choupaiee Chhand :**

Thus various types of arms and weapons were deployed and the warriors of the king 'discretion' had been annihilated. Then the king (reasoning) himself came forward and various types of trumpets were blown then. (291)

From both the sides, the drums were beating, which produced a great noise and din and a stream of arrows were showered covering the sky and the evil spirits and ghosts were locked in the fight (became busy). (292)

From the skies, the arrows of steel were showered (shot) like a drizzle and many mighty warriors tasted the efficacy of their arrows (on themselves). Many categories of warriors collected there and a terrible holocaust followed (dreadful battle ensued). (293)

The king 'discretion' was filled with great fury and gave orders to the whole army to advance and they attacked like one (group) force and the poet has given their names. (294)

They were having helmets on their heads and the horses were also covered with saddle gears and the warriors had worn belts around the waist, with iron gloves and protective coats of mail (covering) and the warriors moved forward for the battle. Due to fright the rivers had also frozen. (295)

### ਦੋਹਰਾ

ਦੁਹੁ ਦਿਸਨ ਮਾਰੂ ਬਜਯੋ ਪਰਯੋ ਨਿਸਾਣੇ ਘਾਉ ।  
ਉਮਡਿ ਦੁਬਹੀਆ ਉਠਿ ਚਲੇ ਭਯੋ ਡਿਰਨ ਕੋ ਚਾਉ । ੨੯੬ ।

### Dohra

dohu disan maru bajiou pariou nisanai ghaou.  
umad dubehia uth chalai bhiou bhiran ko chaou. (296)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਰਣੰ ਸੁਧਿ ਸਾਵੰਤ ਭਾਵੰਤ ਗਾਜੇ । ਤਹਾ ਤੂਰ ਭੇਰੀ ਮਹਾ ਸੰਖ ਬਾਜੇ ।  
ਭਯੋ ਉਚ ਕੋਲਾਹਲੰ ਬੀਰ ਖੇਤੰ । ਬਹੇ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਨਚੇ ਭੂਤ ਪ੍ਰੇਤੰ । ੨੯੭ ।

### Bhujang Prayat Chhand

runnung sudh savant bhavant gajai. taha toor bheri maha sunkh bajai.  
bhiou uch kolahlung beer khetung. behai sastar astrung nachai bhoot pretung. (297)

ਫਰੀ ਪੋਪ ਪਾਇਕ ਸੁ ਖੰਡੇ ਬਿਸੇਖੰ । ਤੁਰੇ ਤੁੰਦ ਤਾਜੀ ਭਟੇ ਭੂਤ ਭੇਖੰ ।  
ਰਣੰ ਰਾਗ ਬਜੇ ਤਿ ਗਜੇ ਭਟਾਣੰ । ਤੁਰੀ ਤਤ ਨਚੇ ਪਲਟੇ ਭਟਾਣੰ । ੨੯੮ ।  
phari dhop paiek so khande bisekhang. turai tund taja bhaie bhoot bhekhung.  
runnung rag bajai te gajai bhatanung. turi tat nachai paltai bhatanung. (298)

ਹਿਣੰਕੋਤ ਹੈਵਾਰ ਗੈਵਾਰ ਗਾਜੀ । ਮਟਕੇ ਮਹਾਬੀਰ ਸੁਟੇ ਸਿਰਾਜੀ ।  
ਕੜਾਕੁਟ ਸਸਤ੍ਰਾਸਤ੍ਰ ਬਜੇ ਅਪਾਰੰ । ਨਚੇ ਸੁਧ ਸਿਧੰ ਉਠੀ ਸਸਤ੍ਰ ਝਾਰੰ । ੨੯੯ ।  
rinnungket haivar gaivar gaji matkai mahabir sutai siraji.  
karrakut sastrasatar bajai aparung. nachai sudh sidhung uthi sastar jharung. (299)

ਕਿਲੰਕੀਤ ਕਾਲੀ ਕਮਛਯਾ ਕਰਾਲੇ । ਬਕਯੋ ਬੀਰ ਬੈਤਾਲ ਬਾਮੰਤ ਜਾਲੰ ।  
ਚਵੀ ਚਾਵਡੀ ਚਾਵ ਚਉਮਠਿ ਬਾਲੰ । ਕਰੈ ਸ੍ਰੋਣਹਾਰੰ ਬਮੈ ਜੋਗ ਜਾਲੰ । ੩੦੦ ।  
kilungkeet kali kamachhaya karalung. bakiou beer baitalung bamant javalung.  
chavi chavandi chav choumath balung. karai saronharung bamai jog javalung. (300)

ਛੁਰੀ ਛਿਪ੍ਰ ਛੰਡੈਤਿ ਮੰਡੈ ਰਣਾਰੰ । ਤਮਕੈਤ ਤਾਜੀ ਭਭਕੈ ਭਟਾਣੰ ।  
ਸੁਭੇ ਸੰਦਲੀ ਬੋਜ ਬਾਜੀ ਅਪਾਰੰ । ਬਹੇ ਬੋਰ ਪਿੰਗੀ ਸਮੁਦੇ ਕੰਧਾਰੰ । ੩੦੧ ।  
Chhuri chhipar chhandait mandai runnarung. tumkant taji bhabhkai bhatanung.  
subhai sandli boj baji aparung. behai bore pingi sumdai kandharung. (301)

ਤੁਰੇ ਤੁੰਦ ਤਾਜੀ ਉਠੇ ਕਛ ਅਛੰ । ਕਛੇ ਆਰਬੀ ਪਥ ਮਾਨੋ ਸਪਛੰ ।  
ਉਠੀ ਪੂਰਿ ਪੂਰੰ ਛੁਹੀ ਐਣ ਗੈਣੰ । ਭਯੋ ਅੰਧ ਪ੍ਰੰਧੰ ਪਰੀ ਜਾਨੁ ਰੈਣੰ । ੩੦੨ ।  
turai tund taji uthai kachh achhung. kachhai aarbi path mano supchhung.  
uthi dhoor purang chhuhi ainn gainung. bhiou andh dhuudhung pari jaan rainung. (302)

**Couplet :**

From both sides, the songs of Maru (Rag) were raised and the drums were beating loudly. The warriors with weapons to be used with both hands and an urge to engage in battle, advanced in great strength. (296)

**Bhujang prayat Chhand :**

The true warriors were thundering in the battlefield with great eagerness (ambition). The weaver's instruments, flutes and conch shells were being played (blown) there. There was a great din produced in the battlefield by the warriors causing great confusion. The arms and weapons were being used and the ghosts along with evil spirits were dancing around. (297)

The infantrymen had carried their shields and special types of double-edged swords. They were riding horses of a fast moving pedigree looking like ghosts. In the battlefield the songs of death (Maru Rag) were being sung and the warriors were roaring loudly. The warriors were dancing on (to) the sounds of the bugle and they were moving helter shelter (haphazard). (298)

The horses were neighing, the elephants were trumpeting. The mighty warriors were moving sprightly, leaving aside their fast steeds (of sirazi type). The arms and weapons were producing a great and loud noise (thud), while the warriors were dancing around in the battlefield and flashes of light were coming out of the striking weapons. (299)

The dreadful Kali and evil-spirits were making merry, while the strong (betal) demon was making noise, spitting fire from its mouth. The evil spirits were also shrieking while sixty-four fairies were moving with zeal. These evil spirits were spitting fire and partaking the blood from the battlefield (of wounded soldiers). (300)

Those making the battle glorious were using their daggers with great speed and strength, while the fast steeds were trotting and the warriors were getting excited. Countless horses of various colours including reddish coloured, and belonging to kalia breed and horses of light blue colour and brownish colour were being washed away in the flowing stream of blood. (301)

The Arabic and Turkistain horses along with horses from Kutch area, or Arabic horses, were jumping around. It seemed as if they were like the mountains with wings. Lot of dust was rising upwards, which percolated on all sides rising to the sky. It had caused total darkness as if night had fallen. (302)

ਇਤੈ ਦਤ ਧਯੋ ਅਨਾਦਤ ਉਤੰ । ਰਹੀ ਧੂਰਿ ਪੂਰੀ ਪਰੀ ਕਟਿ ਲੁਥੰ ।  
 ਅਨਾਵਰਤ ਬੀਰੀ ਮਹਾਬਰਤ ਧਾਰੀ । ਚੜ੍ਹਯੋ ਚਉਪਿ ਕੈ ਤੁੰਦ ਨਚੇ ਤਤਾਰੀ । ੩੦੩ ।  
 itai dut dhaiyo anadat utang. rehi dhoor purang pari kati luthung.  
 anavarat berung mahabarat dhari. charriou choup kai tund nachai tatari. (303)

ਖੁੰਹ ਖੇਹ ਉਠੀ ਛਯੋ ਰਥ ਭਾਨੰ । ਦਿਸਾ ਬੇਦਿਸਾ ਭੂ ਨ ਦਿਖਯਾ ਸਮਾਨੰ ।  
 ਛੁਟੇ ਸਸਤ੍ਰ ਅਸਤੈ ਪਰੀ ਭੀਰ ਭਾਰੀ । ਛੁਟੇ ਤੀਰ ਕਰਵਾਰ ਕਾਤੀ ਕਟਾਰੀ । ੩੦੪ ।  
 khurang kheh uthi chheyo rath bhanung. disa bedisa bhu na dikhiya samanung.  
 chhutai satar astar pari bheer bhari. chhutai teer karvar kati katari. (304)

ਗਹੇ ਬਾਣ ਦਤੰ ਅਨਾਦਤ ਮਾਰਯੋ । ਭਜੀ ਸਰਬ ਸੈਣੰ ਨ ਨੈਣੰ ਨਿਹਾਰਯੋ ।  
 ਜਿਨਯੋ ਬੀਰ ਏਕੈ ਅਨੇਕੰ ਪਰਾਨੋ । ਪੁਰਾਨੇ ਪਲਾਸੀ ਹਨੇ ਪੈਨ ਮਾਨੋ । ੩੦੫ ।  
 gehai baan dutung anadant mariou. bhaji sarab sainung na nainung nihariou.  
 jiniou beer ekai anekung prano. puranai palasi hathai paun mane. (305)

ਰਣੰ ਰੋਸ ਕੈ ਲੋਭ ਬਾਜੀ ਮਟਕਯੋ । ਭਜਯੋ ਬੀਰ ਬਾਚਯੋ ਅਰਯੋ ਸੁ ਝਟਕਯੋ ।  
 ਫਿਰਯੋ ਦੇਖ ਬੀਰੀ ਅਨਾਲੋਭ ਧਯੋ । ਛੁਟੇ ਬਾਣ ਐਸੇ ਸਬੈ ਬਯੋਮ ਛਯੋ । ੩੦੬ ।  
 runnung ros kai lobh baji matkiou. bhajiou beer baachiou ariyo so jhatkiou.  
 phirou dekh beerung analobh paiyo. chhutai baan aisai sabai biyom chhaiyo. (306)

ਦਸੰ ਬਾਣ ਲੈ ਬੀਰ ਧੀਰੰ ਪ੍ਰਹਾਰੇ । ਸਰੰ ਸਠਿ ਲੈ ਸੰਜਮੈ ਤਾਕਿ ਮਾਰੇ ।  
 ਨਵੰ ਬਾਣ ਸੋ ਨੇਮ ਕੋ ਅੰਗ ਛੇਦਯੋ । ਬਲੀ ਬੀਸਿ ਬਾਣਾਨਿ ਬਿਗਯਾਨ ਬੇਧਯੋ । ੩੦੭ ।  
 dasung baan lai beer dheerung parhara. Sarang sath lai sanjamai takai marai.  
 navung baan so name ko ang chhediou. bali bees banan(e) bigyan bodhiou. (307)

ਪਚਿਸ ਬਾਣ ਪਾਵਿਤ੍ਰਤਾ ਕੋ ਪ੍ਰਹਾਰੇ । ਅਸਹਿ ਬਾਣ ਅਰਚਾਹਿਕੈ ਅੰਗਿ ਝਾਰੇ ।  
 ਪਚਾਸੀ ਸਰੰ ਪੂਰਿ ਪੂਜਾਹਿ ਛੇਦਯੋ । ਬਡੋ ਲਸਟਕਾ ਲੈ ਸਲਜਾਹਿ ਭੇਦਯੋ । ੩੦੮ ।  
 pachis baan pavitarta ke parharai. aseeh baan archahaikai ang jharai.  
 pachasi sarung pur pujahai chhediou. bado lastaka lai saljahai bheduiou. (308)

ਬਿਆਸੀ ਬਲੀ ਬਾਣ ਬਿਦਯਾਹਿ ਮਾਰੇ । ਤਪਸਯਾਹਿ ਪੈ ਤਾਕਿ ਤੇਤੀਸ ਡਾਰੇ ।  
 ਕਈ ਬਾਣ ਸੋ ਕੀਰਤਨੰ ਅੰਗ ਛੇਦਯੋ । ਅਲੋਭਾਦਿ ਜੋਧਾ ਭਲੀ ਭਾਤਿ ਭੇਦਯੋ । ੩੦੯ ।  
 biasi bali baan bidyaihe marai. tapasayahai pai taak taitees darai.  
 kaiee baan so keertanung ang chhediou. alobhad jodha bhali bhant bhedeyo. (309)

ਨਿਹੰਕਾਰ ਕੋ ਬਾਨ ਅਸੀਨ ਛੇਦਯੋ । ਭਲੇ ਪਰਮ ਤਤ੍ਰਾਦਿ ਕੋ ਬਛ ਤੇਦਯੋ ।  
 ਕਈ ਬਾਨ ਕਰੁਣਾਹਿ ਕੋ ਅੰਗਿ ਝਾਰੇ । ਸਰੰ ਸਉਕ ਸਿਛਾ ਕੋ ਅੰਗਿ ਮਾਰੇ । ੩੧੦ ।  
 nirhankar ko baan aseem chhedayao. bhalai param datrad ko bachh bhedeyo.  
 kaiee baan karnahai ke ang jharai. sarung souk sichhria ke ang marai. (310)



From this side Dutt had launched an attack while from the opposite side (enemy of Dutt) Anudutt had advanced so that the dust had covered the whole sky, while mutilated bodies were lying all around. The warrior called "anarchy" had floored the warrior called the 'greatest pledge'. He was riding a dirty looking horse with zeal while the Tatar horse was trotting around (jumping around). (303)

The hooves of the horses produced such a cloud of dust that it had covered (enveloped) the chariot of the sun (sun disc), so that neither any direction, land or the sky were not visible. With the striking of arms and weapons, a terrible situation had arisen. The arrows were being shot, while the swords, daggers and knives were seen in action. (304)

Dutt had killed Andutt by holding his arrow and his whole army (force) had fled away, without looking back at all. By defeating one warrior, many others had run away from the field. (it appeared as if) the old leaves of Butea frondosa (tree) had been destroyed by the wind. (305)

The warrior 'Lobh' (greed) getting furious with rage was making his horse trot (jump) around. The warrior, who had run away, could only be safe, but whosoever had resisted, was killed. On seeing the warrior 'greed' in the battlefield, the enemy of greed (Analobh) had attacked it. The arrows shot by them had covered the whole sky. (306)

Ten arrows were shot at the warrior, called 'Patience' while sighting the warrior called "Restraint" had shot sixty arrows, nine arrows had wounded the body of the warrior 'Regularity', and twenty arrows had been shot at the warrior 'science' wounding it badly. (307)

Twenty-five arrows had been fired at purity (holiness) while eighty arrows had been shot at the body of worship (adoration) and eighty-five arrows had wounded the 'homage' (devotion) badly and with a huge club, the head of 'modesty' had been hit and torn apart. (308)

Eighty-two arrows had been shot at 'learning' (education) and thirty-three arrows had been directed at 'penance' (directly). While warriors like 'greedless ness' had been wounded badly. (309)

The warrior "Egolessness", had been wounded by eighty arrows, and the waist of the warrior 'Prime-Soul' had been badly hit. Many arrows had been shot at 'compassion's' body and about hundred arrows had been shot at the body of 'Education' (learning). (310)

### ਦੋਹਰਾ

ਦਾਨ ਅਨਿ ਪੁਜਿਯੋ ਤਬੈ ਗਯਾਨ ਬਾਨ ਲੈ ਹਾਥਿ ।  
ਜੁਆਨ ਜਾਨਿ ਮਾਰਯੋ ਤਿਸੈ ਧਯਾਨ ਮੰਤ੍ਰ ਕੇ ਸਾਥਿ । ੩੧੧ ।

### Dohra

daan aan pujiou tabai gyan baan lai haath.  
juan jaan mariou tissai dhiyan mantar ke saath. (311)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਰਣੰ ਉਛਲਯੋ ਦਾਨ ਜੋਧਾ ਮਹਾਨੰ । ਸਭੈ ਸਸਤ੍ਰ ਬੇਤਾ ਅਤਿ ਅਸਤ੍ਰੰ ਨਿਧਾਨ ।  
ਦਸੰ ਬਾਣ ਸੋ ਲੋਭ ਕੋ ਬਛਿ ਮਾਰਯੋ । ਸਰੰ ਸਪਤ ਸੋ ਕ੍ਰੋਧ ਕੋ ਦੇਹੁ ਤਾਰਯੋ । ੩੧੨ ।

### Bhujang prayat Chhand

runnung uchhliou daan jodha mahanung. sabhai sastar beta at astrung nidhanung.  
dasung baan so lobh ko bachh mariyo. sarang sapat so karodh ko deh tariou.

ਨਵੰ ਬਾਣ ਬੇਧਯੋ ਅਨੰਨਯਾਸ ਬੀਰੰ ।  
ਤ੍ਰਿਯੋ ਤੀਰ ਤੇਦਯੋ ਅਨਾਬਰਤ ਧੀਰੰ ।  
ਭਯੋ ਭੇਦਿ ਕ੍ਰੋਧੰ ਸਤੰ ਸੰਗਿ ਮਾਰੇ ।

ਭਈ ਧੀਰ ਧਰਮੰ ਬ੍ਰਹਮ ਗਿਆਨ ਤਾਰੇ । ੩੧੩ ।

navang baan beidhiou ananyas beerung.  
triu teer bhediou anabrat dheerung.

bhakhai bheid karodhung satung sung marai.  
bhaiee dheer dharmung braham gyan tarai. (313)

ਕਈ ਬਾਣ ਕੁਲਹਤ੍ਰਤਾ ਕੋ ਚਲਾਏ । ਕਈ ਬਾਣ ਲੈ ਬੈਰ ਕੇ ਬੀਰ ਘਾਏ ।  
ਕਿਤੇ ਘਾਇ ਅਲਸ ਕੈ ਅੰਗਿ ਲਾਗੇ । ਸਬੈ ਨਰਕ ਤੇ ਆਦਿ ਲੈ ਬੀਰ ਭਾਗੇ । ੩੧੪ ।

kai baan kulhtrata ko chalaie. kaiee baan lai bair kai beer ghaie.  
kitai ghaie alas kai ang lagai. sabai narak te aad lai beer bhagai. (314)

ਇਕੈ ਬਾਣ ਨਿਸੀਲ ਕੋ ਅੰਗ ਛੇਦਯੋ । ਦੁਤੀ ਕੁਸਤਤਾ ਕੋ ਭਲੈ ਸੂਤ ਭੇਦਯੋ ।  
ਗੁਮਾਨਾਦਿ ਕੇ ਚਾਰ ਬਾਜੀ ਸੰਘਾਰੇ । ਅਨਰਥਾਦਿ ਕੇ ਬੀਰ ਬਾਕੇ ਨਿਵਾਰੇ । ੩੧੫ ।

ikai baan naseel ko ang chhedariou. duti kustata ko bhalai soot bhediou.  
gumanad ke char baji sangharai. anarbad ke beer bankai nivarai. (315)

ਪਿਪਾਸਾ ਛੁਧਾ ਅਲਸਾਦੀ ਪਰਾਨੇ । ਭਜਯੋ ਲੋਭ ਕ੍ਰੋਧੀ ਹਠੀ ਦੇਵ ਜਾਨੇ ।

ਤਪਯੋ ਨੇਮ ਨਾਮਾ ਅਨੇਮੰ ਪ੍ਰਣਾਸੀ । ਧਰੇ ਜੋਗ ਅਸਤ੍ਰੰ ਅਲੋਭੀ ਉਦਾਸੀ । ੩੧੬ ।

pipasa chhudha alasadi pranai. bhajiou lobh karodhi hathi dev janai.  
tapiou name nama anemung pranasi. dharai jog astarung alobhi udasi. (316)



### **Couplet :**

Then suddenly taking the arrow of 'knowledge', the warrior called 'charity' arrived on the scene, which was killed with the magical spell (mantra) of 'meditation'. (311)

### **Bhujang prayat Chhand :**

In the battlefield, the warrior called 'charity' (alms giving) was jumping around, who was a great exponent of all the weapons and a treasure of the science of protective covering (coats of mail). With the help of ten arrows, the waist of 'greed' had been torn open while the body of 'Karodh' (wrathfulness) had been struck with seven arrows. (312)

The warrior 'Ignorance' had been wounded with nine arrows and the patient looking warrior called 'pledge' was torn apart with three arrows only. 'Sat sung' (holy congregation) warrior had killed the warrior called 'Anger' (wrath), which got wounded. With the punishment given by the warrior 'Lord's knowledge', the warrior called 'Dharma' (moral duty) became tolerant. (313)

Many arrows were directed by sighting the warrior :Destroyer of clan" and many arrows were shot at the warrior 'enmity'. Many wounds had been inflicted on the body of warrior 'lethargy'. The warriors starting from 'hell' (narak) had all fled away. (314)

With one arrow, the body of the warrior called 'Non-gentleness' had been cut into two while with the second arrow the charioteer of the :Untruthfulness" had been wounded badly. With the third arrow, four horses of 'pride' had been killed, while with the fourth arrow the youthful warriors of misfortune (injustice) had been destroyed. (315)

The warriors like thirst, hunger and laziness had fled away from the battlefield and considering Dutt Dev as a stubborn fighter, the ruthless 'greed' also ran away. The warrior called 'Regularity' got furious and destroyed the warrior called 'irregularity'. The warriors called 'greedless' and 'dejection' then adopted the path of Yoga. (316)



ਹਤਯੋ ਕਾਪਟੈ ਖਾਪਟੈ ਸੋਕ ਪਾਲੈ ।  
 ਹਨਯੋ ਰੋਹ ਮੋਹੈ ਸਕਾਮੈ ਕਰਾਲੈ ।  
 ਮਹਾ ਕ੍ਰਧ ਕੈ ਕ੍ਰੋਧ ਕੋ ਬਾਨ ਮਾਰਯੋ ।  
 ਖਿਸਯੋ ਬ੍ਰਹਮ ਦੋਖਦਿ ਸਰਬੰ ਪ੍ਰਹਾਰਯੋ । ੩੧੭ ।  
 hatiou kaptung khaptung sok palung.  
 haniou roh mohung sakamung karalung.  
 maha karodh kai karodh ko baan mariou.  
 khisiou braham dekhad sarbung parhariou. (317)

### ਰੂਆਲ ਛੰਦ

ਸੁ ਦੋਹ ਅਉ ਹੰਕਾਰ ਕੋ ਹਜਾਰ ਬਾਨ ਸੋ ਹਨਯੋ ।  
 ਦਰਿਦ੍ਰ ਅਸੰਕ ਮੋਹ ਕੋ ਨ ਚਿਤ ਮੈ ਕਛ ਗਨਯੋ ।  
 ਅਸੋਚ ਅਉ ਕੁਮੰਤ੍ਰਤਾ ਅਨੇਕ ਬਾਨ ਸੋ ਹਤਯੋ ।  
 ਕਲੰਕ ਨਿਸੰਕ ਹੈ ਸਹੀਸ੍ਰ ਸਾਇਕ ਛਤਯੋ । ੩੧੮ ।

### Ruaal Chhand

So daroh aou hankar ko hajar baan so haniou.  
 daridar asank moh ko na chit mein kachh ganiou.  
 asoch aou kumantarta anek baan so hatiou.  
 kalank nisank havai saiekung chhatriou. (318)

ਕ੍ਰਿਤਘਨਤਾ ਬਿਸ਼ਾਸਘਾਤ ਮਿਤ੍ਰਥਾਤ ਮਾਰਯੋ ।  
 ਸੁ ਰਾਜ ਦੋਖ ਬ੍ਰਹਮ ਦੋਖ ਬ੍ਰਹਮ ਅਸਤ੍ਰ ਝਾਰਯੋ ।  
 ਉਚਾਟ ਮਾਰਣਦਿ ਬਸਿਕਰਣ ਕੋ ਸਾਰ ਹਨਯੋ ।  
 ਬਿਖਾਧ ਕੋ ਬਿਖਾਧ ਕੈ ਨ ਬ੍ਰਿਧ ਤਾਹਿ ਕੋ ਗਨਯੋ । ੩੧੯ ।  
 kiratghanta bisvasghat mitarghat mariou.  
 so raj dokh braham dokh braham astar jhariou.  
 uahat maranadi basikaran ko saar haniou.  
 bikadh ko bikhad kai na birdh tahai ko ganiou. (319)

ਭਜੇ ਰਥੀ ਹਈ ਗਈ ਸੁ ਪਤਿ ਤ੍ਰਾਸ ਧਾਰਿ ਕੈ ।  
 ਭਜੇ ਰਥੀ ਮਹਾਰਥੀ ਸੁ ਲਾਜ ਕੋ ਬਿਸਾਰਿ ਕੈ ।  
 ਅਸੰਭ ਜੁਧ ਜੋ ਭਯੋ ਸੁ ਕੈਸ ਕੋ ਬਤਾਈਐ ।  
 ਸਹੀਸ ਬਾਕ ਜੋ ਰਟੈ ਨ ਤਤ੍ਰ ਪਾਰ ਪਾਈਐ । ੩੨੦ ।  
 bhajai rathi haiee gaiee so pati tras dhar kai.  
 bhajai rathi maharathi so laaj ko bisar kai.  
 asambh judh jo bhiou so kais ke bataieeai.  
 sahanas thaak jo ratai na tatar paar paieeai. (320)

He then killed the warriors by the name, of 'deceit', 'destruction' and 'keenness'. The warriors, 'wrath', Attachment and dreadful 'lustful' were also killed. Then with great fury an arrow was shot at the warrior called 'Anger' (wrath), while 'egoism' had given the slip, while the rest of the warriors had been killed. (317)

#### **Ruaal Chhand :**

Shooting a thousand arrows had killed the warriors 'Malice' and 'Ego'. 'Lethargy', 'Doubt' and 'Attachment' were not considered at heart as worthwhile, enemies. Then 'thoughtlessness' and 'ill advice' were killed with (shooting of) many arrows, while 'slander' had been wounded with about thousand arrows without any hesitation. (318)

'Ungratefulness', 'Trustless ness' and 'Unfriendliness' had been killed. Similarly, the enemies of Royalty and Divinity were thrashed with many weapons. Indifference, destruction and conquest had been destroyed with the (shooting) arrows. The warrior 'wrangle' had not been recognized as a great warrior due to its infighting. (319)

The troops with chariots, horses, elephants and even infantrymen had run away out of fear. The charioteers and even the greatest charioteer had fled away forgetting their moral duty. This impossible battle actually was beyond description. Even if we were to describe them with thousands of tongues, even then it was impossible to detail them. (320)

ਕਲੰਕ ਬਿਭਮਾਦਿ ਅਉ ਕ੍ਰਿਤਘਨ ਤਾਹਿ ਕੋ ਹਨਯੋ ।  
 ਬਿਖਾਦ ਬਿਪਦਾਦਿ ਕੋ ਕਛ ਨ ਚਿਤ ਮੈ ਗਨਯੋ ।  
 ਸੁ ਮਿਤ੍ਰਦੋਖ ਰਾਜਦੋਖ ਈਰਖਾਹਿ ਮਾਰਿ ਕੈ ।  
 ਉਚਾਟ ਅਉ ਬਿਖਾਧ ਕੋ ਦਯੋ ਰਣਿ ਨਿਕਾਰਿ ਕੈ । ੩੨੧ ।  
 kalank bibharmad(i) au kiratghan tahai ko haniou.  
 bikhad bipadad ko kachh na chit mein ganiou.  
 so mitardokh rajdokh eirkhahai maar kai.  
 uchat aou bikhad ko diou runnung nikar hai. (321)

ਗਿਲਾਨਿ ਕੋਪ ਮਾਨ ਅਪ੍ਰਮਾਨ ਬਾਨ ਸੋ ਹਨਯੋ ।  
 ਅਨਰਥ ਕੋ ਸਮਰਥ ਕੈ ਹਜਾਰ ਬਾਨ ਸੋ ਝਨਯੋ ।  
 ਕੁਚਾਰ ਕੋ ਹਜਾਰ ਬਾਨ ਚਾਰ ਸੋ ਪ੍ਰਹਾਰਯੋ ।  
 ਕੁਕਸਟ ਅਉ ਕੁਕ੍ਰਿਆ ਕੋ ਭਜਾਇ ਤ੍ਰਾਸੁ ਡਾਰਯੋ । ੩੨੨ ।  
 gilan kope maan aparman baan so haniou.  
 anarth ko samarth kai hajar baan so jhaniou.  
 kucar ko hajar baan char so parhariou.  
 kukasat aou kukiria kou bhajaie tras dariou. (322)

#### ਛਪਯ ਛੰਦ

ਅਤਪ ਬੀਰ ਕਉ ਤਾਕਿ ਬਾਨ ਸਤਰਿ ਮਾਰੇ ਤਪ ।  
 ਨਵੇ ਸਾਇਕਨਿ ਸੀਲ ਸਹਸ ਸਰ ਹਨੈ ਅਜਪ ਜਪ ।  
 ਬੀਸ ਬਾਣ ਕੁਮਤਹਿ ਤੀਸ ਕੁਕਰਮਹਿ ਭੇਦਯੋ ।  
 ਦਸ ਸਾਇਕ ਦਾਰਿਦ੍ਰ ਕਾਮ ਕਈ ਬਾਣਨਿ ਛੇਦਯੋ ।  
 ਬਹੁ ਬਿਧਿ ਬਿਰੋਧ ਕੋ ਬਧ ਕੀਯੋ ਅਬਿਬੇਕਹਿ ਸਰ ਸੰਧਿ ਰਣਿ ।  
 ਰਣਿ ਰੋਹ ਕ੍ਰੋਹ ਕਰਵਾਰ ਗਹਿ ਇਮ ਸੰਜਮ ਬੁਲਯੋ ਬਯਣ । ੩੨੩ ।

#### Chhapai Chhand

atap beer kou taak baan satar marai tup.  
 navai saiekan seel sahas sar hanai ajap jup.  
 bees baan kumteh tees kukarmeh bheidiou.  
 dus saiek daridar kaam kaiee banan chhediou.  
 boh bidh birodh ko badh kiou abibekkeh sar sandh runn.  
 runn roh karoh karvar geh im sanjam buliou beyian. (323)

Defamation, fallacy and thanklessness etc. had been killed. Even 'wragles' and 'adversity' etc. had not been killed and indifference (dejection) and 'wrangling' had been thrown out of the battle. (321)

Remonstrance, wrathfulness and prestige had been killed with many arrows. 'Capability' had dislodged 'Incapability' with thousand arrows. The 'character' had killed 'Ill-fame' with thousand arrows. The 'Malpractice' and evil-designs had been forced to run away out of fright. (322)

#### **Chhapai Chhand :**

The warrior 'Penance' had shot seventy arrows on sighting the warrior called 'Non-penance' and 'gentleness' had shot ninety arrows at non-gentleness while the meditation had killed non-recitation with thousand arrows. "Bad advice" and 'Bad action' had been pierced with twenty and thirty arrows respectively. Lethargy with ten arrows and 'lustfulness' with many arrows had been pierced. While 'entity' had been killed with many arrows and 'knowledge' with many more arrows pointed at it in the battle. Thus, with a sword in hand and getting, furious with rage, the warrior 'Restraint' had raised certain slogans. (323)

ਅਰੁਣ ਪਛਮਹਿ ਉਗੈ ਬਰੁਣ ਉਤਰ ਦਿਸ ਤਕੈ ।  
 ਮੇਰੁ ਪੰਖ ਕਰਿ ਉਡੈ ਸਰਬ ਸਾਇਰ ਜਲ ਸੁਕੈ ।  
 ਕੋਲ ਦਾੜ ਕੜਮੁੜੈ ਸਿਮਟਿ ਫਨੀਅਰ ਫਣ ਫਟੈ ।  
 ਉਲਟਿ ਜਾਨੁਵੀ ਬਹੈ ਸਤ ਹਰੀਚੰਦੇ ਹਟੇ ।  
 ਸੰਸਾਰ ਉਲਟ ਪੁਲਟ ਹੈ ਧਸਕਿ ਧਉਲ ਧਰਣੀ ਫਟੈ ।  
 ਸੁਨਿ ਨ੍ਰਿਪ ਅਬਿਬੇਕ ਸੁ ਬਿਬੇਕ ਭਟਿ ਤਦਪਿ ਨ ਲਟਿ ਸੰਜਮ ਹਟੈ । ੩੨੪ ।  
 arun pachhmeh ugvehai barun uttar dis takai.  
 meru pankh kar udai sarab saier jal sukai.  
 kol darr karmurrai simat phanier phan phatai.  
 ulat janahvi behai sat harichandai hatai.  
 sansar ulat pulat havai dhasak dhoul dharni phatai.  
 sunn nrip abibek so bibek bhat tadeep na lat(i) sanjam hatai. (324)

ਤੇਰੇ ਜੋਰਿ ਮੇ ਗੁੰਗਾ ਕਹਤਾ ਹੋ ਤੇਰਾ ਸਦਕਾ ਤੇਰੀ ਸਰਣਿ ।  
 ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ  
 ਕੁਪਯੋ ਸੰਜਮੰ ਪਰਮ ਜੋਧਾ ਜੁਝਾਰੀ ।  
 ਬਡੋ ਗਰਬਧਾਰੀ ਬਡੋ ਨਿਰਬਿਕਾਰੀ ।  
 ਅਨੰਤਾਸਤ੍ਰ ਲੈ ਕੈ ਅਨਰਥੈ ਪ੍ਰਹਾਰਯੋ ।  
 ਅਨਾਦਤ ਕੇ ਅੰਗ ਕੋ ਛੇਦ ਡਾਰਯੋ । ੩੨੫ ।  
**terai jore mein ganga kehta hai tera sadka teri saran**  
**Bhujang prayat Chhand**  
 kupriou sanjamung param jodha jujharung.  
 bado garabdhari bado nirbikarung.  
 anantasatar lai kai anarthai parhariou.  
 anadat ke ang ko chhed dariou. (325)

ਤੇਰੇ ਜੋਰਿ ਕਹਤ ਹੋ  
 ਇਸੇ ਜੁਧੁ ਬੀਤਯੋ ਕਹਾ ਲੋ ਸੁਨਾਉ ।  
 ਰਟੋ ਸਹੀਸ ਜਿਹਵਾ ਨ ਤਉ ਅੰਤ ਪਾਉ ।  
 ਦਸੰ ਲਛ ਜਗਯੀ ਸੁ ਬਰਖੰ ਅਨੰਦੀ ।  
 ਭਯੋ ਬੀਰਖਧਤੰ ਕਥੈ ਕਉਣ ਖੰਤੰ । ੩੨੬ ।  
**Terai jore kehat hai**  
 iso judh beetiou kaha lou sunaouoo.  
 rato sahanas jehva na tou ant paiouoo.  
 dasung lachh jugeung so barkhung anantung  
 bhiou beer khetung kathai kaun khantung. (326)



Even if the sun were to rise from the west, and Varuna be sighted in the north direction, the Sumer mountain were to fly with wings (attached) and the waters of all oceans were to dry up, the molar teeth of the pig were to crack and the fangs of Sheshnag were to crumble or the river Ganga were to flow upwards or the Truthfulness of Hari Chand were to stumble (give way) or the world were to run turtle, the bull were to penetrate (thrust) in the Earth and the ground were to open up, but O King 'Knowledge' ! Listen. Even then the warrior called the 'Knowledge' of 'brevity' would not be deterred from the battle. (324)

**I, as a dumb person, with your strength and support, am saying all this, Through Thy Grace and Through Thy Support. (O Lord !)**

**Bhujang prayat Chhand :**

The mighty warrior "Restraint" was furious with rage, which was very proud and free from any vices. He had killed the warrior called 'Misfortune' with many weapons and had wounded badly the body of 'disrespect'. (325)

**"Now I am saying this with Thy strength". (O Lord !)**

A great battle was fought. how far could I attempt to give details ? Even if I were to detail it with a thousand tongues, even then it would not be possible. The battle continued for millions of years (Yugas) and countless years in the battlefield. Well, who could describe details of this battle ? (326)

ਤੇਰੇ ਜੋਰ ਸੰਗ ਕਹਤਾ ਹੈ

ਭਈ ਅੰਧ ਧੁੰਧੀ ਮਚਯੋ ਖੀਰ ਖੇਤੀ । ਨਚੀ ਜੁਗਣੀ ਦਾਤੁ ਚਉਸਨ ਪ੍ਰੇਤੀ ।  
ਨਚੀ ਕਾਲਕਾ ਸ੍ਰੀ ਕਮਖਯਾ ਕਰਾਲੀ । ਡਕੀ ਡਾਕਣੀ ਜੋਧ ਜਾਗੀਤ ਜਾਲੀ । ੩੨੭ ।

**terai jore sung kehta hai.**

bhaiee andh dhundhung machiou beer khetung. nachi jugni char chausan pretung.  
nachi Kalika Sri kamkheya karalung. dakung dakini jodh jagant javalung. (327)

ਤੇਰਾ ਜੋਰ

ਮਚਯੋ ਜੋਰ ਜੁਧੀ ਹਟਯੋ ਨਾਹਿ ਕੋਊ । ਬਡੇ ਛਤ੍ਰਧਾਰੀ ਪਤੀ ਛਤ੍ਰ ਦੋਊ ।  
ਖਪਯੋ ਸਰਬ ਲੋਕੀ ਅਲੋਕੀ ਅਪਾਰੀ । ਮਿਟੇ ਜੁਧ ਤੇ ਏ ਨ ਜੋਧਾ ਜੁਝਾਰੀ । ੩੨੮ ।

**Tera jore**

machiou jore judhung hatiou nahai kouoo. badai chhatardhari pati chhatar douoo.  
khapiou sarab lokung alokung aparung. mitai judh tai ei na jodha jujharung. (328)

ਤੇਰਾ ਜੋਰ

ਦੋਹਰਾ

ਚਟਪਟ ਸੁਭਟ ਬਿਕਟ ਕਟੇ ਝਟਪਟ ਭਈ ਅਭੰਗ ।  
ਲਟਿ ਭਟ ਹਟੇ ਨ ਰਨ ਘਟਯੋ ਅਟਪਟ ਮਿਟਯੋ ਨ ਜੰਗ । ੩੨੯ ।

**Tera Jore**

**Dohra**

Chatpat subhat bikat katai jhatpat bhaiee abhung.  
lat bhat hatai na runn ghatiou atpat mitiou na jung. (329)

ਤੇਰੇ ਜੋਰਿ

ਚੋਪਈ

ਬੀਸ ਲਛ ਜੁਗ ਐਤੁ ਪ੍ਰਮਾਨਾ । ਲਰੇ ਦੋਊ ਭਈ ਕਿਸ ਨ ਹਾਨਾ ।  
ਤਬ ਰਾਜਾ ਜੀਅ ਮੈ ਅਕੁਲਾਯੋ । ਨਾਕ ਚਦੇ ਮਛਿੰਦ੍ਰ ਪੈ ਆਯੋ । ੩੩੦ ।

**Terai jore**

**Choupaiee**

bees lachh jugait parmana. larai douoo bhaiee kis na hana.  
tab raja jia mein akulaiou. naak chadhai machhindar pai aiyo (330)

ਕਹਿ ਮੁਨਿ ਬਰਿ ਸਭ ਮੋਹਿ ਬਿਚਾਰਾ । ਏ ਦੋਊ ਬੀਰ ਬਡੇ ਬਰਿਆਰਾ ।

ਇਨ ਕਾ ਬਿਰੁਧ ਨਿਵਰਤ ਨ ਭਯਾ । ਇਨੇ ਛਡਾਵਤ ਸਭ ਜਗੁ ਗਯਾ । ੩੩੧ ।

keh mun bar sabh mohai bichara. ei douoo beer badai bariara.  
in ka birudh nivarat na bheiya. ino chhadavat sabh jug gaiya. (331)

ਇਨੈ ਜੁਝਾਵਤ ਸਭ ਕੋਈ ਜੁਝਾ । ਇਨ ਕਾ ਅੰਤ ਨ ਕਾਹੁ ਸੁਝਾ ।

ਏ ਹੈ ਅਦਿ ਹਠੀ ਬਰਿਆਰਾ । ਮਹਾਰਥੀ ਅਉ ਮਹਾ ਭਯਾਰਾ । ੩੩੨ ।

inai jujhavat sabh koiee jujha. in kaant na kahu sujha.  
ei hai aad hathi bariara. maharathi aou maha bhiyara. (332)



**I am describing with Thy Grace (O Lord !)**

It was a dreadful battle and there was lot of confusion all around. Sixty-four fairies and evil-spirits came to the battlefield and danced merrily. Dreadful 'Kalika' and 'Kamakhya' also danced there. The evil-spirits were making noise and were helping to make this battle more fearful. (327)

**'Through Thy Grace'**

A horrible battle was raging and none tried to avert it. Both were great kings with canopies (overhead) and a great warrior. Both seen and unseen people were involved in it with great losses, but these fighting warriors never got destroyed in the battlefield. (328)

**With Thy Grace**

**Couplet :**

In no time the indivisible warriors had been cut into pieces and the indestructible warriors had been destroyed. Neither the warriors were deterred nor they left the field. Neither the war fever got lessened nor the battle pitch was swayed away from this confused state. (329)

**"Through Thy Grace" (O Lord !)**

**Choupaiee :**

Both the parties were fighting this battle for two millions of Yugas and twenty thousand years, but none of them got destroyed. Then Raja (Paras Nath) was completely non-plussed and came to Machhindra with contemptuous outlook (with nostril stretched). (330)

Then he said, "O Great Muni ! Pray tell me with due consideration ! Both these warriors were great fighters and their enmity had not come to an end and in trying to disengage them, the whole world had been destroyed." (331)

"Everyone had been killed in trying to disengage them from fighting. But no one knew when his or her end would come. Basically, both these warriors were very stubborn and powerful, great charioteer and dreadful fighters. (332)

ਬਚਨੁ ਮਛਿੰਦ੍ਰੁ ਸੁਨਤ ਚੁਪ ਰਹਾ । ਧਰਾ ਨਾਥ ਸਬਨਨ ਤਨ ਕਹਾ ।  
 ਚਕ੍ਰਿਤ ਚਿਤ ਚਟਪਟ ਹੈ ਦਿਖਸਾ । ਚਟਪਟ ਨਾਥ ਤਦਿਨ ਤੇ ਨਿਕਸਾ । 333 ।  
 bachan machhindar sunat chup raha. dhara nath sabnan tan kaha.  
 chakirat chit chatpat havai dikhsa. charpat nath tadin tai niksa. (333)

ਇਤਿ ਚਰਪਟ ਨਾਥ ਪ੍ਰਗਟਏ ਨਾਮਹ ।  
 iti Charpat Nath pragatano nameh

### ਚੋਪਈ

ਸੁਨਿ ਰਾਜਾ ਤੁਹਿ ਕਹੈ ਬਿਬੇਕਾ । ਇਨ ਕਹ ਦੈ ਜਲਨਹੁ ਜਿਨਿ ਏਕਾ ।  
 ਏ ਅਬਿਕਾਰ ਪੁਰੁਖ ਅਵਤਾਰੀ । ਬਡੇ ਧਨੁਰਧਰ ਬਦੇ ਜੁਝਾਰੀ । 338 ।

### Choupaiee

sunni raja the kehai bibeka. in keh davai janoh jin eka.  
 ei abikar purkh avtari. badai dhanurdhar badai jujhari. (334)

ਆਦਿ ਪੁਰੁਖ ਜਬ ਆਪ ਸੰਭਾਰਾ । ਆਪ ਰੂਪ ਮੈ ਆਪ ਨਿਹਾਰਾ ।  
 ਓਅੰਕਾਰ ਕਹ ਇਕਦਾ ਕਹਾ । ਭੂਮਿ ਅਕਾਸ ਸਕਲ ਬਨਿ ਰਹਾ । 335 ।  
 aad purkh jab aap sambhara. aap roop mein aap nihara.  
 aonkar keh ikda kaha. bhoom akas sakal ban raha. (335)

ਦਾਹਨ ਦਿਸ ਤੇ ਸਤਿ ਉਪਜਾਵਾ । ਬਾਮ ਪਰਸ ਤੇ ਝੂਠ ਬਨਾਵਾ ।  
 ਉਪਜਤ ਹੀ ਉਠਿ ਜੁਝੇ ਜੁਝਾਰਾ । ਤਬ ਤੇ ਕਰਤ ਜਗਤ ਮੈ ਰਾਰਾ । 336 ।  
 dahan dis te sat upjava. baam paras te jhooth banava.  
 upjat hi uth jujhai jujhara. tab tai karat jagat mein rara. (336)

ਸਹੀਸ ਬਰਖ ਜੋ ਆਯੁ ਬਢਾਵੈ । ਰਸਨਾ ਸਹਸ ਸਦਾ ਲੋ ਪਾਵੈ ।  
 ਸਹੀਸ ਜੁਗਨ ਲੋ ਬਿਚਾਰਾ । ਤਦਪਿ ਨ ਪਾਵਤ ਪਾਰ ਤੁਮਾਰਾ । 337 ।  
 sahanas bārkh jo aiyai badhavai. rasna sehas sada lou pavai.  
 sahanas jagan lou bichara. tadip na pavat paar tumara. (337)

### ਤੇਰੇ ਜੋਰਿ ਗੁੰਗਾ ਕਹਤਾ

ਬਿਆਸ ਪਰਾਸਰ ਅਉ ਰਿਖਿ ਘਨੇ । ਸਿੰਗੀ ਰਿਖਿ ਬਕਦਾਲਭ ਭਨੇ ।  
 ਸਹੀਸ ਮੁਖਨ ਕਾ ਬ੍ਰਹਮਾ ਦੇਖਾ । ਤਉ ਨ ਤੁਮਰਾ ਅੰਤੁ ਬਿਸੇਖਾ । 338 ।

### terai jore gunga kehta

bias prasar aou rikh ghanai. sing rikhi bakdalabh bhanai.  
 sahanas mukhan ka brahma dekha. tou na tumra ant bisekha. (338)



However, Machhindra, on hearing Raja's words kept mum (quiet). Then Raja (Paras Nath) told everyone there. Then Machhindra, getting surprised at heart, looked at Paras Nath suddenly and from that day Charpat Nath appeared (on the scene).(333)

**Now the Yogi called Charpat Nath appeared.**

**Choupaiee :**

O Rajan ! Now listen, I am telling you something about the divine knowledge (intelligence). In fact, do not consider these two (Warriors) as different entities ; both were the same (one only). These were both free from vicious thoughts and great incarnations. They were both great archers and great fighters. (334)

When the prime-soul (Lord-sublime) arranged him squarely, then he visualized his self within himself. He then uttered the word 'Onkar' once only and the whole Earth and sky came into existence (the universe was created). (335)

From His Right Side, 'Truth' was created, while from the left side 'Falsehood' (Untruth) was created. As soon as these warriors were created (were born), they started fighting. Since the very beginning, both these warriors in the world had been seen fighting (with each other). (336)

If someone were to live for thousand years (by increasing his age) and a thousand tongues were bestowed to him forever and were to contemplate for thousand Yugas, even then, "O Lord ! Your limits cannot be known, as you are limitless." (337)

**"With Thy Grace, this dumb person says" (O Lord !)**

Many Rishis like Byas and Prashar had been born (in this world) ; even Sringeri and Bakdalabh Rishis had sung your praises. Brahma with a thousand tongues (mouths) had also been created, but none of them had known your limits (being limitless). (338)

ਤੇਰਾ ਜੋਰੁ

ਦੋਹਰਾ

ਸਿੰਧੁ ਸੁਭਟ ਸਾਵੰਤ ਸਭ ਮੁਨਿ ਗੰਧਰਬ ਮਹੰਤ ।  
ਕੋਟਿ ਕਲਪ ਕਲਪਾਤ ਭੇ ਲਹਯੋ ਨ ਤੇਰੇ ਅੰਤ । ੩੩੯ ।

**Tera jore**

**Dohra**

Sindh subhat savant sabh mun gandhrab mahant.  
kot kalap kalpant bhei lehiou na tero ant. (339)

ਤੇਰੇ ਜੋਰ ਸੋ ਕਹੋ

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

ਸੁਨੋ ਰਾਜ ਸਰਦੂਲ ਉਚਰੋ ਪ੍ਰਬੋਧੰ । ਸੁਨੋ ਚਿਤ ਦੈ ਕੈ ਨ ਕੀਜੈ ਬਿਰੋਧੰ ।  
ਸੁ ਸ੍ਰੀ ਆਦ ਪੁਰਖੰ ਅਨਾਦੰ ਸਰੂਪੰ । ਅਜੋਅੰ ਅਭੋਅੰ ਅਦਰੰ ਅਰੂਪੰ । ੩੪੦ ।

**tere jore so kaho**

**Bhujang prayat Chhand**

sunno raj sardul uchro parbodhung. sunno chit dai kai na keejai birodhung.  
so sri aad purkhung anadung sarupung. ajeiang abhaiang adgung arupung. (340)

ਅਨਾਮੰ ਅਧਾਮੰ ਅਨੀਲੰ ਅਨਾਦੰ । ਅਜੋਅੰ ਅਭੋਅੰ ਅਵੈ ਨਿਰ ਬਿਖਾਦੰ ।

ਅਨੰਤੰ ਮਹੰਤੰ ਪਿਥੀਸੰ ਪਰਿਣੰ । ਸੁ ਭਬਯੰ ਭਵਿਖਯੰ ਅਵੈਯੰ ਭਵਾਣੰ । ੩੪੧ ।

anamung adhamung aneelung anadung.

ajaiang abhaiang avai nir bikhadung.

anantung mahantung pritheesung puranung.

so bhabyung bhavikhyung avaiyung bhavanung. (341)

ਜਿਤੇ ਸਰਬ ਜੋਗੀ ਜਟੀ ਜੰਤ੍ਰ ਧਾਰੀ । ਜਲਾਸ੍ਰੀ ਜਵੀ ਜਾਮਨੀ ਜਗਕਾਰੀ ।

ਜਤੀ ਜੋਦ ਜੁਧੀ ਜਕੀ ਜਲ ਮਾਲੀ । ਪ੍ਰਮਾਥੀ ਪਰੀ ਪਰਬਤੀ ਛਤ੍ਰਪਾਲੀ । ੩੪੨ ।

jitai sarab jogi jati jantar dhari. jalasari javi jamni jagkari.

jati jog judhi jaki javal mali. parmathi pari parbati chhatarpali. (342)

ਤੇਰਾ ਜੋਰੁ

ਸਬੈ ਝੂਠ ਮਾਨੋ ਜਿਤੇ ਜੰਤ੍ਰ ਮੰਤ੍ਰੰ । ਸਬੈ ਫੋਕਟੰ ਪਰਮ ਹੈ ਭਰਮ ਤੰਤ੍ਰੰ ।  
ਬਿਨਾ ਏਕ ਆਸੰ ਨਿਰਾਸੰ ਸਬੈ ਹੈ । ਬਿਨਾ ਏਕ ਨਾਮ ਨ ਕਾਮ ਕਬੈ ਹੈ । ੩੪੩ ।

**Tera jore**

sabai jhooth mano jitai jantar mantarung.

sabai phokatung dharam hai bharam tantarung.

bina ek asung nirasang sabhai hai.

bina ek naam na kamung kabai hai. (343)



**'Through Thy Strength' (O Lord !)**

**Couplet :**

(O Lord !) There had been great many oceans, warriors, army commanders, all the Munis (ascetics), Shiva's musicians and (Mahants) religious leaders and millions of periods or ages and the end of various eras, but none has been able to ascertain your limits (as you are Infinite). (339)

**"I am saying with your strength" (O Lord !)**

**Bhujang Prayat Chhand :**

"O Lion-like king ! Listen to me ! (O Paras Nath) I am telling you something about the greatest knowledge (science). Listen to me with full attention and do not protest. The Lord is ever existent, from the beginning and without any beginning (itself), the prime-soul is invincible, fearless, blemish-less (not subject to be burnt) and formless (having no specific form). (340)

'He was devoid of any Name, place (abode), beyond any count and without having any beginning. He was invincible, free from any vices and wrangles. He was infinite, Praiseworthy (of greatest prestige) the Master (Lord) of the Universe and the oldest (ancient). He was present in the past, was there in the present times and will also be there in future as well. (341)

All the Yogis, with tufts of matted hair or practicing magical spells or sustaining on water only, or those having food of coarse grains, or those remaining awake all the night, or those performing Yagnas, celibates, warriors, stubborn persons worshipping fire, or those igniting pile of chaff (around them). Or those in search of divine path, or those remain aloof from others, or abiding on mountains, or kings with authority (canopies overhead.) (342)

**Through Thy Strength (O Lord !)**

Whatever magical spells or sorcery and jugglery are there, should be considered as falsehood, all the religions are worthless, and the magic spells are only fallacies. Except having hope (faith) in one sublime being, rest all is without any basis (hopeless). Except the True Name, nothing else will be of any avail. (343)

ਕਰੇ ਮੰਤ੍ਰ ਜੀਤ੍ਰ ਜੁ ਪੈ ਸਿਧ ਹੋਈ । ਦਰੀ ਦਾਰ ਭਿਛਯਾ ਭ੍ਰਮੈ ਨਹਿ ਕੋਈ ।  
ਧਰੇ ਏਕ ਆਸਾ ਨਿਰਾਸੋਰ ਮਾਨੈ । ਬਿਨਾ ਏਕ ਕਰਮੀ ਸਬੈ ਭਰਮ ਜਾਨੈ । ੩੪੪ ।

karai mantar jantarung jo pai sidh hoiee.  
darung davar bhichhiya bharmai nahai koiee.  
dharai ek asa nirasor manai.  
bina ek karmung sakai bharam janai. (344)

ਸੁਨਯੋ ਜੋਗਿ ਬੈਨੰ ਨਰੇਸੰ ਨਿਧਾਨੰ । ਭ੍ਰਮਿਯੋ ਭੀਤ ਚਿਤੰ ਕੁਪਯੋ ਜੋਮ ਪਾਨੰ ।  
ਤਜੀ ਸਰਬ ਆਸੰ ਨਿਰਾਸੰ ਚਿਤਾਨੰ । ਪੁਨਿਰ ਉਚਰੇ ਬਾਚ ਬੰਧੀ ਬਿਧਾਨੰ । ੩੪੫ ।

Suniyo jog bainung naresung nidhanung.  
bharmiou bheet chitung kupiou jem panung.  
taji sarab asung nirasung chitanung.  
punir uchrai baach bandhi bidhanung. (345)

ਤੇਰਾ ਜੋਰੁ  
ਰਸਾਵਲ ਛੰਦ

ਸੁਨੋ ਮੋਨ ਰਾਜੰ । ਸਦਾ ਸਿਧ ਸਾਜੰ ।  
ਕਛ ਦੇਹ ਮਤੰ । ਕਹੋ ਤੋਹਿ ਬਤੰ । ੩੪੬ ।

Tera jore  
Rasaval Chhand

sunno mon rajung. sada sidh sajung.  
kachh deh matung. keho tohi batung. (346)

ਦੋਉ ਜੋਰ ਜੁਧੰ । ਹਠੀ ਪਰਮ ਕੁਧੰ ।  
ਸਦਾ ਜਾਪ ਕਰਤਾ । ਸਬੈ ਸਿਧ ਹਰਤਾ । ੩੪੭ ।

douoo jore judhung. ha  
athi param karodhung. (347)

ਅਰੀਲੇ ਅਰਾਰੇ । ਹਠੀਲ ਜੁਝਾਰੇ ।  
ਕਟੀਲ ਕਰੂਰੰ । ਕਰੈ ਸੁ ਚੂਰੰ । ੩੪੮ ।

arilai arari. hatheel jujharai.  
kateel karurung. karai satar churung. (348)

ਤੇਰਾ ਜੋਰੁ  
ਚੌਪਈ

ਜੋ ਇਨ ਜੀਤਿ ਸਕੋ ਨਹਿ ਭਾਈ । ਤਉ ਮੈ ਜੋਰ ਚਿਤਾਹਿ ਜਰਾਈ ।  
ਮੈ ਇਨ ਕਹਿ ਮੁਨਿ ਜੀਤਿ ਨ ਸਾਕਾ । ਅਬ ਮੁਰ ਬਲ ਪੋਰਖ ਸਬ ਥਾਕਾ । ੩੪੯ ।

Tera jore  
Choupaiee

jo din jeet sakai neh bhaiee. tou mein jore chitahai jaraiee.  
mein in keh mun jeet na saka. ab mur bal porakh sab thaka. (349)



Incase some could attain some occult powers with such sorcery or jugglery, then no one would be coming for alms seeking from door to door. Accept the authority of one Lord in mind and consider all others without any foundation. All others are without any hope. Apart from the job of reciting True Name, no other function should be considered fruitful. (344)

The king of all treasures (Paras Nath) listened to the talk of Yogi Machhindra and his mind was perturbed with fear, just as the water jumps up (is tossed up) in the ocean. He left all hopes and became devoid of any hopes or desires. Then he spoke some words based on moral (accepted routines) values (as normally practiced). (345)

**“Through Thy Strength (O Lord !)**

**Rasaval Chhand :**

:O great Muni ! Listen, You are always performing noble deeds. Pray give me some advice and guidance. I am requesting you for this thing. (346)

Both fought a battle royal, (a terrible battle) both were very stubborn and wrathful and were always meditating and were having all types of occult powers (could destroy these powers). (347)

Both were very stubborn and obstinate and were obdurate and great fighters. They were having curt behaviours and could hurt one's feelings. They could crush the enemy. (348)

**‘With Thy Strength’ (O Lord !)**

**Choupaiee :**

“O Brother ! If I could not gain victory over those warriors, then I would prepare a funeral pyre and burn myself therein. Because, O Muni ! I had not been able to win over these warriors (vices). Now my power and strength had given way.” (349)



ਐਸ ਭਾਤਿ ਮਨ ਬੀਚ ਬਿਚਾਰਾ । ਪ੍ਰਗਟ ਸਭਾ ਸਭ ਸੁਨਤ ਉਚਾਰਾ ।  
 ਮੈ ਬਡ ਭੂਪ ਬਡੋ ਬਰਿਆਰੂ । ਮੈ ਜੀਤਯੋ ਇਹ ਸਭ ਸੰਸਾਰੂ । ੩੫੦ ।  
 ais bhant man beech bichara. pargat sabha sab sunat uchara.  
 main bad bhoop bado bariar. mein jeetiou eh sabh sansar. (350)

ਜਿਨਿ ਮੋਕੋ ਇਹ ਬਾਤ ਬਤਾਈ । ਤਿਨਿ ਮੁਹਿ ਜਾਨੁ ਠਗਉਰੀ ਲਾਈ ।  
 ਏ ਦੈ ਬੀਰ ਬਡੋ ਬਰਿਆਰਾ । ਇਨ ਜੀਤੋ ਜੀਤੋ ਸੰਸਾਰਾ । ੩੫੧ ।  
 jin moko eh baat bataiee. tin muhai jaan thagouri laiee.  
 eiai davai beer badai bariara. in jeetou jeetou sassara. (351)

ਅਬ ਮੋ ਤੇ ਏਈ ਜਿਨਿ ਜਾਈ । ਕਹਿ ਮੁਨਿ ਮੋਹਿ ਕਖਾ ਸਮਝਾਈ ।  
 ਅਬ ਮੈ ਦੇਖਿ ਬਨਾਵੋ ਚਿਖਾ । ਪੈਠੋ ਬੀਚ ਅਗਨਿ ਕੀ ਸਿਖਾ । ੩੫੨ ।  
 ab mo tai eiee jin jaiee. keh mun mohai katha samjhaiee.  
 ab mein dekh bavavo chikha. paitho beech agan ki sikha. (352)

ਚਿਖਾ ਬਨਾਇ ਸਨਾਨਹਿ ਕਰਾ । ਸਭ ਤਨਿ ਬਸਤ੍ਰ ਤਿਲੋਨਾ ਧਰਾ ।  
 ਬਹੁ ਬਿਧਿ ਲੋਗ ਹਟਕਿ ਕਰਿ ਰਹਾ । ਚਟਪਟ ਕਰਿ ਚਰਨਨ ਭੀ ਗਹਾ । ੩੫੩ ।  
 Chikha banaie sananeh kara. sabh tan bastar tilona dhara.  
 boh bidh log hatak kar raha. Chatpat kar charnan bhi gaha. (353)

ਹੀਰ ਚੀਰ ਦੈ ਬਿਧਵਤ ਦਾਨਾ । ਮਧਿ ਕਟਾਸ ਕਰਾ ਅਸਥਾਨਾ ।  
 ਭਾਤਿ ਅਨਕ ਤਨ ਜਾਲ ਜਰਾਈ । ਜਰਤ ਨ ਭਈ ਜਾਲ ਸੀਅਰਾਈ । ੩੫੪ ।  
 heer cheer dai bidhvat dana. madh katas kara asthana.  
 bhant anak tan javal jaraiee. jarat na bhaiee javal siaraiee. (354)

#### ਤੋਮਰ ਛੰਦ

ਕਰਿ ਕੋਪ ਪਾਰਸ ਰਾਇ । ਕਰਿ ਆਪਿ ਅਗਨਿ ਜਰਾਇ ।  
 ਸੋ ਭਈ ਸੀਤਲ ਜਾਲ । ਅਤਿ ਕਾਲ ਰੂਪ ਕਰਾਲ । ੩੫੫ ।

#### Tomar Chhand

kar kope paras raie. kar aap agan jaraie.  
 so bhaiee seetal javal. ati kaal roop karal. (355)

ਤਤ ਜੋਗ ਅਗਨਿ ਨਿਕਾਰਿ । ਅਤਿ ਜਲਤ ਰੂਪ ਅਪਾਰਿ ।  
 ਤਬ ਕੀਅਸ ਆਪਨ ਦਾਹ । ਪੁਰਿ ਲਖਤ ਸਾਹਨ ਸਾਹਿ । ੩੫੬ ।  
 tat jog agan nikar. at javalat roop apar.  
 tab keeas apar dah. pur lakhat sahan saha. (356)

ਤਬ ਜਰੀ ਅਗਨਿ ਬਿਸੇਖ । ਤ੍ਰਿਣ ਕਾਸਟ ਘਿਰਤ ਅਸੇਖ ।  
 ਤਬ ਜਰਯੋ ਤਾ ਮਹਿ ਰਾਇ । ਭਏ ਭਸਮ ਅਦਭੁਤ ਕਾਇ । ੩੫੭ ।  
 tab jari agan bisekh. trin kasat ghirat asekh.  
 tab jariou ta meh raie. bhaie bhasam adbhoot kaie. (357)

Paras Nath then thought to himself like this. To make it known (heard by) to the assembled people there, he openly said these words :I am a great king and very powerful indeed and I have gained victory over the whole world.” (350).

Whosoever had told me such a thing had in fact, it appeared, as if he deceived me. Both these warriors were very powerful. In fact, by gaining victory over these two warriors, It means one had won over the whole world. (351)

But now it was not possible for me to gain victory over these two. The Muni had related their story to me. Now see, I will get the funeral pyre made and be seated myself in the flame of fire. (352)

First he got the funeral pyre made and then took a bath and then dipped all the clothes and the body in the sesame oil. All the people tried to stop him, by all means, and (held his feet also immediately) requested him (not to do this). (353)

He gave diamonds and clothes as offerings (gifts) in alms as per normal practice and then made his abode in the holy place of Katas Raj. Many efforts were made to light the fire, but the fire could not be lit (became ineffective). (354)

#### **Tomar Chhand :**

Paras Nath, becoming furious with rage, tried to light the fire with his own hands and burn the funeral pyre. But the fire got extinguished which was very dreadful like the form of death. (355)

Then Paras Nath created proper fire and lit the pyre, which raged very furiously. Then he immolated his body in it. The whole town was watching him (Paras Nath) being burnt. (356)

Then the fire was raging in a special type, wherein lot of wood, ghee and leaves had been added. In that fire, Raja Paras Nath got himself burnt. His huge body was reduced to ashes. (357)

ਕਈ ਦਯੋਸ ਬਰਖ ਪ੍ਰਮਾਨ । ਸਲ ਜਰਾ ਜੋਰ ਮਹਾਨ ।  
ਭਈ ਭੂਤ ਭਸਮੀ ਦੇਹ । ਧਨ ਧਾਮ ਛਾਡਯੋ ਨੇਹ । ੩੫੮ ।  
kaiee deynos barakh parman. sal jara jore mahan.  
bhaiee bhoot bhasmi deh. dhan dham chhadiou neh. (358)

ਸ਼ਬਦ

ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ  
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ  
ਰਾਗ ਰਾਮਕਾਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦  
ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ ।  
ਬਨ ਮੇ ਸਦਨ ਸਬੈ ਕਰ ਸਮਝਹੁ ਮਨਹੀ ਮਾਹਿ ਉਦਾਸਾ । ੧ । ਰਹਾਉ ।

Shabad

ik Onkar Satgur prasad  
Vahe Guru ji ki Fateh  
Rag Ramkali Patshahi 10  
re man aiso kar saniyasa.  
ban se sadan sabai kar samjoh manho mahai udasa. (1) (Rahaou)

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੇ ਮਜਨੁ ਨੇਮ ਕੇ ਨਖੁਨ ਬਢਾਓ ।  
ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ੧ ।  
jat ki jata jog ko majan mane ke nakhan badhaou.  
gyan guru atam updesoh naam bibhoot lagaiau. (1)

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ।  
ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰ ਬਾਹਿਬੋ ਚੈਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤ । ੨ ।  
alap ahar sulap si nindra daiya chhima tan preet.  
seel santokh sada nir bahebo havaibo trigun ateet. (2)

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਮੋ ਲਯਾਵੈ ।  
ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੈ ਪਰਮ ਪੁਰੁਖ ਕਹ ਪਾਵੈ । ੩ । ੧ ।  
kaam karodh hankar lobh hath moh na man mo liayavai.  
tab hi atam tat ko darsai param purukh keh pavai. (3) (1)

ਰਾਮਕਾਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦

ਰੇ ਮਨ ਇਹ ਬਿਧਿ ਜੋਗ ਕਮਾਓ ।  
ਸਿੰਗੀ ਸਾਚੁ ਅਕਪਟ ਕੰਠਲਾ ਧਿਆਨ ਬਿਭੂਤ ਚੜਾਓ । ੧ । ਰਹਾਉ ।

Ramkali Patshahi 10

re man eh bidh jog kamaou.  
Singi sach akapat kanthla dhian bibhoot charraou. (1) (Rahaou)

For many days and years the funeral pyre continued burning and then the body got burnt and he had given up all his wealth and palaces and their attachment. (358)

**Sabad (Hymn)**  
**Ik Onkar Satgur Prasad**  
**(By the Grace of the One Sublime Lord attainable through the Guru's**  
**benevolence).**

**Rag Ramkali Patsahi 10**

O my mind ! Better, follow the ascetics of this type. Consider all the places (houses) as a part of jungle (forest) and remain solemn (morose) at heart (always). (Pause-1)

Your tuft of matted hair should be celibacy, Yoga is your bath and regularity is your extended nails. By assuming knowledge as your Guru (guide) try to understand yourself (give this guidance to mind) at heart and make True Name (recitation) as the swearing of ashes on your body. (1)

Eat less food, with a short span of sleep (at night) and develop love of kindness and forgiveness (for others). Try to be always gentle, with contentment at heart and remain free from the three pronged worldly falsehood (Maya) with lust, greed and partly peaceful as its constituents. (2)

Never bring sexual desires, anger, egoism, greed, stubbornness and attachment (worldly) to your mind (never think of these). Then only will you be able to realize the prime soul and attain unison with the Lord-Sublime. (3-1)

**Ramkali Patshahi-10 (By The Tenth Master)**

O my mind ! Try to follow Yoga of this type. Carry the (stag horn) trumpet of Truth, make necklace of freedom from fraud (non-deceitful) and make meditation (of Lord) the ashes to smear the body.

(Make Truthfulness, non-fraudulence and meditation as the main qualities of an ascetic. (Pause-1)



ਤਾਤੀ ਗਹੁ ਆਤਮ ਬਸਿ ਕਰ ਕੀ ਭਿਛਾ ਨਾਮੁ ਅਧਾਰੀ ।  
ਬਾਜੇ ਪਰਮ ਤਾਰ ਤਤੁ ਹਰਿ ਕੋ ਉਪਜੈ ਰਾਗ ਰਸਾਰੀ । ੧ ।  
tati goh atam bas kar ki bhichha naam adharung.  
bajai param tar tat har ko upjai raag rasarung. (1)

ਉਘਟੈ ਤਾਨ ਤਰੰਗ ਰੰਗਿ ਅਤਿ ਗਿਆਨ ਗੀਤ ਬੰਧਨੰ ।  
ਚਕਿ ਚਕਿ ਰਹੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਛਕਿ ਛਕਿ ਬਯੋਮ ਬਿਵਾਨੰ । ੨ ।  
aoughatai taan tarung rung at gyan geet bandhanung.  
chak chak rehai dev danav mun chhak chhak biyom bivanung. (2)

ਆਤਮ ਉਪਦੇਸ ਭੇਸੁ ਸੰਜਮ ਕੋ ਜਾਪ ਸੁ ਅਜਪਾ ਜਾਪੈ ।  
ਸਦਾ ਰਹੈ ਕੰਚਨ ਸੀ ਕਾਯਾ ਕਲ ਨ ਕਬਹੂੰ ਬਧਾਪੈ । ੩ । ੨ ।  
atam updes bhes sanjam ko jaap so ajapa japai.  
Sada rehai kanchan si kaya kaal na kabhun bayapai. (3) (2)

**ਰਾਮਕਲੀ ਪਾਤਸਾਹੀ ੧੦**  
ਪ੍ਰਾਨੀ ਪਰਮ ਪੁਰਖ ਪਗਿ ਲਾਗੋ ।  
ਸੋਵਤ ਕਹਾ ਮੋਹ ਨਿੰਦਾ ਮੈ ਕਬਹੂੰ ਸੁਚਿਤ ਹੈ ਜਾਗੋ । ੧ । ਰਹਾਉ ।  
**Ramkali Patshahi 10**  
prani param purkh pug lago.  
sovat kaha moh nindra mein kabhun suchitar havai jago. (1) (Rahaou)

ਔਰਨ ਕਹਾ ਉਪਦੇਸਤ ਹੈ ਪਸੁ ਤੋਹਿ ਪ੍ਰਬੋਧ ਨ ਲਾਗੋ ।  
ਸਿੰਚਤ ਕਹਾ ਪਰੇ ਬਿਖਿਯਨ ਕਹ ਕਬਹੂੰ ਬਿਖੈ ਰਸ ਤਯਾਗੋ । ੧ ।  
aouran kahan updesat hain pas tohai parbodh na lago.  
sinchat kaha parai bikhiyan kaih kabhun bikhai ras taiyogo. (1)

ਕੇਵਲ ਕਰਮ ਭਰਮ ਸੇ ਚੀਨਹੋ ਧਰਮ ਕਰਮ ਅਨੁਰਾਗੋ ।  
ਸੰਗ੍ਰਹਿ ਕਰੋ ਸਦਾ ਸਿਮਰਨ ਕੋ ਪਰਮ ਪਾਪ ਤਜਿ ਭਾਗੋ । ੨ ।  
keval karam bharam se cheenho dharam karam anrago.  
sangreh karo sada simran ko param paap taj bhago. (2)

ਜਾ ਤੇ ਦੂਖ ਪਾਪ ਨਹਿ ਭੇਟੈ ਕਾਲ ਜਾਲ ਤੇ ਤਾਗੋ ।  
ਜੈ ਸੁਖ ਚਾਹੋ ਸਦਾ ਸਭਨ ਕੋ ਤੌਰ ਹਰਿ ਕੇ ਰਸਿ ਪਾਗੋ । ੩ । ੩ ।  
ja te dookh paap neh bhetai kaal jaal te tagai.  
jou sukh chahai sada sabhan kou tour har ke ras pago. (3) (3)

"Try to hold the trumpet of controlling the mind, in your hand and forgetting the alms of True Name (as offering) make your words as means of achieving this. Attaining the Lord-Sublime will be the song produced from this trumpet, by producing the enchanting tune of love from this trumpet." (1)

"The wave of love should be produced as the Raja, (tune) from the trumpet and knowledge should be theme of this song. (Tune). Seeing this entire scene the gods, demons and Munis would all get surprised and get honoured by seating themselves in their chariots. (2)

"The controlling of mind (soul) is the precept (teaching), let restraint be the robes (dress) one wears and continuous recitation of True Name is our meditation. With this type of Yoga, the body remains pure like gold and there will be no (fear) of the god of death. (3-2)

#### **Ramkali Patshahi-10**

"O Man ! Always remain at the lotus feet of the Lord-Sublime (by seeking His support). Why are you lying (asleep) negligent in the (sleep of) wasteful effort of worldly attachment ? Why do you not wake up by being alert at sometime or other?" (Pause-1)

"O Fool ! Why are you trying to teach (preach to) others ? You are not trying to follow the same teachings yourself ? Why are you trying to nourish the vicious thoughts and actions and give up all the love of vicious (sinful) action at some stage ?" (1)

It is not worthwhile doing actions only, it would be a fallacy and develop love of righteous actions only. Try to gather up (the virtue of) reciting True Name and getting rid of sinful actions, always try to remain watchful against them. (2)

(Attempt such actions) so that, afflictions and sins do not come your way and you may recognize the snare of the god of death (The spiritual death). If you want to enjoy peace and tranquillity of mind always, then you should develop love and devotion for the True Lord and remain immersed in it. (3-3)

ਰਾਗ ਸੋਰਠਿ ਪਾਤਸ਼ਾਹੀ ੧੦

ਪ੍ਰਭ ਜੂ ਤੋ ਕਹ ਲਾਜ਼ ਹਮਾਰੀ ।

ਨੀਲਕੰਠ ਨਰਹਰਿ ਨਾਰਾਇਣ ਨੀਲ ਬਸਨ ਬਨਵਾਰੀ । ੧ । ਰਹਾਉ ।

**Rag Sorath Patshahi**

prabh ju keh laaj hamari.

neelkanth narhar narayan neel basan banvari. (1) (Rahaou)

ਪਰਮ ਪੁਰਖ ਪਰਮੇਸੁਰ ਸੁਆਮੀ ਪਾਵਨ ਪਉਨ ਅਹਾਰੀ ।

ਮਾਧਵ ਮਹਾ ਜੋਤਿ ਮਧੁ ਮਰਦਨ ਮਾਨ ਮੁਕੰਦ ਮੁਰਾਰੀ । ੧ ।

param purkh parmesar soami pavan paun ahari.

madhav kaha joat madh mardan maan mukand murari. (1)

ਨਿਰਬਿਕਾਰ ਨਿਰਜੁਰ ਨਿਦ੍ਰਾ ਬਿਨੁ ਨਿਰਬਿਖ ਨਰਕ ਨਿਵਾਰੀ ।

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਾਲ ਤ੍ਵੈ ਦਰਸੀ ਕੁਕ੍ਰਿਤ ਪ੍ਰਨਾਸਨ ਕਾਰੀ । ੨ ।

nirbikar nirjur nidra bin nirbikh narak nivari.

kirpa Sindh kaal trai darsi kukirat parnasan kari. (2)

ਧਨੁਰ ਪਾਨ ਧ੍ਰਿਤਮਾਨ ਧਰਾਧਰ ਅਨਿਬਿਕਾਰ ਅਸਿ ਧਾਰੀ ।

ਹਉ ਮਤਿ ਮੰਦ ਚਰਨ ਸਰਨਾਗਤਿ ਕਰ ਗਾਹਿ ਲੇਹੁ ਉਬਾਰੀ । ੩ । ੧ । ੪ ।

dhanur paan dhritman dharadhar anibikar asi dhari.

hoau mat mand charan sarnagat kar geh lehou ubari. (3) (1) (4)

ਰਾਗ ਕਲਿਆਣ ਪਾਤਸ਼ਾਹੀ ੧੦

ਬਿਨੁ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੇ ।

ਅਦਿ ਅਜੋਨਿ ਅਜੈ ਅਬਿਨਾਸੀ ਤਿਹ ਪਰਮੇਸੁਰ ਜਾਨੇ । ੧ । ਰਹਾਉ ।

**Rag Kalyan Patshahi**

Bin kartar na kirtam mano.

aad ajou(i) ajai abinasi the parmesar janai. (1) (Rahaou)

ਕਹਾ ਭਯੋ ਜੋ ਆਨਿ ਜਗਤ ਮੈ ਦਸਕੁ ਅਸੁਰ ਹਰਿ ਘਾਏ ।

ਅਧਿਕ ਪ੍ਰਪੰਚ ਦਿਖਾਇ ਸਭਨ ਕਹ ਆਪਹਿ ਬ੍ਰਹਮੁ ਕਹਾਏ । ੧ ।

kaha bhiou jo aan jagat mein dasak asur har ghaie.

adhik parpanch dikhaie sabhan keh apeh braham kahaie. (1)

ਭੰਜਨ ਗੜ੍ਹਨ ਸਮਰਥ ਸਦਾ ਪ੍ਰਭ ਸੋ ਕਿਮ ਜਾਤਿ ਗਿਨਾਯੋ ।

ਤਾ ਤੇ ਸਰਬ ਕਾਲ ਕੇ ਅਸਿ ਕੋ ਘਾਇ ਬਚਾਇ ਨ ਆਯੋ । ੨ ।

bhanjan garrahan samrath sada prabh so kim jaat ginayo.

ta te sarab kaal ke asi ko ghaie bachaie na aiyo. (2)



### **Rag Sorath Patshahi-10**

“O True Lord ! You are the repository of my honour and prestige ! You are the blue jay, Lord-Sublime (Prime Soul), Narayan (Vishnu) God, the wearer of blue robes and the Lord of the (garden) world. “ (Pause-1)

“ O Prime-Soul ! Lord Almighty, Master living (sustaining) on air, sanctified (pure) Madhav, a Venerable enlightened soul, the killer of the proud Madh (demon) and Mukand Murari (Lord Krishna).” (1)

Free from all vices, free from old age, devoid of sleep, devoid of any vicious thoughts of desires and our saviour from hell. (O Lord !) O ocean of benevolence, Omni-scient (having knowledge of the three worlds) and destroyer of vicious actions ! (2)

“ O Lord, having a bow in hand, patient, with forbearance, supporter of the Earth, free from all vices and wielder of the sword ! I, with a malicious mind (thinking) have come to seek your support at your lotus feet. Pray take me out safely from this ocean of worldly falsehood. (Save me from the abyss of worldly sinful actions).” (3-1-4)

### **Rag Kalyan Patshahi-10**

(O Man !) Except the Lord, (creator), do not recognize any other authority, created by him and accept Him alone as the Lord Almighty, who is self-existent from the beginning, free from the cycle of transmigration, ever lasting and invincible. (Pause-1)

So what, if Vishnu (the god) had killed about ten demons on his existence in the world, and started calling himself as the Lord Supreme, by showing his supernatural powers. (1)

The Lord, Prime-soul, who was capable of all creation and destruction at all times could never be considered as Vishnu (Vishnu could not be equated to the Lord Almighty), as he (Vishnu) could not himself escape the onslaughts of the god of death. (2)

ਕੈਸੇ ਤੋਹਿ ਤਾਰਿ ਹੈ ਸੁਨਿ ਜੜ ਆਪ ਡੁਬਯੋ ਭਵ ਸਾਗਰ ।  
ਛੁਟਿ ਹੋ ਕਾਲ ਫਾਸ ਤੇ ਤਬ ਹੀ ਗਹੋ ਸਰਨਿ ਜਗਤਾਗਰ । ੩ । ੧ । ੫ ।  
kaisai tohai taar hai sunn jarr aap dubiyo bhar sagar.  
Chhut ho kaal phas te tab hi gaho saran jagtagar. (3) (1) (5)

#### ਖਯਾਲ ਪਾਤਸ਼ਾਹੀ ੧੦

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾ ਦਾ ਕਹਣਾ ।  
ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਇਯਾ ਦਾ ਓਦਣੁ ਨਾਗ ਨਿਵਾਸਾ ਦਾ ਰਹਣਾ ।  
ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ ਬਿੰਗੁ ਕਸਾਇਯਾ ਦਾ ਸਹਣਾ  
ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ ਭਠ ਖੇੜਿਆ ਦਾ ਰਹਣਾ । ੧ । ੧ । ੬ ।

#### Khial Patshahi 10

mitar piarai nu haal murida da kehna.  
tudh bin rog rajaieeya da odhan nag nivasa(n) da rehna.  
sool surahi khanjar piyala bing kasaieeya(n) da sehna.  
yarrai da sanu sathar changa bhath kherian da rehna. (1) (1) (6)

#### ਰਾਗ ਤਿਲੰਗ ਕਾਫੀ ਪਾਤਸ਼ਾਹੀ ੧੦

ਕੇਵਲ ਕਾਲ ਈ ਕਰਤਾਰ ।  
ਆਦਿ ਅੰਤਿ ਅਨੰਤ ਸੂਰਤਿ ਗੜਨ ਭੰਜਨ-ਹਾਰ । ੧ । ਰਹਾਉ ।

#### Rag Tilang Kafi Patshahi 10

keval kaal ei kartar.  
aad ant anant moorat garran bhanjan har. (1) (Rahaou)

ਨਿੰਦ ਉਸਤਤਿ ਜਉਨ ਕੇ ਸਮ ਸਤ੍ਰ ਮਿਤ੍ਰ ਨ ਕੋਇ ।  
ਕਉਨ ਬਾਟ ਪਰੀ ਤਿਸੈ ਪਥ ਸਾਰਥੀ ਰਥ ਹੋਇ । ੧ ।  
Nind ustat jaoun kai sum satar mitar na koiai.  
kaun baat pari tisai path sarthi rath hoiai. (1)

ਤਾਤ ਮਾਤ ਨ ਜਾਤਿ ਜਾਕਰ ਪੁਤ੍ਰ ਪੋਤ੍ਰ ਮੁਕੰਦ ।  
ਕਉਨ ਕਾਜ ਕਹਹਿਗੇ ਤੇ ਆਨਿ ਦੇਵਿਕ ਨੰਦ । ੨ ।  
tat maat na jaat jakar puttara poutar mukand.  
kaun kaaj kahehgai te aan devak nand. (2)

ਦੇਵ ਦੈਤ ਦਿਸਾ ਵਿਸਾ ਜਿਹ ਕੀਨ ਸਰਬ ਪਸਾਰ ।  
ਕਉਨ ਉਪਮਾ ਤੋਨ ਕੋ ਮੁਖਿ ਲੇਤ ਨਾਮੁ ਮੁਰਾਰਿ । ੩ । ੧ । ੭ ।  
dev daint disa visa jeh keen sarab pasar.  
kaun upma taun kou mukh lait naam murar. (3) (1) (7)



“O Fool ! Listen to me ! How could he (Vishnu) bestow Salvation to you, when he himself had been drowned (lost) in the ocean of worldly falsehood ? It is only then, when you seek the support of the sublime Lord, that you could escape the clutches of the god of death (and attain union with the Lord).” (3-1-5)

### **Khayal Patshahi-10**

Please convey the (message of ) state of affairs of the devotees (disciples) of the beloved Lord. Without the (love and devotion of the) Lord, the pleasure of riches (like covering oneself with quilts) was like undergoing sufferings and the palatial abodes were like living among the snakes (full of dangers). O Lord ! Without your presence (remembrance), the flag on (flask of wine) was like piercing spikes (thorn), the bowl (tankard of wine) was like (facing) the dagger and your separation was like the strikes of the butcher's sharp knife. The abode on a bed of stones, bestowed by the beloved Lord, was acceptable as preferable (to palatial buildings of comforts). But living (in comforts) being separated from the Lord was like bearing the flames (heat) of the burning kiln (furnace). (1-1-6)

### **Rag Tilang Kafi Patshahi-10**

It was only (Time) God, who was the creator of all beings. He was the creator and destroyer of various shapes (beings) from the beginning to the end (at all times) of various ages. (Pause-1)

For Him, praise or slander were all the same (equivalent) and He had no friends or foes (no favours or enmity to anyone). What calamity had befallen that He accepted the role of charioteer of Arjun ? (in Mahabharata). (1)

The Lord (Mukand) had no mother no father, neither any caste or creed nor any sons or grandsons. Then how could He be born and called the son of Devki ? (How could He take birth as son of Devki ? (2)

Then he had created various gods, demons, directions and the whole worldly drama. How could we call him Murari for various qualities ? (if we were to call him Murari, then it would not be worth (calling) any praise for him or worthy of any praise). (3-1-7)

ਰਾਗ ਬਿਲਾਵਲੁ ਪਾਤਸਾਹੀ ੧੦

ਸੋ ਕਿਮ ਮਾਨਸ ਰੂਪ ਕਹਾਏ ।

ਸਿਧ ਸਮਾਧਿ ਸਾਧ ਕਰ ਹਾਰੇ ਕਯੋ ਹੂੰ ਨ ਦੇਖਨ ਪਾਏ । ੧ । ਰਹਾਉ ।

**Rag Bilwal Patshahi 10**

So kim manas roop kahaie.

sidh samadh sadh kar harai keyon(n) hun na dekhan paie. (1) (Rahaou)

ਨਾਰਦ ਬਿਆਸ ਪਰਾਸਰ ਧੂਅ ਸੇ ਧਿਆਵਤ ਧਿਆਨ ਲਗਾਏ ।

ਬੇਦ ਪੁਰਾਨ ਹਾਰਿ ਹਠ ਛਾਡਿਓ ਤਦਪਿ ਧਿਆਨ ਨ ਆਏ । ੧ ।

Narad Bias prasar dhua se dhiavat dhian lagaie:

beid puranan haar hath chhadiou tadapi dhian naaie. (1)

ਦਾਨਵ ਦੇਵ ਪਿਸਾਚ ਪ੍ਰੇਤ ਤੇ ਨੇਤਹ ਨੇਤ ਕਹਾਏ ।

ਸੂਛਮ ਤੇ ਸੂਛਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ । ੨ ।

danav dev pisach preit te netah neit kahaie.

suchham te suchham kar cheenai birdhan birdh bataie. (2)

ਭੂਮਿ ਅਕਾਸ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ ਸਦਾਏ ।

ਸੋ ਨਰ ਕਾਲ ਫਾਸ ਤੇ ਬਾਚੇ ਜੋ ਹਰਿ ਸਰਣਿ ਸਿਧਾਏ । ੩ । ੧ । ੮ ।

bhoom akas patal sabhai saj ek anek sadaie.

So nar kaal phar te bachai jo kar saran sidhaie. (3) (1) (8)

ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਪਾਤਸਾਹੀ ੧੦

ਇਕ ਬਿਨ ਦੂਸਰ ਸੋ ਨ ਚਿਨਾਰ ।

ਭੰਜਨ ਗੜਨ ਸਮਰਥ ਸਦਾ ਪ੍ਰਭ ਜਾਨਤ ਹੈ ਕਰਤਾਰ । ੧ । ਰਹਾਉ ।

**Rag Devgandhari Patshahi 10**

ik bin dusar so na chinar.

bhanjan gharran samrath sada prabh janat hai kartar. (1) (Rahaou)

ਕਹਾ ਭਇਓ ਜੋ ਅਤਿ ਹਿਤ ਚਿਤਿ ਕਰਿ ਬਹੁ ਬਿਧਿ ਮਿਲਾ ਪੁਜਾਈ ।

ਪ੍ਰਾਨ ਥਕਿਓ ਪਾਹਨ ਕਹ ਪਰਸਤ ਕਛੁ ਕਰਿ ਸਿਧ ਨ ਆਈ । ੧ ।

kaha bhiou jo at hit chit kar boh bidh sila pujaiee.

pran thakiou pahan keh parsat kachh kar sidh na aiee. (1)

ਅਛਤ ਧੂਪ ਦੀਪ ਅਰਪਤ ਹੈ ਪਾਹਨ ਕਛੁ ਨ ਖੈ ਹੈ ।

ਤਾ ਮੈ ਕਹਾ ਸਿਧਿ ਹੈ ਰੇ ਜੜ ਤੋਹਿ ਕਛੁ ਬਰੁ ਦੈ ਹੈ । ੨ ।

achhat dhoop deep arpat hai pahan kachhu na khai hai.

ta mein kaha sidh hai rai jarr tohai kachhu barru dai hai. (2)



### **Rag Bilawal Patshahi-10**

“How could we refer to Him as having any human form, when many sidhas (ascetics) had been meditating on Him in contemplation, but had failed to realize Him in any manner ? (Pause-1)

Narad, Byas, Prashar and Dhruv etc. had been meditating on Him with great concentration. Even Vedas and Puranas had given up their persistence having failed, as they could not realize Him. (1)

The gods, demons, ghosts and many others had described Him as Infinite and beyond comprehension. He had been known as most imperceptible (abstract) being and the greatest of all. (2)

Having created Earth, sky and nether lands etc., He had assumed many forms from one entity. He was the only one person free from the clutches of death, who had sought refuge at the lotus feet of the Lord. (3-1-8)

### **Rag Dev Gandhari Patshahi-10**

Apart from one Lord-Sublime, let us not recognize any other power (on Earth). The Lord, who was powerful enough to create and destroy, always knows everything being omni-scient. (Pause-1)

So what, if people have worshipped the stones (statues) with great love and devotion ! People have got tired by worshipping the stones for so long (the life had come to its end), but they have not attained any spiritual powers (or enlightenment) so far. (1)

They have offered rice, incense and lamps (to the gods) but the stones had not assimilated anything. O fool ! What are the occult powers with the stone, so that you could be bestowed with some blessings by it. (2)

ਜੋ ਜਿਹ ਹੋਤ ਤੋ ਦੇਤ ਕਛੁ ਤੁਹਿ ਮਨ ਬਚ ਕੇਮ ਬਿਚਾਰੁ ।  
 ਕੇਵਲ ਏਕ ਸਰਣਿ ਸੁਆਮੀ ਬਿਨੁ ਯੋ ਨਹਿ ਕਤਹਿ ਉਧਾਰ । ੩ । ੧ । ੯ ।  
 jo je hot tou deit kachhu tohai man bach karam bichar.  
 keval ek saran soami bin yo na kateh udhar (3) (1) (9)

**ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਪਤਿਸਾਹੀ ੧੦**

ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਬਾਚਨ ਪੈ ਹੈ ।

ਚੌਹਦ ਲੋਕ ਜਾਹਿ ਬਸਿ ਕੀਨੇ ਤਾਤੇ ਕਹਾ ਪਲੈ ਹੈ । ੧ । ਰਹਾਉ ।

**Rag Devgundhari Patshahi 10**

bin har Naam na baachan pai hai.

chouhad lok jahai bas keenai tatai kaha palai hai. (1) (Rahaou)

ਰਾਮ ਰਹੀਮ ਉਬਾਰ ਨ ਸਕ ਹੈ ਜਾ ਕਰ ਨਾਮ ਰਟੈ ਹੈ ।

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਸੂਰਜ ਸਸਿ ਤੇ ਬਸਿ ਕਾਲ ਸਬੈ ਹੈ । ੧ ।

Ram Rahim ubar na sak hai ja kar Naam ratai hai.

brahma bisan ruder suraj sas te bas kaal sabai hai. (1)

ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਸਬੈ ਮਤ ਜਾ ਕਰ ਨੇਤਿ ਕਹੈ ਹੈ ।

ਇੰਦ੍ਰ ਫਨਿੰਦ੍ਰ ਮੁਨਿੰਦ੍ਰ ਕਲਪ ਬਹੁ ਧਿਆਵਤ ਧਿਆਨ ਨ ਐ ਹੈ । ੨ ।

beid Puraan kuran sabai mat ja kar neit kehai hai.

Inder phunindar munindar kalap boh dhiavat dhian na aie hai. (2)

ਜਾ ਕਰ ਰੂਪ ਰੰਗ ਨਹਿ ਜਨਿਯਤਿ ਸੋ ਕਿਸਿ ਸਯਾਮ ਕਹੈ ਹੈ ।

ਛੁਟ ਹੋ ਕਾਲ ਜਾਲ ਤੇ ਤਬ ਹੀ ਤਾਹਿ ਚਰਨਿ ਲਪਟੈ ਹੈ । ੩ । ੧ । ੧੦ ।

ja kar roop rung neh janiyat so kim Siam kehai hai.

chuut ho kaal jaal te tab hi tahai charan laptai hai. (3) (1) (10)

**ਸਵਯੋ**

**ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ**

**ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਤਿਸਾਹੀ ੧੦**

**ਸਵਯਾ**

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕੁ ਬਿਨਾ ਮਨਿ ਨੈਕ ਨ ਆਨੈ । ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮਠ ਭੂਲ ਨ ਮਾਨੈ ।  
 ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕੁ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ । ਪੂਰਨ ਜੋਤਿ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨ ਖਾਲਸ ਜਾਨੈ । ੧ ।

**Swaiyyai**

**ik Onkar Vahe Guru Ji Ki Fateh**

**Sri Mukhvak Patsahi 10**

**Swaiyya**

jagat joat japai nis basur ek bina man naik na anai.  
 puran prem parteet sajai brat gore marrhi math bhool na manai.  
 teerath daan deya tup sanjam ek bina neh ek pachhanai.  
 puran joat jagai ghut mein tab khalas tahai na khalas janai. (1)

O My mind ! You better ponder over it with mind, speech and action that if it were alive (having life in it) then surely it would have something. Make sure that except seeking the support of the Lord-Sublime, you could never attain Salvation (from this worldly falsehood). (3-1-9)

### **Rag Devgandhari Patshahi-10**

“O Man ! No one could ever escape from the clutches of the god of death except by reciting Lord’s True Name. How could you escape from the strike of this ‘Kaal’ (death) when it had under its control all the fourteen worlds ?”

(Pause-1)

Even Ram and Rahim could not help you, whose names you are always repeating. Even Brahma, Vishnu, Rudra, sun, moon etc. were all under the spell (control) of Kaal (Time) or god of death. (1)

The Vedas, Koran, Puranas, all the religious books and various religions (believing in them) had described the Lord as Infinite. Even Indra, Sheshnag, the great Munis had been meditating on the Lord for long periods (epochs) but they had not been able to realize Him. (2)

The Lord, free from any colour, form or shape, how could He be called Shiam ? You could get freedom from the clutches of kaal (god of death), provided you embrace the lotus feet of the Lord. (By seeking the support of Lord). (3-1-10)

**Swaiyyas :**

**Ik Onkar. Vahe Guru Ji Ki Fateh.**

**Sri Mukhvak Patshahi-10**

**(By the Grace of the One Lord-Sublime and Victory to the wondrous Lord)**

**“Narrated by the holy (Guru Gobing Singh) Tenth Master”**

**Swaiyya :**

Let us remember (meditate) on the (Lord Almighty), enlightened prime soul (omni present Lord) day and night and not think of anyone else except the one Lord-Sublime. Let us pledge ourselves with (perfect) implicit love and faith into the Lord and nor to (visit) take the support of either tombs, graves, or hermitages (monastery) even by mistake. Let us recognize or pin our faith only on one Lord supreme, which could constitute our baths at holy places, offerings, compassion, penance and restraint (discipline) etc. and not to worship anyone else. The person who gets enlightened within himself (through recitation of True Name) should be considered as purified and perfectly sanctified and worthy of being called Khalsa, the pure (genuine) one, as distinct from the impure. (1)



ਸਤਿ ਸਦੈਵ ਸਰੂਪ ਸਤ ਬ੍ਰਤ ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ ਅਜੈ ਹੈ ।  
 ਦਾਨ ਦਧਾ ਦਮ ਸੰਜਮ ਨੇਮ ਜਤ ਬ੍ਰਤ ਸੀਲ ਸੁਬ੍ਰਿਤ ਅਬੈ ਹੈ ।  
 ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਨਾਹਦ ਆਪਿ ਅਦੇਖ ਅਭੇਖ ਅਭੈ ਹੈ ।  
 ਰੂਪ ਅਰੂਪ ਅਰੇਖ ਜਰਾਰਦਨ ਦੀਨ ਦਯਾਲ ਕਿਪਾਲ ਭਟੇ ਹੈ । ੨ ।

sat sadaiv sarup sat brat aad anad agadh ajai hai.  
 daan deya dum sanjam name jat brat seel subirat abai hai.  
 aad aneel anad anahad aap adevakh abhekh abhai hai.  
 roop arrop arekh jarardan deen deyal kirpal bhaie hai. (2)

ਆਦਿ ਅਦੇਖ ਅਵੇਖ ਮਹਾ ਸਤਿ ਸਰੂਪ ਸੁ ਜੋਤਿ ਪ੍ਰਕਾਸੀ ।  
 ਪੂਰ ਰਹਯੋ ਸਭ ਹੀ ਘਟ ਕੈ ਪਤ ਤਤ ਸਮਾਪਿ ਸੁਭਾਵ ਪ੍ਰਨਾਸੀ ।  
 ਆਦਿ ਜੁਗਾਦਿ ਜਗਾਦਿ ਤੁਹੀ ਪ੍ਰਭ ਫੈਲ ਰਹਯੋ ਸਭ ਅੰਤਰ ਬਾਸੀ ।  
 ਦੀਨ ਦਯਾਲ ਕਿਪਾਲ ਕਿਪਾ ਕਰ ਆਦਿ ਅਜੋਨ ਅਜੈ ਅਬਿਨਾਸੀ । ੩ ।

aad adevakh avekh maha prabh sat saroop so joat prakasi.  
 pur rehiou sabh hi ghat kai pat tat samadh subhav parnasi.  
 aad jugad jugad tehi prabh phail rehiou sabh antar basi.  
 deen dayal kirpal kirpa kar aad ajoue ajai abinasi. (3)

ਆਦਿ ਅਭੇਖ ਅਛੇਦ ਸਦਾ ਪ੍ਰਭ ਬੇਦ ਕਤੇਬਨਿ ਭੇਦੁ ਨ ਪਾਯੋ ।  
 ਦੀਨ ਦਯਾਲ ਕਿਪਾਲ ਕਿਪਾਨਿਧਿ ਸਤਿ ਸਦੈਵ ਸਭੈ ਘਟ ਛਾਯੋ ।  
 ਸੇਸ ਸੁਰੇਸ ਗਣੇਸ ਮਹੇਸੁਰ ਗਾਹਿ ਫਿਰੈ ਸੁਤਿ ਬਾਹ ਨ ਆਯੋ ।  
 ਰੇ ਮਨ ਮੂਤਿ ਅਗੂੜ ਇਸੇ ਪ੍ਰਭ ਤੈ ਕਿਹਿ ਕਾਜਿ ਕਹੋ ਬਿਸਰਾਯੋ । ੪ ।

aad abhekh achhed sada prabh beid kateban bhaid na paiyo.  
 deen dayal kirpal kirpanidh sat sadev sabhai ghat chhaiyo.  
 ses sures ganes mahesur gahai phirai surat thaa na aiyo.  
 re man moorr agoorr iso prabh tai keh kaaj kehai bisraiyo. (4)

ਅਚੁਤ ਆਦਿ ਅਨੀਲ ਅਨਾਹਦ ਸਤੋ ਸੂਰਧ ਸਦੈਵ ਬਖਾਨੇ ।  
 ਆਦਿ ਅਜੋਨਿ ਅਜਾਇ ਜਹਾ ਬਿਨੁ ਪਰਮ ਪੁਨੀਤ ਪਰੰਪਰ ਮਾਨੇ ।  
 ਸਿਧ ਸਯੰਭੂ ਪ੍ਰਸਿਧ ਅਬੈ ਜਗ ਏਕ ਹੀ ਠੌਰ ਅਨੇਕ ਬਖਾਨੇ ।  
 ਰੇ ਮਨ ਰੰਕ ਕਲੰਕ ਬਿਨਾ ਹਰਿ ਤੈ ਕਿਹ ਕਾਰਣ ਤੇ ਨ ਪਹਿਚਾਨੇ । ੫ ।

achut aad aneel anahad sat sarup sadaiv bakhanai.  
 aad ajoan ajaie jaha bin param puneet parampar manai.  
 Sidh sayumbh parsidh sabai jug ek hi thour anek bakhanai.  
 re man runk kalank bina har tai na keh karan te na pwhchanai. (5)

The Lord, who is Truth personified and True (virtuous) from the very beginning, had pledged Himself (for the whole Universe, without any beginning (origin), beyond our comprehension and invincible. He was an embodiment of benefaction (charity), kindness, with control over senses (Trans sensual), restraint, regularity, fasting, gentleness, with a pure heart (virtuous), having a peerless (unparalleled) form (entity). He was the origin (source) of all, countless, without beginning, unstrung music, without malice, uncommitted (to any faith) and fearless. Being free from any form, sign or symbol and destroyer of old age, kindly to the poor/helpless and was always benevolent. (2)

The Lord-sublime was without any origin (beginning), malice, commitment (to any faith (and was Truth personified) and His light (brilliance) was percolating everywhere (an embodiment of enlightenment everywhere) and He had enamoured the hearts of all persons and had destroyed the formation of elements and nature of all beings completely. O Lord ! You are prevalent throughout the ages including the beginning of time, during the various Yugas and all periods (to come) (past, present and future times) and are percolating inside (within) all the beings. O benevolent Lord ! Helper of the helpless, kindly towards all, you are the origin (source), free from the cycle of transmigration, invincible and indestructable. (3)

“O Lord ! You are always the origin (source), uncommitted (to any faith) and indivisible. The Vedas and Kaṛṇs have not realized (known) your secrets. O benevolent Lord, benefactor and treasure of kindness and always an embodiment of Truth and were percolating (present) in all the beings (being omni-present). All the gods including Indra, Ganesh, Shiva and Sheshnag (cobra with thousand fang's) and the Vedas have been trying to know your secrets but none had been able to probe your depth so far. O foolish mind ! Tell me why had you forgotten such an incomprehensive Lord?(4)

The Lord, who was infallible, countless and (like an unstrung music) infinite and who was always described as Truth personified ; who was ab initio, from the beginning, free from the cycle of Rebirths, and without any specific abode and free from old age, sanctified (pure) and beyond comprehension, who was renowned on His own and in the whole Universe ; who was described in myriad ways or a single abode. O poor mind ! Why have you not realized such a Lord, who was blemish-less (flawless)?(5)

ਅਛਰ ਆਦਿ ਅਨੀਲ ਅਨਾਹਦ ਅਤ ਸਦੈਵ ਤੁਹੀ ਕਰਤਾਰਾ ।  
 ਜੀਵ ਜਿਤੇ ਜਲ ਮੈ ਥਲ ਮੈ ਸਬ ਕੈ ਸਦ ਪੇਟ ਕੋ ਪੋਖਨ ਹਾਰਾ ।  
 ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਦੁਹੀ ਮਿਲਿ ਭਾਤਿ ਅਨੇਕ ਬਿਚਾਰ ਬਿਦਾਰਾ ।  
 ਔਰ ਜਹਾਨ ਨਿਦਾਨ ਕਛੂ ਨਹਿ ਏ ਸੁਬਹਾਨ ਤੁਹੀ ਸਿਰਦਾਰਾ । ੬ ।  
 achaar aad aneel anahad sat sadaiv tuhi kartara.  
 jeev jitai jal mein thal mein sab kai sad peit kai pokhan hara.  
 beid puran kuran duouoo mil bhant anek bichar bichara.  
 aour jahan nidan kachhu neh ei sukhana tuhi sirdara. (6)

ਆਦਿ ਅਗਾਦਿ ਅਛੇਦ ਅਭੇਦ ਅਲੇਖ ਅਜੇਅ ਅਨਾਹਦ ਜਾਨਾ ।  
 ਭੂਤ ਭਵਿਖ ਭਵਾਨ ਤੁਹੀ ਸਬਹੀ ਸਬ ਠੌਰਨ ਮੋ ਮਨ ਮਾਨਾ ।  
 ਸਦੈਵ ਅਦੇਵ ਮਹੀਧਰ ਨਾਰਦ ਸਾਰਦ ਸਤਿ ਸਦੈਵ ਪਛਾਨਾ ।  
 ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਕੋ ਕਛੂ ਭੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਨ ਜਾਨਾ । ੭ ।  
 aad agadh achhed abhed alekh ajai anahad jana.  
 bhoot bhavikh bhavan tuhi sabhun sab thouran mo man mana.  
 sadev adev manidhar narad sarad sat sadaiv pachhana.  
 deen dayal kirpal kirpanidh ko kachh bhed puran kuran na jana. (7)

ਸਤਿ ਸਦੈਵ ਸਰੂਪ ਸਦਾਬ੍ਰਤ ਬੇਦ ਕਤੇਬ ਤੁਹੀ ਉਪਜਾਯੋ ।  
 ਦੇਵ ਅਦੇਵਨ ਦੇਵ ਮਹੀਧਰ ਭੂਤ ਭਵਾਨ ਵਹੀ ਠਹਰਾਯੋ ।  
 ਆਦਿ ਜੁਗਾਦਿ ਅਨੀਲ ਅਨਾਹਦ ਲੋਕ ਅਲੋਕ ਬਿਲੋਕ ਨ ਪਾਯੋ ।  
 ਰੇ ਮਨ ਮੂੜ ਅਗੂੜਿ ਇਸੇ ਪ੍ਰਭ ਤੋਹਿ ਕਹੋ ਕਿਹਿ ਆਨ ਸੁਨਾਯੋ । ੮ ।  
 Sat sadaiv sarup sadabrat beid kateb tuhi upjaiyo.  
 dev adevan dev mahidhar bhoot bhavan vahi thehraiyo.  
 aad jugad aneel anahad lok alok bilok na paiyo.  
 re man moorr agoorr iso prabh tohai kaho keh aan sunaiyo. (8)

ਦੇਵ ਅਦੇਵ ਮਹੀਧਰ ਨਾਦਨ ਸਿਧ ਪ੍ਰਸਿਧ ਬਡੇ ਤਪੁ ਕੀਨੋ ।  
 ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਸਬੈ ਗੁਨ ਗਾਇ ਥਕੇ ਪੈਤੇ ਜਾਇ ਨ ਚੀਨੋ ।  
 ਭੂਮਿ ਅਕਾਸ ਪਤਾਰ ਦਿਸਾ ਬਿਦਿਸਾ ਜਿਹਿ ਸੋ ਸਬ ਕੇ ਚਿਤ ਚੀਨੋ ।  
 ਪੂਰ ਰਹੀ ਮਹਿ ਮੋ ਮਹਿਮਾ ਮਨ ਮੈ ਤਿਨਿ ਆਨਿ ਮੁਝੈ ਕਹਿ ਦੀਨੋ । ੯ ।  
 dev adev mahindhar nagan sidh parsidh badai tup keeno.  
 beid puran kuran sabai gunn gaie thakai paito jaie na cheeno.  
 bhoom akas patar disa bidisa jeh so sab kai chit cheeno.  
 pur rehi meh mo mehama man mein tin aan mujhai keh deeno. (9)



"O Lord ! You are devoid of any deceit (fraud), ab initio, too deep for probe, infinite and Truth personified. You were the sustainer of all the beings on the land or in the oceans. The Vedas, Puranas and Koran (or believer in both) viz. Hindus and Musalmaans both together had contemplated on you (in their own ways) O Wondrous Lord ! You were the only Master (Lord) of this universe in the final analysis." (6)

(O Lord !) You were known as ab initio (from the beginning) fathomless, fraud-less, impregnable (indiscriminate) indescribable, invincible, free from birth and infinite. You were present (throughout the ages) in the present, past and future times (ages) and at all places (being omni present) and this realization had been accepted by my mind (conscience). All the gods, demons, sheshnag, Narad, Saraswati (goddess of learning) had all realized you as Truth personified. (Ever existent). O Benevolent Lord, Kindly and Treasure of benefaction ! Either Puranas or Koran had not known your secrets. (Neither Purana nor Koran had known your infinite secrets or details.

(7)

O Truth personified Lord, with a Truthful instinct (embodiment of Truth) ! In fact, you only had created the Vedas and Katebs (semitic books). You were the Master (Lord) of the gods and demons, creator of this Universe (Earth) and were known throughout the three ages (present, past and future). You were called ab initio, (from the beginning) existing throughout the ages (Yugas) fathomless and infinite, No one had seen you (in physical form) either in this world or the next world (here or hereafter). O foolish mind ! Has anyone given you the secrets (details) of such an infinite Lord Sublime (who was beyond comprehension) ?

(8)

O Lord ! The various gods, demons, the creator of Universe, Sheshnag (with thousand fangs), Sidhas and scholarly persons, had performed great penance to attain (realize) you. The Vedas, Puranas Koran (and various religious texts) had (tired themselves) been singing your praises since long (without knowing your secrets) but had failed to realize you (your secrets). The Lord Sublime knows the mind of all beings on the earth, sky, nether-lands, directions or corners (Universe). His praiseworthiness (virtues) had percolated throughout the Universe and this had influenced my mind to contemplate on Him (had prompted me to contemplate on Him).

(9)



ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਹਯੋ ਤਿਹਿ ਸਿਧ ਸਮਾਧਿ ਸਬੈ ਕਰਿ ਹਾਰੇ ।  
 ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ ਬਹੁ ਭਾਤਿ ਪੁਰਾਨ ਬੀਚਾਰ ਬੀਚਾਰੇ ।  
 ਅਦਿ ਅਨਾਦਿ ਅਗਾਧਿ ਕਥਾ ਪੁਅ ਸੇ ਪ੍ਰਹਿਲਾਦਿ ਅਜਾਮਲ ਸਤਾਰੇ ।  
 ਨਾਮੁ ਉਚਾਰ ਤਰੀ ਗਨਿਕਾ ਸੋਈ ਨਾਮੁ ਅਧਾਰ ਬੀਚਾਰ ਹਮਾਰੇ । ੧੦ ।  
 beid kateb na bheid lahiou the sidh samadh sabai kar harai.  
 simrat sastar beid sabai boh bhant puran bechar becharai.  
 aad aanad agadh katha dhrua se prehlad ajamal satarai.  
 Naam uchar tari ganika soiee naam adhar bichar hamarai. (10)

ਆਦਿ ਅਨਾਦਿ ਅਗਾਧਿ ਸਦਾ ਪ੍ਰਭ ਸਿਧ ਸਰੂਪ ਸਬੋ ਪਹਿਚਾਨਯੋ ।  
 ਗੰਧ੍ਰਬ ਜਛ ਮਹੀਧਰ ਨਾਗਨ ਭੂਮਿ ਅਕਾਸ ਚਹੁ ਚਕ ਸਜਾਨਯੋ ।  
 ਲੋਕ ਅਲੋਕ ਦਿਸਾ ਬਿਦਿਆ ਅਰੁ ਦੇਵ ਅਦੇਵ ਦੁਹੁ ਪ੍ਰਭ ਮਾਨਯੋ ।  
 ਚਿਤ ਅਗਯਾਨ ਸੁ ਜਾਨ ਸੁਯੰਭਵ ਕੋਨ ਕੀ ਕਾਨਿ ਨਿਦਾਨ ਭੁਲਾਨਯੋ । ੧੧ ।  
 aad anad agadh sada prabh sidh sarup sabai pehchaniou.  
 gandhrab jachh mahidhar nagan bhoom akas chahung chak sajanou.  
 lok alok disa bidisa ar dev adev duhun prabh maniou.  
 chit agyan so jaan suambhav kaun ki kaan nidan bhulainyo. (11)

ਕਾਹੂੰ ਨੈ ਠੋਕਿ ਬਧੇ ਉਰਿ ਠਾਕੁਰ ਕਾਹੂੰ ਮਹੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ ।  
 ਕਾਹੂੰ ਕਹਿਯੋ ਹਰਿ ਮੰਦਰ ਮੈ ਹਰਿ ਕਾਹੂੰ ਮਸੀਤ ਕੈ ਬੀਚ ਪ੍ਰਮਾਨਯੋ ।  
 ਕਾਹੂੰ ਨੇ ਰਾਮ ਕਹਯੋ ਕ੍ਰਿਸਨਾ ਕਹੁ ਕਾਹੂੰ ਮਨੈ ਅਵਤਾਰਨ ਮਾਨਯੋ ।  
 ਫੋਕਟ ਧਰਮ ਬਿਸਾਰ ਸਬੈ ਕਰਤਾਰਾ ਹੀ ਕਉ ਕਰਤਾ ਜੀਅ ਜਾਨਯੋ । ੧੨ ।  
 kahun lai thok badhai ur thakur kahun mahes ko eis bakhaniou.  
 kahun keheu har mandir mein har kahun maseet kai beech parmanou.  
 kahun nei Ram kehiou Krisna koh kahu(n) manai avtaran maniou.  
 phokat dharam bisar sabai kartar hi kou karta jia janiou. (12)

ਜੋ ਕਹੋ ਰਾਮ ਅਜੋਨਿ ਅਜੈ ਅਤਿ ਕਾਹੋ ਕੈ ਕੈਸਲਿ ਕੁਖ ਜਯੋ ਜੁ ।  
 ਕਾਲ ਹੂੰ ਕਾਲ ਕਹੋ ਜਿਹ ਕੈ ਕਿਹਿ ਕਾਰਣ ਕਾਲ ਤੇ ਦੀਨ ਭਯੋ ਜੁ ।  
 ਸਤਿ ਸਰੂਪ ਬਿਬੈਰ ਕਹਾਇ ਸੁ ਕਯੋ ਪਥ ਕੋ ਰਥ ਹਾਕਿ ਧਯੋ ਜੁ ।  
 ਤਾ ਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭ ਕਰਿ ਕੈ ਜਿਹ ਕੋ ਕੋਊ ਭੇਦੁ ਨ ਲੇਨ ਲਯੋ ਜੁ । ੧੩ ।  
 jou kahu Ram ajoni ajai at kahai kou kousal kukh jiou ju.  
 kaal hun kaal kaho eh kou keh karan kaal te deen bhiou ju.  
 Sat sarup bibair kahaie so kiun path kou rath kaki dhiou ju.  
 ta hi ko man prabh kar kai jea ko kouoo bheid na lane biou ju. (13)



The Vedas and Katebs had not known the secrets of the Lord, even all the sidhas had through their meditation (contemplation) failed to realize Him. The various religious books (granth) including smritis, shastras, Vedas and Puranas had tried to describe the Lord in various ways. It had not been possible to know the depths of the Lord-Sublime being the abinitio and without any beginning, even by anyone so far, who had bestowed salvation to saints like Dhruv and Prahlad or sinners like Ajamal. The Lord's True Name which helped the prostitute (Ganka) even to recite and attain salvation and this True Name was the only source of our lives. (Our sustenance was also based on True Name of the Lord alone). (10)

The Lord was a personification of Truth being without beginning from the abinitio stage and beyond our comprehension and was omni-scient (having knowledge of all). All knew Him to be all pervasive, including Shiva's musicians, demigods, mountains, Sheshnag, apart from the Earth, Sky, being in all the four directions. The gods and demons had known Him to be present in this world and the world hereafter, in all lands and directions. O foolish mind ! Know the self-effulgent Lord, on whose behest had you forgotten Him ? (11)

Some people have taken the Thakur (Lord) (very lightly and tied him around their neck, while some others have taken Shiva for God Almighty ; some say His abode was in the temple while some believe him to be abiding in the mosque. Some people call him by the name 'Ram' while some others call him Krishna and some others have considered Him to be in various Incarnations. However, disregarding all the claims of various religions as meaningless, I consider the Lord Almighty as the only creator. (12)

If you were to consider Ram as free from the cycle of Rebirths and invincible, then why did he take birth from the womb of Kaushaliya ? If you were to call Kanha as the god of death (Lord), then why was he subjected to the clutches of death ? (or why did he die ?) If he were to be called a personification of Truth and was with enmity to none, then why did he make the chariot of Arjun flee away from the battlefield ? O my mind ! Let us accept the Lord only one, whose secrets were neither known to anyone so far, nor will anyone know in future. (13)

ਕਯੋ ਕਹੋ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾ ਨਿਧਿ ਹੈ ਕਿਹ ਕਾਜ ਤੇ ਬਧਕ ਬਾਣੁ ਲਗਾਯੋ ।  
 ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ ਕਿਹ ਤੇ ਅਪਨੋ ਕੁਲਿ ਨਾਮੁ ਕਰਾਯੋ ।  
 ਅਦਿ ਅਜੋਨਿ ਕਹਾਇ ਕਹੋ ਕਿਮ ਦੇਵਕਿ ਕੇ ਜਠਰੀਤਰ ਆਯੋ ।  
 ਤਾਤ ਨ ਮਾਤ ਕਹੈ ਜਿਹ ਕੋ ਤਿਹ ਕਯੋ ਬਸੁਦੇਵਹਿ ਬਾਪੁ ਕਹਾਯੋ । ੧੪ ।

kiun kaho Krisan kirpa nidh hai keh kaaj tao badhak baan lagaïou.  
 aour kuleen udharat jo keh te apnai kul naas karaïou.  
 aad ajoni kahaie kaho kim devak kai jathrantar aieyo.  
 taat na maat kehai jeh ko the kiou basudevaih baap kahaiyo. (14)

ਕਾਹੋ ਕੈ ਏਸ ਮਹੇਸਹਿ ਭਾਖਤ ਕਾਹਿ ਦਿਜੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ ।  
 ਹੈ ਨ ਰਘੇਸ ਜਦੇਸ ਰਮਾਪਤਿ ਤੈ ਜਿਨ ਕੋ ਬਿਸੁਨਾਥ ਪਛਾਨਯੋ ।  
 ਏਕ ਕੋ ਛਾਡਿ ਅਨੇਕ ਭਜੇ ਸੁਕ ਦੇਵ ਪਰਾਸਰ ਬਯਾਸ ਝੁਠਾਨਯੋ ।  
 ਫੋਕਟ ਧਰਮ ਸਜੇ ਸਬ ਹੀ ਹਮ ਏਕ ਹੀ ਕੈ ਬਿਧਿ ਨੇਕ ਪ੍ਰਮਾਨਯੋ । ੧੫ ।

kahai kou eas maheseh bhakhat kahai dijes ko eas bakhaniou.  
 hai na raghvais jadvais ramapat tai jin ko bisnath pachhaniou.  
 ek ko chhad anek bhajai suk dev prasar bias jhuthaniou.  
 phokat dharam sajai sab hi hum ek hi kou bidh nek parmaniou. (15)

ਕੋਊ ਦਿਜੇਸ ਕੁ ਮਾਨਤ ਹੈ ਅਰੁ ਕੋਊ ਮਹੇਸ ਕੋ ਏਸ ਬਤੈ ਹੈ ।  
 ਕੋਊ ਕਹੈ ਬਿਸਨੋ ਬਿਸੁਨਾਇਕ ਜਾਹਿ ਭਜੇ ਅਘ ਓਘ ਕਟੈ ਹੈ ।  
 ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ ਅਰੇ ਜਤ ਅੰਤ ਸਮੇ ਸਬ ਹੀ ਤਜਿ ਜੈ ਹੈ ।

ਤਾ ਹੀ ਕੋ ਧਯਾਨ ਪ੍ਰਮਾਨਿ ਹੀਏ ਜੋਊ ਕੇ ਅਬ ਹੈ ਅਰ ਅਗੈ ਊ ਹੈ ਹੈ । ੧੬ ।  
 kouoo dijes ko manat hai ar kouoo mahes ko eis batai hai.  
 kouoo kehai bisno bisnaik jaheai bhajai agh oagh katai agai.  
 baar hajar bichar arai jarr ant samai sab hi taj jai hai.  
 ta hi ko dheyan parman hiai jiou ko ab hai ar aghai uoo haivai hai. (16)

ਕੋਟਕ ਇੰਦ੍ਰ ਕਰੇ ਜਿਹ ਕੇ ਕਈ ਕੋਟਿ ਉਪਿੰਦ੍ਰ ਬਨਾਇ ਖਪਾਯੋ ।  
 ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ੍ਰ ਧਰਾਧਰ ਪਛ ਪਸੁ ਨਹਿ ਜਾਤਿ ਗਨਾਯੋ ।  
 ਅਜ ਲਗੇ ਤਪੁ ਸਾਪਤ ਹੈ ਸਿਵ ਊ ਬ੍ਰਹਮਾ ਕਛੁ ਪਾਰ ਨ ਪਾਯੋ ।  
 ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਖਯੋ ਜਿਹ ਸੋਊ ਗੁਰੁ ਗੁਰ ਮੋਹਿ ਬਤਾਯੋ । ੧੭ ।

kotak Inder karai jeh kai kaiee kot upinder banaie khapaieou.  
 danav dev phaninder dharadhar pachh pasu neh jaat ganaieou.  
 aaj lagai tup sapat hai Siv uoo brahma kachh parr na paiyo.  
 beid kateb na bhed lakhïou jeh souoo guru gur mohai bataiyo. (17)



Why do you call Krishna as the benevolent Lord Almighty, when the hunter with an arrow shot him at ? When he could not save his clan (of Yadvas) from extinction, then how could you call him as the saviour ? If he was calling himself free from the cycle of Rebirths, then how could he be born from Devki's womb ? I the Lord was supposed to have no father or mother, then how could Vasudev be his father? (14)

Why do you call Shiva as the Lord Almighty and why do you describe Brahma as the Lord Sublime ? Even Rama, Krishna and Vishnu could not be termed as the Lord-Almighty whom you have considered as the Master of the Universe (Vishwanath) ? In fact, apart from One Lord Sublime, calling anyone else as the Lord Almighty would be an effort at proving Sukdev, Prashar and Byas as wrong or false. All the religions were based on false pretexts or forms, while we are describing the one Lord Sublime only in many ways or forms. (15)

Someone calls Brahma as the Lord, while someone else considers Shiva as God Almighty, someone else calls Vishnu as the Lord (Master) of the Universe, by meditating on whom all our sins could be washed away. O Fool ! Even if you were to ponder a thousand times, they will all desert you in the end. Let us meditate (and worship) the Lord sublime only, who was ever existent during present, past and future times as well. (16)

There were millions of Indras, created by Him and who had created countless gods, demons, Sheshnags, mountains, birds and animals whose count is unknown to us (not possible). Till today Shiva and Brahma had been engaged in penance (and meditation), but had not been able to find out His secrets (His limits). The Lord, whose secrets had not been known to Vedas or Katebs (Semitic books) even, was the only and True Lord, which had been affirmed by my Guru (guide) as well. (I have realized the Lord only as all in all, as guided by my Guru). (17)

ਧਯਾਨ ਲਗਾਇ ਠਗਿਓ ਸਬ ਲੋਗਨ ਸੀਸ ਜਟਾ ਨ ਹਾਥਿ ਬਢਾਏ ।  
 ਲਾਇ ਬਿਭੂਤ ਫਿਰਯੋ ਮੁਖ ਉਪਰਿ ਦੇਵ ਅਦੇਵ ਸਬੈ ਡਹਕਾਏ ।  
 ਲੋਭ ਕੇ ਲਾਗੇ ਫਿਰਯੋ ਘਰ ਹੀ ਘਰਿ ਜੋਗ ਕੇ ਨਯਾਸ ਸਬੈ ਬਿਸਰਾਏ ।  
 ਲਾਜ ਗਈ ਕਛੁ ਕਾਜੁ ਸਰਯੋ ਨਹਿ ਪ੍ਰੇਮ ਬਿਨਾ ਪ੍ਰਭ ਪਾਨਿ ਨ ਆਏ । ੧੮ ।  
 dhiyan lagaie thagiou sab logan sees jata na hath badhaie.  
 laie bibhoot phirou mukh ooper dev adev sabai dehkaie.  
 lobh kai lagai phirou ghar hi ghar jog ke niyas sabai bisraie.  
 laaj gaiee kachh kaaj sariou neh prem bina prabh paan na aie. (18)

ਕਾਹੇ ਕਉ ਡਿੰਡ ਕਰੈ ਮਨ ਮੂਰਖ ਡਿੰਡ ਕਰੇ ਅਪੁਨੀ ਪਤਿ ਧੈ ਹੈ ।  
 ਕਾਹੇ ਕਉ ਲੋਗ ਠਗੇ ਠਗ ਲੋਗਨਿ ਲੋਗ ਗਯੋ ਪਰਲੋਗ ਗਵੈ ਹੈ ।  
 ਦੀਲ ਦਯਾਲ ਕੀ ਠੈਰ ਜਹਾ ਤਿਹਿ ਠੈਰ ਬਿਖੈ ਤੁਹਿ ਠੈਰ ਨ ਹੈ ਹੈ ।  
 ਚੇਤ ਰੇ ਚੇਤ ਅਚੇਤ ਮਹਾ ਜੜ ਭੋਖ ਕੇ ਕੀਨੇ ਅਲੇਖ ਨ ਪੈ ਹੈ । ੧੯ ।  
 kahai kou dimbh karai man moorakh dimbh karai apni put khavai hai.  
 kahai kou log thugai thug logan log geyo parlog gavai hai.  
 deel diyai ki thour jaha teh thour bikhai tohai thour na havai hai.  
 chet re chet achet maha jarr bhekh kai keenai alekh na pai hai. (19)

ਕਾਹੇ ਕਉ ਪੂਜਤ ਪਾਹਨ ਕਉ ਕਛੁ ਪਾਹਨ ਮੈ ਪਰਮੇਸਰ ਨਾਹੀ ।  
 ਤਾਹੀ ਕੋ ਪੂਜ ਪ੍ਰਭੁ ਕਰਿ ਕੇ ਜਿਹ ਪੂਜਤ ਹੀ ਅਘ ਓਘ ਮਿਟਾਹੀ ।  
 ਆਧਿ ਬਿਆਧਿ ਕੇ ਬੰਧਨ ਜੇਤਕ ਨਾਮ ਕੇ ਲੇਤ ਸਬੈ ਛੁਟਿ ਜਾਹੀ ।  
 ਤਾਹੀ ਕੋ ਧਯਾਨੁ ਪ੍ਰਮਾਨ ਸਦਾ ਇਨ ਫੋਕਟ ਧਰਮ ਕਰੇ ਫਲੁ ਨਾਹੀ । ੨੦ ।  
 kahai kou pujaat pahan kou kachh pahan mein parmesar nahi.  
 tahi ko pooj prabhu kar jeh pujaat hi agh oogh mitahi.  
 aadh biadh kai bandhan jetak naam ke lait sabai chhut jahi.  
 tahi ko dhiyan parman sada in phokat dharam karai phul nahi. (20)

ਫੋਕਟ ਧਰਮ ਭਯੋ ਫਲ ਹੀਨ ਜੁ ਪੂਜ ਸਿਲਾ ਜੁਗਿ ਕੋਟਿ ਗਵਾਈ ।  
 ਸਿਧਿ ਕਹਾ ਸਿਲ ਕੇ ਪਰਮੈ ਬਲੁ ਬ੍ਰਿਧ ਘਟੀ ਨਵ ਨਿਧਿ ਨ ਪਾਈ ।  
 ਆਜ ਹੀ ਆਜੁ ਸਮੇ ਜੁ ਬਿਤਯੋ ਨਹਿ ਕਾਜਿ ਸਰਯੋ ਕਛੁ ਲਾਜਿ ਨ ਆਈ ।  
 ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਯੋ ਨ ਅਰੇ ਜੜ ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਗਵਾਈ । ੨੧ ।  
 phokat dharam bhiou phal heen jo pooj sila jug kot gavaiee.  
 Sidh kaha sil kai parsai bal bridh ghati nav nidh na paiee.  
 aaj hi aaj samai jo bitou neh kaaj sariou kachh baaj na aiee.  
 Sri Bhagwat bhajiou na arai jarr aisai hi aisai so bais gavaiee. (21)



(O Yogis !) You had befooled (deceived) the whole world by having tufts of matted hair, by extending your nails of hands, and by meditating like a crane ; you are moving around by smearing your face with ashes, and had led astray all the gods and demons even. You had forgotten all the aspects of True Yoga and were begging for alms from house to house, though fully engrossed in greed. You had not gained anything worthwhile even though you had given up all your prestige or basic norms of Yogic exercises, and the Lord Could not be attained without developing true love and devotion. (18)

O Foolish mind ! Why are you engaged in my hypocrisy, as by these hypocritical means you had only destroyed (lost) your own prestige or fame ? Why are you deceiving others ? You had already wasted your life in this world by deceiving others, then why are you spoiling your chances in the world hereafter (next world) ? You will not be given any recognition by the Lord at His abode, where the benevolent Lord, helper of the poor, was abiding (you will not be received by Him with honour, in the heavens). O greatest fool and ignorant man ! Even now, you could meditate on the Lord, as one could not attain the infinite Lord by deceiving oneself (with guise or hypocrisy). (19)

“ Why are you worshipping stones ? There was no God abiding within these stones. Try to meditate (worship) on the Lord alone, which alone could wash away all your sins. Worries and afflictions (illness) etc and any other likely worldly (bondage could be destroyed (eliminated) other by reciting His True Name. Always try to meditate on Him, as not all fruitless religious actions could give you any peace or satisfaction. (20)

(O Man !) You had wasted millions of yours in meditating on (worshipping) these stones and all those formal actions had proved (been) worthless (fruitless). What occult powers had you gained by worshipping these idols ? In fact, by so doing you had lost your power and means without gaining the nine worldly treasures. The time had been lost in much dilly-dallying without gaining anything worthwhile or feeling ashamed of oneself. O fool ! You had not worshipped the Lord and wasted this life fully. (21)

ਜੈ ਜੁਗ ਤੇ ਕਰ ਹੈ ਤਪਸਾ ਕੁਛ ਤੋਹਿ ਪ੍ਰਸੰਨ ਨ ਪਾਹਨ ਕੈ ਹੈ ।  
ਹਾਥ ਉਠਾਇ ਭਲੀ ਬਿਧਿ ਸੋ ਜੜ ਤੋਹਿ ਕਛੂ ਬਰਦਾਨੁ ਨ ਦੈ ਹੈ ।  
ਕਉਨ ਭਰੋਸੇ ਭਯਾ ਇਹ ਕੋ ਕਹੂ ਭੀਰ ਪਰੀ ਨਹਿ ਆਨਿ ਬਚੈ ਹੈ ।  
ਜਾਨੁ ਰੇ ਜਾਨੁ ਅਜਾਨ ਹਠੀ ਇਹ ਫੋਕਟ ਧਰਮ ਸੁ ਭਰਮ ਗਵੈ ਹੈ । ੨੨ ।

jou jug te kar hai tapsa kuchh tohai parsan na pahan kai hai.  
hath uthaie bhali bidhso so jarr tohai kachhu bardan na dai hain.  
kaun bharoso bheya eh ko kahu bheer pari neh aan bachai hai.  
jaan re jaan ajan hathi eh phokat dharam so bharam gavai hai. (22)

ਜਾਲ ਬਧੇ ਸਬ ਹੀ ਮ੍ਰਿਤ ਕੇ ਕੋਊ ਰਾਮ ਰਸੂਲ ਨ ਬਾਚਨ ਪਾਏ ।  
ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਧਰਾਧਰ ਭੂਤ ਭਵਿਖ ਓਪਾਇ ਮਿਟਾਏ ।  
ਅੰਤ ਮਰੇ ਪਛੁਤਾਇ ਪ੍ਰਿਥੀ ਪਰਿ ਜੇ ਜਗ ਮੈ ਅਵਤਾਰ ਕਹਾਏ ।  
ਰੇ ਮਨ ਲੈਲ ਇਕੋਲ ਹੀ ਕਾਲ ਕੇ ਲਾਗਤ ਕਾਹਿ ਨ ਪਾਇਨ ਧਾਏ । ੨੩ ।

jaal badhai sab hi mirat ke kouoo Ram Rasool na bachan paie.  
danav dev phanind dharadhar bhoot bhavikh upaie mitaie.  
ant marai pachhtaie prithi par jo jug mein avtar kahaie.  
re man lail ikel hi kaal kai lagat kahai na paien dhaie. (23)

ਕਾਲ ਹੀ ਪਾਇ ਭਇਓ ਬ੍ਰਹਮਾ ਗਹਿ ਦੰਡ ਕਮੰਡਲ ਭੂਮਿ ਭ੍ਰਮਾਨਯੋ ।  
ਕਾਲ ਹੀ ਪਾਇ ਸਦਾ ਸਿਵ ਜੂ ਸਭ ਦੇਸ ਬਦੇਸ ਭਇਆਂ ਹਮ ਜਾਨਯੋ ।  
ਕਾਲ ਹੀ ਪਾਇ ਭਯੋ ਮਿਟ ਗਯੋ ਜਗ ਯਾ ਹੀ ਤੇ ਤਾਹਿ ਸਭੇ ਪਹਿਚਾਨਯੋ ।  
ਬੇਦ ਕਤੇਬ ਕੇ ਭੇਦ ਸਬੈ ਤਜਿ ਕੇਵਲ ਕਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਮਾਨਯੋ । ੨੪ ।  
kaal hi paiebhious brahma geh dand kamandal bhoom bharmaniyo.  
kaal hi paie sada Siv ju sabh des bides bhia hum janiou.  
kaal hi paie bhious mit geyo jug ya hi te tahai sabho pehchaniou.  
beid kateb ke bheid sabai taj keval kaal kirpanidh maniyo. (24)

ਕਾਲ ਗਯੋ ਇਨ ਕਾਮਨ ਸਿਉ ਜੜ ਕਾਲ ਕਿਰਪਾਲ ਹੀਐ ਨ ਚਿਤਰਾਯੋ ।  
ਲਾਜ ਕੋ ਛਾਡਿ ਨਿਲਾਜ ਅਰੇ ਤਜਿ ਕਾਜਿ ਅਕਾਜ ਕੇ ਕਾਜ ਸਵਾਰਯੋ ।  
ਬਾਜ ਬਨੇ ਗਜਰਾਜ ਬਡੇ ਖਰ ਕੋ ਚੜਿਬੇ ਚਿਤ ਬੀਚ ਬਿਚਾਰਯੋ ।  
ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਯੋ ਨ ਅਰੇ ਜੜ ਲਾਜ ਹੀ ਲਾਜ ਤੈ ਕਾਜੁ ਬਿਗਾਰਯੋ । ੨੫ ।  
Kaal geyo in kaman siuu jarr kaal kirpal hiai na chitariou.  
laaj ko chhad nirlaj arai taj kaaj akaj ke kaaj savariou.  
baaj banai gajraj badai khar ko charrbo chit beech bichariou.  
Sri Bhagwant bhajiou na arai jarr laaj hi laaj tai kaaj bigariou. (25)



Even if you were to undergo penance for ages, you will not get any joy out of these stones. O fool ! These statues shall not offer you anything worthwhile by raising their hands. Tell me, how could one depend on these stones, when in case of distress, they will not be able to protect you. O ignorant and obstinate man ! Try to realize the truth that by observing such fruitless religious practices, you are completely lost, (and wasted this life). (22)

The snare of death had caught the whole world and even Ram or Rasool (Mohammad) had not escaped from its clutches. The demons and gods, sheshnag and mountains had been created in the past (times gone by) and will be destroyed in the future (times to come). Those, who call themselves incarnations of the Lord in the world, finally repent (on their action) and fade away from this world (face death). O unfortunate mind ! Why do you not immediately rush and fall at the lotus feet (embrace) of the Lord, the Prime-Truth. (23)

Through the Grace of the Lord (Timeless) Brahma had come into existence, which had been roaming around the world with a staff and mendicant's pot in hand. Even Shiva, with the Lord's Will (ordains) had been roaming in various lands (local or foreign), which we have known. In fact the Universe had come into existence through the Lord's Will (ordains) and had become extinct many a time. Thus we have known (realized) all His forms. By getting rid of all doubts stated in Vedas and Katebs, we have recognized the Lord as the ultimate authority or the benevolent Prime-Truth. (Lord-Sublime). (24)

O fool ! The whole age has passed in such actions and the benevolent Lord-Sublime had not been meditated upon (in the mind) with concentration. O fool ! You had become shameless, losing all your prestige (honour) and leaving aside virtuous deeds you are engaged in vicious actions, thus trying to function successfully. It is almost the same story that someone casting aside beautiful steeds and a royal elephant was trying (thinking) to ride a donkey. O fool ! You have not worshipped the Lord-Sublime and had spoiled the whole life in the pursuit of worldly honour (modesty). (25)

ਬੇਦ ਕਤੇਬ ਪੜੇ ਬਹੁਤ ਦਿਨ ਭੇਦ ਕਛੂ ਤਿਨ ਕੋ ਨਹਿ ਪਾਯੋ ।  
 ਪੂਜਤ ਠੈਰ ਅਨਕ ਫਿਰਯੋ ਪਰ ਏਕ ਕਬੈ ਹੀਯ ਮੈ ਨ ਬਸਾਯੋ ।  
 ਪਾਹਨ ਕੋ ਅਸਥਾਲਯ ਕੋ ਸਿਰ ਨਯਾਇ ਫਿਰਯੋ ਕਛੂ ਹਾਥਿ ਨ ਆਯੋ ।  
 ਰੇ ਮਨ ਮੂੜ ਅਗੂੜ ਪ੍ਰਭੂ ਤਜਿ ਆਪਨ ਹੂੜ ਕਹਾ ਉਰਝਾਏ । ੨੬ ।  
 beid kateb parrai bahutai din bheid kachhu tin ko neh paiyo.  
 pujat thour anek phiriou par ek kabai heu mein na basaiou.  
 pahan ko asthaliou ko sir niyaie phiriou kachh hath na aiyo.  
 re man moorr agoorr prabhu taj apan hoorr kaha urjhaieou. (26)

ਜੋ ਜੁਗਿਯਾਨ ਕੇ ਜਾਇ ਉਠਿ ਆਸ੍ਰਮ ਗੋਰਖ ਕੋ ਤਿਹ ਜਾਪ ਜਪਾਵੈ ।  
 ਜਾਇ ਸੰਨਯਾਸਨ ਕੇ ਤਿਹ ਕੈ ਕਹਿ ਦਤ ਸਹੀ ਸਤਿ ਹੈ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਵੈ ।  
 ਜੋ ਕੋਉ ਜਾਇ ਤੁਰਕਨ ਮੈ ਮਹਿ ਦੀਨ ਕੇ ਦੀਨ ਤਿਸੇ ਗਾਹਿ ਲਯਾਵੈ ।  
 ਆਪਹਿ ਬੀਚ ਗਨੈ ਕਰਤਾ ਕਰਤਾਰ ਕੋ ਭੇਦੁ ਨ ਕੋਉ ਬਤਾਵੈ । ੨੭ ।  
 jo jugian kai jaie uth asram gorakh ko teh jaap japavai.  
 jaie saniyasins kai teh ko keh dutt sehi sat hai mantar drirravai.  
 jo kouoo jaie turkan mein meh deen kai deen tisai geh liavai.  
 apeh beech ganai karta kartar ko bheid na kouoo batavai. (27)

ਜੋ ਜੁਗੀਆਨ ਕੇ ਜਾਇ ਕਹੈ ਸਬ ਜੋਗਨ ਕੋ ਗ੍ਰਿਹ ਮਾਲ ਉਠੈ ਦੈ ।  
 ਜੋ ਪਰੋ ਭਾਜਿ ਸੰਨਯਾਸਨ ਕੈ ਕਹੈ ਦੱਤ ਕੇ ਨਾਮ ਪੈ ਧਾਮ ਲੁਟੈ ਦੈ ।  
 ਜੋ ਕਰਿ ਕੋਉ ਮਸੰਦਨ ਸੈ ਕਹੈ ਸਰਬ ਦਰਬ ਲੈ ਮੋਹਿ ਅਬੈ ਦੈ ।  
 ਲੇਉ ਹੀ ਲੇਉ ਕਹੈ ਸਬ ਕੋ ਨਰ ਕੋਉ ਨ ਬ੍ਰਹਮ ਬਤਾਇ ਹਮੈ ਦੈ । ੨੮ ।  
 jo jugian kai jaie kehai sab jogan ko greh maal uthai dai.  
 jo parai bhaaj saniaysins kai kehai dutt ko naam pai dham lutai dai.  
 jp kar kouoo masandan so kehai sarab darab lai mohai abai dai.  
 liou hi liou kehai sab ko nar kouoo na braham bataie hamai dai. (28)

ਜੋ ਕਰਿ ਸੇਵ ਮਸੰਦਨ ਕੀ ਕਹੈ ਆਨਿ ਪ੍ਰਸਾਦਿ ਸਬੈ ਮੋਹਿ ਦੀਜੈ ।  
 ਜੋ ਕਛੂ ਮਾਲ ਤਵਾਲਯ ਸੋ ਅਬ ਹੀ ਉਠਿ ਭੇਟ ਹਮਾਰੀ ਹੀ ਕੀਜੈ ।  
 ਮੇਰੇ ਈਧਯਾਨ ਧਰੋ ਨਿਮਿ ਬਾਸੁਰ ਭੂਲ ਕੈ ਅਉਰ ਕੋ ਨਾਮੁ ਨ ਲੀਜੈ ।  
 ਦੀਨੇ ਕੋ ਨਾਮੁ ਸੁਨੈ ਭਜਿ ਰਾਤਹਿ ਲੀਨੇ ਬਿਨਾ ਨਹਿ ਨੈਕੁ ਪ੍ਰਸੀਜੈ । ੨੯ ।  
 jo kar save masandan ki kehai aan parsad sabai mohai deejai.  
 jo kachh maal tavaleu so ab hi uth bhat hamari hi keejai.  
 mero eadhyan dharo nis basur bhool kai aour ko naam na leejai.  
 deenai ko naam sunnai bhaj rateh leenai bina neh naik parseejai. (29)

You had studied Vedas and Katebs for many days; but had not realized the secrets (the Truth value) of these texts. You had been bowing your head (paying obeisance) to stones or tombs without achieving worthwhile. O foolish mind ! Leaving aside the love of True Lord, you were engrossed in your own foolish thoughts. (26)

If someone were to visit the abode of Yogis, then he was made to worship Gorakh (to meditate on Gorakh Nath) ; if someone were to visit the place of ascetics, then he was told to worship Dutt alone, being an embodiment of Truth and this incantation (mantra) was compressed upon him. If someone were to visit the place of Musalmans (Turks) then he was forced to convert to the teachings (faith) of Hazrat Mohammad. Everyone thought of the preserence of the Lord within one's (religion) faith only, though no one had known the secrets of the Lord-Creator. (27)

If someone talked of attaining the Prime soul in the assembly of Yogis, then he would be told to hand over all the wealth to them (Yogis). If he wants to rush over there to visit the ascetics, then he would be asked to give everything in offerings in the name of Dutt. If someone were to go to Masands then they would prefer everything to be handed over to them (all the wealth) and they make you to meet the Lord. All were keen to collect everything from us, but npne would tell us the mode of unison with the Lord (to attain unison with Lord). (28)

If someone were to serve the Masands, then they would ask him to bring all the food materials from the kitchen for their consumption, along with all the wealth he had in his possession, should be handed over to them immediately. Furthermore, he should only worship them and meditate on them without thinking of anyone else by day or night (all the time). For giving anything in return, they could run away during the night and would not be pleased (contented) without accepting something from him. (29)



ਆਖਨ ਭੀਤਰਿ ਤੇਲ ਕੈ ਡਾਰ ਸੁ ਲੋਗਨ ਨੀਰੁ ਬਹਾਇ ਦਿਖਾਵੈ ।  
ਜੋ ਧਨਵਾਨੁ ਲਖੈ ਨਿਜ ਸੇਵਕ ਤਾਹੀ ਪਰੋਸਿ ਪ੍ਰਸਾਦਿ ਜਿਮਾਵੈ ।  
ਜੋ ਧਨ ਹੀਨ ਲਖੈ ਤਿਹ ਦੇਤ ਨ ਮਾਗਨ ਜਾਤ ਮੁਖੇ ਨ ਦਿਖਾਵੈ ।  
ਲੁਟਤ ਹੈ ਪਸੁ ਲੋਗਨ ਕੋ ਕਬਹੂੰ ਕੋ ਪ੍ਰਮੇਸੁਰ ਕੇ ਗੁਨ ਗਾਵੈ । ੩੦ ।

akhan bheetar taile ke dar so logan neer bahaie dikhavai.  
jo dhanvan lakhai nij sevak tahi pros prasad jimavai.  
jo dhan heen lakhai the dait na magan jaat mukho na dikhavai.  
lutat hai pas(u) logan ko kabhun na pamesar kai gunn gavai. (30)

ਅਖਨ ਮੀਚਿ ਰਹੈ ਬਕ ਕੀ ਜਿਸ ਲੋਗਨ ਏਕ ਪਰਪੰਚ ਦਿਖਾਯੋ ।  
ਨਿਆਤ ਫਿਰਯੋ ਸਿਰੁ ਬਧਕ ਜਯੋ ਧਯਾਨ ਬਿਲੋਕ ਬਿਡਾਲ ਲਜਾਯੋ ।  
ਲਾਗਿ ਫਿਰਯੋ ਧਨ ਆਸ ਜਿਤੈ ਤਿਤ ਲੋਗ ਗਯੋ ਪਰਲੋਗ ਗਵਾਯੋ ।  
ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਯੋ ਨ ਅਰੇ ਜੜ ਧਾਮ ਕੇ ਕਾਮ ਕਹਾ ਉਰਝਾਯੋ । ੩੧ ।

akhan meech rehai bak ki jun logan ek parpanch dikhaiyo.  
niaat phirou sir badhak jeyo dhiyan bilok birral lajaiyo.  
laag phiriou dhan aas jitai tit log geyo parlog gavaiyo.  
Sri bhagwant bhajiou na arai jarr dham kei kaam kaha urjhaiyo. (31)

ਫੋਕਟ ਕਰਮ ਦ੍ਰਿੜਾਤ ਕਹਾ ਇਨ ਲੋਗਨ ਕੋ ਕੋਈ ਕਾਮ ਨ ਐ ਹੈ ।  
ਭਾਜਤ ਕਾ ਧਨ ਹੇਤ ਅਰੇ ਜਮ ਕਿੰਕਰ ਤੇ ਨਹ ਭਾਜਨ ਪੈ ਹੈ ।  
ਪੁਤ੍ਰ ਕਲਿਤ੍ਰ ਨ ਮਿਤ੍ਰ ਸਬੈ ਉਹਾ ਸਿਖ ਸਖਾ ਕੋਊ ਸਾਖ ਨ ਦੈ ਹੈ ।  
ਚੇਤ ਰੇ ਚੇਤ ਅਚੇਤ ਮਹਾ ਪਸੁ ਅੰਤ ਕੀ ਬਾਰ ਇਕੋਲੇ ਈ ਜੈ ਹੈ । ੩੨ ।

phokat karam drirrat kaha in logan ko koiee kaam na aie hai.  
bhjat ka dhan heit arai jam kinkar tai neh bhajan pai hai.  
putar kulatar na mitar sabai uha sikh na dai hai.  
chet re chet achet maha pas(u) ant ki baar ikailai ei jai hai. (32)

ਤੋ ਤਨ ਤਯਾਗਤ ਹੀ ਸੁਨ ਰੇ ਜੜ ਪ੍ਰੇਤ ਬਖਾਨ ਤ੍ਰਿਆ ਭਜਿ ਜੈ ਹੈ ।  
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁ ਮਿਤ੍ਰ ਸਖਾ ਇਹ ਬੋਗ ਨਿਕਾਰਹੁ ਆਇਸੁ ਦੈ ਹੈ ।  
ਭਉਨ ਭੰਡਾਰ ਧਰਾ ਗੜ ਜੇਤਕ ਛਾਡਤ ਪ੍ਰਾਨ ਬਿਗਾਨ ਕਹੈ ਹੈ ।  
ਚੇਤ ਰੇ ਚੇਤ ਅਚੇਤ ਮਹਾ ਪਸੁ ਅੰਤ ਕੀ ਬਾਰਿ ਇਕੋਲੇ ਈ ਜੈ ਹੈ । ੩੩ ।

to tan tiagat hi sunn re jarr preit bakhan tria bhaj jai hai.  
putar kalatar so mitar sakha eh beig nikaroh aies dai hai.  
bhoun bhandar dhara garr jetak chhadat pran bigan kehai hai.  
chet re chet achet maha pas (u) ant ki baar ikailo jai hai. (33)

They would pour some oil in their eyes and then show to the people their tears to them (their concern for them) and finding some follower rather wealthy, he would be served with sumptuous food. However some poor man were to be seen, he was not given anything and anyone found begging, would not be entertained. They were fleecing the foolish people and were never (seen) singing praises of the Lord. (30)

By closed eyes, they were seen to be in meditation like a crane and for deceiving people ; they would show them some magical spell. They were moving around with their heads bowed like a hunter and were seen in worship, on the sight of which even a he-cat would feel ashamed. They would be in touch with those (followers) only, who were supposed to be rich. They had not only wasted their life in this world, but had lost everything in the world hereafter. O fool ! You had never worshipped the Lord, but were always engaged in household chores. (31)

(O fool !) Why are you making people learn fruitless formal rituals only, as these acts would be of no avail to these people ? “ O Man ! Why are you always running after collecting money, as you will never be able to escape from the clutches of the god of death ? (Yamas's clutches) None of your dear ones like the son, wife, all friends and followers (attendants) would be of any support or help in the next world. O great ignorant fool ! Always remember that in the end (of life) you would be proceeding alone (to the next world) after death. (32)

O fool ! On your death, (soul leaving your body) even your spouse would shun you, taking you for a ghost (calling your dead body a ghost). The relatives like son, wife and other friends would be interested in taking away the dead body as soon as possible (for cremation). All your material wealth including property, wealth, land or fort will be known to belong to someone else on your soul leaving the body (on your death). O most ignorant fool ! (Like an animal) ! Try to understand and remember that at the end of life, you would be leaving this world all alone (none will be of any help).(33)

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

ਸੈਯਾ । ਪਾਤਸ਼ਾਹੀ ੧੦

ਜੋ ਕਿਛੁ ਲੇਖੁ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਯਤੁ ਮਿਸੁ ਜੁ ਸੋਕ ਨਿਵਾਰੇ ।

ਮੇਰੇ ਕਛੁ ਅਪਰਾਧੁ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੁਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੇ ।

ਬਾਗੋ ਨਿਹਾਲੀ ਪਠੈ ਦੋਹੇ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਹਚੈ ਜੀਅ ਧਾਰੇ ।

ਛਤਰੀ ਸਭੈ ਕ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੁ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਕੈ ਨਿਹਾਰੇ । ੧ ।

**ik Onkar Vaheguru ji ki Fateh**

**Swaiyya. Patshahi 10**

jo kichh lekh likhiyo bidhna soiee paiyat misai sok nivaro.

mero kachhu apradh nahi geyo te bhoool neh kop chitaro.

bago nihali pathai daiho aaj bhalai tum ko nihchai jia dharo.

chhatri sabhai kirat bipan kai inhun pai katachh kirpa kai niharo. (1)

**ਸਵੈਯਾ**

ਜੁੱਧ ਜਿਤੇ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ।

ਅਘ ਅਉਘ ਟਰੈ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ।

ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸਤ੍ਰ ਮਰੇ ।

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀ ਮੋਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ । ੨ ।

**Swaiyya**

judh jitai in hi kai prasad in hi kai prasad in hi kai prasad so daan karai.

agh aough tarai in hi kai prasad in hi ki kirpa phun dham bharai.

in hi kai prasad so bidia laiee in hi ki kirpa sabh satar marai.

in hi ki kirpa kai sajai hum hai nahi mose greeb karor parai. (2)

**ਸਵੈਯਾ**

ਸੇਵ ਕਰੀ ਇਨ ਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀਕੇ ।

ਦਾਨ ਦਯੋ ਇਨ ਹੀ ਕੋ ਭਲੇ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੇ ।

ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੋ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੇ ।

ਮੈ ਗ੍ਰਿਹ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਬ ਹੀ ਇਨਹੀ ਕੋ । ੩ ।

**Swaiyya**

save kari in hi ki bhavat aour ki save sahat na jeeko.

daan diyo in hi ko bhalai ar aan ko daan na lagat neeko.

agai phalai in hi ko deyo jug mein jas aour deyo sabh pheeko.

mo greh mein tan te man te sir lou dhan hai sab hi inhi ko. (3)

**ਦੋਹਰਾ**

ਚਟਪਟਾਇ ਚਿਤ ਮੈ ਜਰਯੋ ਤ੍ਰਿਣ ਜਯੋ ਕੁੱਧਤ ਹੋਇ ।

ਖੋਜ ਰੋਜਕੇ ਹੋਤ ਲਗ ਦਯੋ ਮਿਸੁ ਜੁ ਰੋਇ । ੪ ।

**Dohra**

Chatpataie chit mein jariou trin jioun kardhat hoiai.

khoj roj kai heit lag deyo misar ju roiai. (4)



**Ik Onkar Vahe Guru Ji Ke Fateh**  
**(By the Grace of One Lord-Supreme & Victory to the Prime-Soul)**

**Swaiyya Patshahi-10 (By the Tenth Master)**

Whatever fate had been ordained by the Lord for anyone would be gained by him. O Brahmin ! Try to forget about your (fondness) gloom. There was no fault of mine in this thing, as I had forgotten, so do not stare at me with (wrathfulness) disdain. I would be presenting you today itself a nice robe along with a quilt. Keep this fully truthful in mind (for sure) as all the Kashatriyas were attendants to the Brahmins (subservient to them ) so look at them with kindness. (1)

**Swaiyya :**

“ I had won all the battles with the support of these (Sikhs) followers and had made offerings through their benevolence only ; all the sins had vanished at their behest and all the material wealth had been attained through their benefaction. I had attained knowledge (education) with their support and the enemies had been vanquished. I have gained honour and glory through them only else there were millions of (poor) helpless people like me in the world, who were unknown and there was none to support them.” (2)

**Swaiyya :**

“ I fully appreciate the service rendered by these people (followers) and I do not like anyone else's service. To give offerings to them alone was worthwhile and I do not like to give alms to anyone else. Whatever was given to them would be fruitful in future and in this world. It would bring honour for me whereas anything given to others would be futile. At my place everything, including my body, wealth and my mind (soul) and my life was at their (Sikh's) disposal. “ (3)

**Couplet :**

On hearing these words, the Brahmin became furious and was completely confounded ; in fact, he got heartburns (was disheartened) and started crying as he was in search of some bread and butter (livelihood) for himself, as he was not given any alms in offering. (4)

ਸਸਤ੍ਰ ਨਾਮ ਮਾਲਾ  
ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ  
ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ  
ਅਬ ਸ੍ਰੀ ਸਸਤ੍ਰ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣ ਲਿਖਯਤੇ  
ਪਾਤਸਾਹੀ ੧੦

ਦੋਹਰਾ

ਸਾਗ ਸਰੋਹੀ ਸੈਗ ਅਸਿ ਤੀਰ ਤੁਪਕ ਤਰਵਾਰਿ ।  
ਸਤ੍ਰਤਕਿ ਕਵਚਤਿ ਕਰ ਕਰੀਐ ਰਫ ਹਮਾਹਿ । ੧ ।

**Sastar Naam Mala**  
**ik Onkar Vahe Guru ji ki Fateh**  
**Sri Bhagwati ji Sahaie**  
**ab Sri Sastar Naam Mala puran likheutai**  
**Patshahi 10**  
**Dohra**

Sang sarohi saif as teer tupak tarvar.  
Satrantak kavchant karkariai rachh hamar. (1)

ਅਸਿ ਕ੍ਰਿਪਾਨ ਧਾਰਾਧਰੀ ਸੈਫ ਸੂਲ ਜਮਦਾਦ ।  
ਕਵਚਤਕਿ ਸਤ੍ਰਤ ਕਰ ਤੇਗ ਤੀਰ ਧਰਬਾਦ । ੨ ।  
asi kirpan dharadhari saif sool jamdadh.  
kavchantik satrant kar teg teer dharbadh. (2)

ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ।  
ਸੈਫ ਸਰੋਹੀ ਸੈਹਬੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ । ੩ ।  
asi kirpan khandai kharrag tupak tabar or teer.  
saif sarohi saihthi yehai hamarai peer. (3)

ਤੀਰ ਤੁਹੀ ਸੈਬੀ ਤੁਹੀ ਤੁਹੀ ਤਬਰ ਤਰਵਾਰਿ ।  
ਨਾਮ ਤਿਹਾਰੋ ਜੋ ਜਪੈ ਭਟੇ ਸਿੰਧੁ ਭਵ ਪਾਰ । ੪ ।  
teer tuhi saithi tuhi tuhi tabar tarvaar.  
naam tuharai jo japai bhaie sindh bhav par. (4)

ਕਾਲ ਤੁਹੀ ਕਾਲੀ ਤੁਹੀ ਤੁਹੀ ਤੇਗ ਅਰੁ ਤੀਰ ।  
ਤੁਹੀ ਨਿਸਾਨੀ ਜੀਤ ਕੀ ਆਜੁ ਤੁਹੀ ਜਗਬੀਰ । ੫ ।  
kaal tuhi kali tuhi tuhi teg or teer.  
tuhi nisani jeet ki aaj tuhi jagbeer. (5)

ਤੁਹੀ ਸੂਲ ਸੈਬੀ ਤਬਰ ਤੁ ਨਿਖੰਗ ਅਰੁ ਬਾਨ ।  
ਤੁਹੀ ਕਟਾਰੀ ਸੇਲ ਸਭ ਤੁਮਹੀ ਕਰਦ ਕ੍ਰਿਪਾਨ । ੬ ।  
tuhi sool saibi tabar tu nikhang or baan.  
tuhi katari sail sabh tumhi kard kirpan. (6)



**Shastar Nam Mala**  
**Ik Onkar Vahe Guru Ji Ke Fateh**  
**(By the Grace of One Lord-Supreme & Victory to the Wondrous Lord).**  
**'Sri Bhagouti Ji Sahai'**  
**(With the support of the sword-Arm of the Lord)**  
**Now the episode of "Shastar Naam Mala"**  
**(The Necklace of Weaponery) begins Patshahi-10 (By the Tenth Master)**  
**Couplet :**

The weapons like saang, sirohi (sword manufactured in Sirohi town) saif (double-edged sword) (a curved sword), arrows, gun and the sword etc. were the various arms which were meant for the destruction of the enemy and piercing through the coats of mail (protective covering) and these are my protectors. (1)

The sword, kirpan, (dharadhri) a sharpened sword, double-edged sword, spear, jamdar'h (a dagger resembling the demon's teeth) bayonet, arrow, dharbadh (a killer sword) etc. were the weapons to pierce, through (cut across) the protective coats of iron and destroy the enemy. (2)

The weapons like, sword, kirpan, double-edged sword, kharag (sword), gun, javelin, arrow, saif (straight sword) sirohi etc. were by masters or gurus (guides). (3)

O Prime-soul ! You are an embodiment of an arrow, spear or sword and bayonet. Whosoever worships your True Name attains Salvation (crosses this worldly ocean successfully). (4)

(O Lord !) You are Kaal Kali, (goddess) and sword and spear as well. You were the symbol of victory and in today's world ; you were the mightiest warrior (or leading warrior). (5)

(O Lord !) You are the javelin and the spear or a quiver and the arrows. You are the dagger, javelin, or an embodiment of the sword. (6)

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਤੁਮਹੀ ਸਿਪਰ ਤੁਮਹੀ ਕਵਚ ਨਿਖੰਗ ।  
 ਕਵਚ"ਤਕਿ ਤੁਮਹੀ ਬਨੇ ਤੁਮ ਬਯਾਪਕ ਸਰਬੰਗ । ੭ ।  
 sastar astar tumhi sipar tumhi kavach nikhang.  
 kavachantik tumhi bamai tum biyapak sarbang. (7)

ਸ੍ਰੀ ਤੁਹੀ ਸਭ ਕਾਰਨ ਤੁਹੀ ਤੂ ਬਿਦਯਾ ਕੋ ਸਾਰ ।  
 ਤੁਮ ਸਭ ਕੋ ਉਪਰਾਜਹੀ ਤੁਮਹੀ ਲੋਹੁ ਉਬਾਰ । ੮ ।  
 Sri tuhi sabh karan tuhi tu bidya ko saar.  
 tum sabh ko uprajhi tumhi leho ubar. (8)

ਤੁਮਹੀ ਦਿਨ ਰਜਨੀ ਤੁਹੀ ਤੁਮਹੀ ਜੀਅਨ ਉਪਾਇ ।  
 ਕਉਤਕ ਹੋਰਨ ਕੇ ਨਮਿਤ ਤਿਨ ਮੋ ਬਾਦ ਬਢਾਇ । ੯ ।  
 tumhi din rajni tuhi tumhi jian upaie.  
 koutak heran kai namit tin mou baad biadhaie. (9)

ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਸੈਫ ਤੇਗ ਤਰਵਾਰਿ ।  
 ਰਛ ਕਰੋ ਹਮਰੀ ਸਦਾ ਕਵਚ"ਤਕਿ ਕਰਵਾਰਿ । ੧੦ ।  
 us kirpan khando kharrag saif teg tarvar.  
 rachh karo hamri sada kavchantik karvar. (10)

ਤੁਹੀ ਕਟਾਰੀ ਦਾੜ ਜਮ ਤੁ ਬਿਛੂਓ ਅਰੁ ਬਾਨ ।  
 ਤੋ ਪਤਿ ਪਦ ਜੇ ਲੀਜੀਐ ਰਛ ਦਾਸ ਮੁਹਿ ਜਾਨੁ । ੧੧ ।  
 tuhi katari darr jam tu bichhueu or baan.  
 te put pad je ieejiai rachh das mohai jaan. (11)

ਬਾਕ ਬਜ੍ਰ ਬਿਛੂਓ ਤੁਹੀ ਤੁਹੀ ਤਬਰ ਤਰਵਾਰਿ ।  
 ਤੁਹੀ ਕਟਾਰੀ ਸ੍ਰਹਥੀ ਕਰੀਐ ਰਛ ਹਮਾਰਿ । ੧੨ ।  
 baank bajar bichhuou tuhi tuhi tabar tarvar.  
 tuhi katari sarhathi kariai rachh hamar. (12)

ਤੁਮੀ ਗੁਰਜ ਤੁਮਹੀ ਗਦਾ ਤੁਮਹੀ ਤੀਰ ਤੁਫੰਗ ।  
 ਦਾਸ ਜਾਨਿ ਮੋਰੀ ਸਦਾ ਰਛ ਕਰੋ ਸਰਬੰਗ । ੧੩ ।  
 timi guraj tumhi gada tumhi teer tufang.  
 daas jaan mori sada rachh karo sarbung. (13)

ਛੁਰੀ ਕਲਮ ਰਿਪੁ ਕਰਚ ਭਨਿ ਖੰਜਰ ਬੁਗਦਾ ਨਾਇ ।  
 ਅਰਧ ਰਿਜਕ ਸਭ ਜਗਤ ਕੋ ਮੁਹਿ ਤੁਮ ਲੋਹੁ ਬਢਾਇ । ੧੪ ।  
 Chhuri kalam rip karad bhan khanjar bugda naie.  
 ardh rijak sabh jagat ko mohai tum leho bachaie. (14)



(O Lord !) You are the arms and weapons ; you were the shield, protective cover and the quiver. You were there to pierce (or tear apart) the coats of mail and you were prevalent in various forms. (7)

(O Lord !) You are the worldly falsehood (Maya), the cause of everything happening and the source of all learning. You were the creator of all and the protector of all as well. (8)

“(O Lord !) You are representing the day and night, and you alone had created all the begins ; then you alone were responsible for causing quarrels or disputes among the various beings.” (9)

The Sword, kirpan, double-edged sword (khanda), saif (curved sword) and other weapons, the destroyer of the protective coats of iron, may you protect us ! (10)

“(O Lord !) You are the dagger, jamdarh, scorpion-like weapon (sword) and the arrow. O Master ! If I had sought your support (by making obeisance to you), then May you protect me as your slave.” (11)

“(O Lord !) You are the weapons like bleat (baghnakha), the mace, the scorpion weapon and the sword or curved sword. You are the dagger ; the bayonet and you are my protector as well.” (12)

(O Lord !) “You are the club, the mace ; you are the arrow and the gun as well. May you protect me at all times, considering me as your slave (devotee).” (13)

(O Lord !) “You are the knife, the foe of pen, the sword, dagger and the axe and other weapons of similar type. O Lord, worthy of attainment by the whole world and their sustenance (livelihood), may You save me.” (14)

ਪ੍ਰਿਥਮ ਓਪਾਵਹੁ ਜਗਤ ਤੁਮ ਤੁਮਹੀ ਪੰਥ ਬਨਾਇ ।  
ਆਪ ਤੁਹੀ ਝਗਰਾ ਕਰੇ ਤੁਮਹੀ ਕਰੇ ਸਹਾਇ । ੧੫ ।  
pritham upavoh jagat tum tumhi panth banaie.  
aap tuhi jhagra karo tumhi karo sahaie. (15)

ਮਛ ਕਛ ਬਾਰਾਹ ਤੁਮ ਤੁਮ ਬਾਵਨ ਅਵਤਾਰ ।  
ਨਾਰਿੰਸਿੰਘ ਬਊਧਾ ਤੁਹੀ ਤੁਹੀ ਜਗਤ ਕੋ ਸਾਰ । ੧੬ ।  
machh kachh barah tum tum bavan avtar.  
narsingh bouoodha tuhi tuhi jagat ko Saar. (16)

ਤੁਹੀ ਰਾਮ ਸ੍ਰੀ ਕ੍ਰਿਸਨ ਤੁਮ ਤੁਹੀ ਬਿਸਨੁਕੋ ਰੂਪ ।  
ਤੁਹੀ ਪ੍ਰਜਾ ਸਭ ਜਗਤ ਕੀ ਤੁਹੀ ਆਪ ਹੀ ਭੂਪ । ੧੭ ।  
tuhi Ram Sri Krisan tum tuhi bisanko roop.  
tuhi parja sabh jagat ki tuhi aap hi bhoop. (17)

ਤੁਹੀ ਬਿਪ੍ਰ ਛਤ੍ਰੀ ਤੁਹੀ ਤੁਹੀ ਰੰਕ ਅਰੁ ਰਾਉ ।  
ਸਾਮ ਦਾਮ ਅਰੁ ਡੰਡ ਤੂੰ ਤੁਮਹੀ ਭੇਦ ਉਪਾਉ । ੧੮ ।  
tuhi bipar chhatri tuhi tuhi rank ar rao.  
sam daam or dand tu(n) tumhi bheid upaou. (18)

ਸੀਸ ਤੁਹੀ ਕਾਯਾ ਤੁਹੀ ਤੈ ਪ੍ਰਾਨੀ ਕੇ ਪ੍ਰਾਨ ।  
ਤੈ ਬਿਦਯਾ ਜੁਗ ਬਕਤ੍ਰ ਹੁਇ ਕਰੇ ਬੇਦ ਬਖਯਾਨ । ੧੯ ।  
sees tuhi kaya tuhi tai prani kai pran.  
tai bidya jug bakatar hui karan beid bakhyan. (19)

ਬਿਸਿਖ ਬਾਨ ਪਨੁਖਾਗ੍ਰ ਭਨ ਸਰ ਕੈਬਰ ਜਿਹ ਨਾਮ ।  
ਤੀਰ ਖੰਡਗ ਤਤਾਰਚੇ ਸਦਾ ਕਰੇ ਮਮ ਕਾਮ । ੨੦ ।  
bisikh baan dhankhagar bhan sar kaibar jeh naam.  
teer khatang tatarcho sadā karo mum kaam. (20)

ਤੁਣੀਰਾਨੈ ਸਤ੍ਰ ਅਰਿ ਮ੍ਰਿਗ ਅੰਤਕ ਸੰਸਿਬਾਨ ।  
ਤੁਮ ਬੈਰਣ ਪ੍ਰਥਮੈ ਰਨੋ ਬਹੁਰੋ ਬਜੈ ਕ੍ਰਿਪਾਨ । ੨੧ ।  
tuniralai satar ar mirig antak sasban.  
tum bairan prathmai hano bohro bajai kirpan. (21)

ਤੁਮ ਪਾਟਸ ਪਾਸੀ ਪਰਸ ਪਰਸ ਸਿਧਿ ਕੀ ਖਾਨ ।  
ਤੇ ਜਗ ਕੇ ਰਾਜਾ ਭਟੇ ਦੀਅ ਤਵ ਜਿਹ ਬਰ ਦਾਨ । ੨੨ ।  
tum patas pasi paras param sidh ki khan.  
te jug kai raja bhaie dai tachh jeh bar daan. (22)

“ O Lord ! First of all You are creating this Universe, then You arrange to propagate various religious paths or faiths and then you alone create certain (quarrels) squabbles among them and then you alone manage to settle all those disputes. (15)

“ (O Lord !) You alone were the incarnations of mach, Kachh (fish or tortoise) and even the Bavan (pigmy) incarnation. You alone were the incarnation in the form of Nar Singh (half human half loin) and the Budha incarnation and you alone were the True essence (source) of the Universe.” (16)

(O Lord !) You alone were Rama and Krishna or the form of Vishnu. You alone were the worship of the world or the king. (17)

“ (O Lord !) You were the Brahmin, the Kashatriya, the penniless and the king as well (all in all). You alone were Shyam, wealth and punishment, You were even the discrimination and the very solution to all these problems.” (18)

“ (O Lord !) You were the head, the body and the very life in human beings, the soul within them. You were the knowledge (education) and the four-faceted Brahma (like four Yugas), who had given the discourses of Vedas.” (19)

“ (O Lord !) You alone were the arrow, bow, dhankhag (special arrow fixed on a bow) Sar, kaibar (a special arrow), arrow khatung (an arrow) Tatsrache (a special arrow) being called as such. May you help me to make this life a success ! (an ideal of life).” (20)

“ You are abiding in the quiver, the killer of enemy, the killer of deer, sasthem (having the face of the moon) or the one with many names of arrows ; First You kill the enemy and then we strike him with a sword.” (21)

“ (O Lord !) You were the Batas (the weapon made of sharp edged material), the noose, and the axe as well and the treasure of occult powers. The persons, blessed by You only, were made kings.” (22)

ਸੀਸ ਸਤ੍ਰ ਅਰਿ ਅਰਿਯਾਰਿ ਅਸਿ ਖੰਡੇ ਖੜਗ ਕ੍ਰਿਪਾਨ ।  
 ਸਤ੍ਰ ਸੁਰੇਸਰ ਤੁਮ ਕੀਯੋ ਭਗਤ ਆਪੁਨੇ ਜਾਨਿ । ੨੩ ।  
 sees satar or aryar us khando kharag kirpan.  
 satar suresar tum kiyo bhagat apan jaan. (23)

ਜਮਧਰ ਜਮਦਾੜਾ ਜਬਰ ਜੋਧ"ਤਕ ਜਿਹ ਨਾਇ ।  
 ਲੂਟ ਕੂਟ ਲੀਜਤ ਤਿਨੈ ਜੇ ਬਿਨੁ ਬ"ਧੇ ਜਾਇ । ੨੪ ।  
 jandhar jamdarra jabar jodhantak jeh naie.  
 loot koot leejat tinai jo bin bandhai jaie. (24)

ਬ"ਕ ਬਜ੍ਰ ਬਿਛੁਓ ਬਿਸਿਖ ਬਿਰਹ ਬਾਨ ਸਭ ਰੂਪ ।  
 ਜਿਨ ਕੋ ਤੁਮ ਕਿਰਪਾ ਕਰੀ ਭਏ ਜਗਤ ਕੇ ਭੂਪ । ੨੫ ।  
 baank bajar bichhiou bisikh bireh baan sabh roop.  
 jin ko tum kirpa kari bhaie jagat kai bhoop. (25)

ਸਸਤ੍ਰੇਸਰ ਸਮਰ"ਤ ਕਰਿ ਸਿਪਰਾਰਿ ਸਮਸੇਰ ।  
 ਮੁਕਤ ਜਾਲ ਜਮ ਕੇ ਭਏ ਜਿਨੈ ਗਹਯੋ ਇਕ ਬੇਰ । ੨੬ ।  
 Sastairsar sarmnt kar siprar samseer.  
 mukat jaal jam kai bhaie jinai gehiou ik bar. (26)

ਸੈਫ ਸਰੋਹੀ ਸਤ੍ਰ ਅਰਿ ਸਾਰੰਗਾਹਿ ਜਿਹ ਨਾਮ ।  
 ਸਦਾ ਹਮਾਰੇ ਚਿਤਿ ਬਸੋ ਸਦਾ ਕਰੋ ਮਮ ਕਾਮ । ੨੭ ।  
 Saif sarohi satar ar sarangar jeh naam.  
 Sada hamarai chit baso sada karo mum kaam. (27)

ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਸ੍ਰੀ ਭਗਉਤੀ ਉਸਤਤਿ  
 ਪ੍ਰਿਥਮ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ । ੧੧ ।  
 iti Sri Naam Mala puranai Sri Bhagouti ustat  
 pritham dhiaie samapatam Sut Subham Sat. (1)

**ਅਬ ਸ੍ਰੀ ਚਕ੍ਰ ਕੇ ਨਾਮ  
 ਦੋਹਰਾ**

ਕਵਚ ਸਬਦ ਪ੍ਰਿਥਮੇ ਕਹੋ ਅੰਤ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
 ਸਭ ਹੀ ਨਾਮ ਕ੍ਰਿਪਾਨ ਕੇ ਜਾਨ ਚਤੁਰ ਜੀਅ ਲੇਹੁ । ੨੮ ।

**ab Sri Chakar kai Naam**

**Dohra**

kavach sabad prithmai kaho ant sabad ar deho.  
 sabh hi naam kirpan kai jaan chatur jia leiho. (28)



“O Lord !) You were the killer of the enemy, the sword killer of the foe, double-edged sword and the sword, the wielder of sword and Meghnath, (the enemy of Indra) turned saint (your devotee).” (23)

“ You were the various weapons called Jamdhar, Jamdar’h, jabar, jodhatak (various names of sword) and the person going to the battle without these weapons was killed and looted immediately in the battlefield.” (24)

All the various forms of weapons like Baak, Bajar, bichhua (scorpion) or other types of arrows were all the forms of the Lord. Whosoever was blessed with your benevolence, became the king in the world. (25)

The king of weapons (sastarser) the sword (bringing/causing end of battle), siprar (the enemy of shield). Those persons, who had wielded the sword once had escaped the onslaughts of the god of death. (26)

The weapons, called by the names of Saif, Sirohi, Satar, Sarangkar (the enemy of arrow) and the sword of victory may always remain in my mind and may function as my support. (27)

Here the first chapter dealing with the praises of Sri Bhagouti (The Sword Lord) from Sri Nam Mala Puran is completed. All is well so far. (1)

**Now the episode of various names of Sri Chakar begins.**

First of all the word ‘Kavach’ (Protective Cover) is to be mentioned and keep at the end the word ‘enemy’. All these names will describe the ‘Sword’. O clever men ! Keep this in mind fully (understood). (28)

ਸਤ੍ਰੁ ਸਬਦ ਪ੍ਰਿਥਮੈ ਕਹੋ ਅੰਤ ਦੁਸਟ ਪਦ ਭਾਖੁ ।  
 ਸਭੈ ਨਾਮ ਜਗੰਨਾਥ ਕੋ ਸਦਾ ਹਿੰਦੈ ਮੋ ਰਾਖੁ । ੨੯ ।  
 Satar Sabad prithmai kaho ant dusat pad bhakh.  
 Sabhai naam jagannath ko sada hirdai mo rakh. (29)

ਪ੍ਰਿਥੀ ਸਬਦ ਪ੍ਰਿਥਮੈ ਭਲੋ ਪਾਲਕ ਬਹਰਿ ਉਚਾਰ ।  
 ਸਕਲ ਨਾਮੁ ਸ੍ਰਿਸਟੇਸ ਕੋ ਸਦਾ ਹਿੰਦੈ ਮੋ ਧਾਰ । ੩੦ ।  
 prithi sabad prithmai bhano palak bahar uchar.  
 sakal naam srister kai sada hirdai mo dhaar. (30)

ਸਿਸਟਿ ਨਾਮ ਪਹਲੇ ਕਹੋ ਬਹਰਿ ਉਚਾਰੋ ਨਾਥ ।  
 ਸਕਲ ਨਾਮੁ ਮਮ ਈਸ ਕੋ ਸਦਾ ਬਸੋ ਜੀਅ ਸਾਥ । ੩੧ ।  
 Sifat dham pehlai kaho bahur ucharo nath.  
 Sakal naam mum eas kai sada baso jia sath. (31)

ਸਿੰਘ ਸਬਦ ਭਾਖੋ ਪ੍ਰਥਮ ਬਾਹਨ ਬਹਰਿ ਉਚਾਰਿ ।  
 ਸਭੈ ਨਾਮ ਜਗਮਾਤ ਕੋ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰਿ । ੩੨ ।  
 Singh sabad bhakhai pratham bahan bohar uchar.  
 sabhai naam jagmat kai leejoh so kab sudhar. (32)

ਰਿਪੁ ਖੰਡਨ ਮੰਡਨ ਜਗਤ ਖਲ ਖੰਡਨ ਜਗ ਮਾਹਿ ।  
 ਤਾ ਕੇ ਨਾਮ ਉਚਾਰੀਐ ਜਿਹੋ ਸੁਨਿ ਦੁਖ ਟੀਰ ਜਾਹਿ । ੩੩ ।  
 rip khandan mandan jagat khal khandan jug mahai.  
 ta ko naam uchariai jiho sunn dukh tar jahai. (33)

ਸਭ ਸਸਤ੍ਰਨ ਕੇ ਨਾਮ ਕਹਿ ਪ੍ਰਿਥਮ ਅੰਤ ਪਤਿ ਭਾਖੁ ।  
 ਸਭ ਹੀ ਨਾਮ ਕਿਪਾਨ ਕੇ ਜਾਣ ਹਿੰਦੈ ਮਹਿ ਰਾਖੁ । ੩੪ ।  
 Sabh sastaran ke naam keh pritham ant pat bhakh.  
 sabh hi naam kirpan kai jaan hirdai mein rakh. (34)

ਖਤ੍ਰਿਯ"ਕੈ ਖਲਕ ਖੜਗ ਖਗ ਖੰਡੋ ਖਤ੍ਰਿਆਰਿ ।  
 ਖੇਲ"ਤਕ ਖਲਕੇਮਰੀ ਅਸਿ ਕੇ ਨਾਮ ਬਿਚਾਰ । ੩੫ ।  
 Khatriyan khalak kharag khag khando khatriyar.  
 khelantak khalkemari asi ke naam bichar. (35)

ਭੂਤ"ਤਕਿ ਸ੍ਰੀ ਭਗਵਤੀ ਭਵਹਾ ਨਾਮ ਬਖਾਨ ।  
 ਸਿਰੀ ਭਵਾਨੀ ਭੈ ਹਰਨ ਸਭ ਕੋ ਕਰੋ ਕਲਯਾਨ । ੩੬ ।  
 bhutantik Sri bhagvati bhavra naam bakhan.  
 Sri bhavani bhaie haran sabh ko karai kalyan. (36)



First call the word 'Enemy' and then say the word 'despotic' at the end. All these names will describe the Lord (sword) and keep this in mind always. (29)

First utter the word 'Prithi' (Earth) and then utter the word 'sustainer'. All these words shall then describe the 'Sristesh' (Sri Sahib-The Sword). keep these strictly in mind. (30)

First utter the word Sisti (sristi), the world and then utter the word Master (math). All these names describe the sword (kharag). Keep these always in mind. (31)

At first call the word 'Singh' and then the word bahan ; these will describe the word 'Jagmat' (sword). O Poets ! Keep them engrained in mind. (32)

Let us recite the name of the 'weapon', which would destroy the enemy, which had created the world and would crush the fools by reducing them into pieces in the world and the afflictions would disappear on hearing this True Name. (33)

First, let us utter the names of all weapons and then say the word, pati in the end, and all these names would be referring to the sword only. Then keep these words in your mind. (34)

The weapon, hanging from the (limbs) waists of the Kashatriyas, sword (kharag), khag, double-edged sword, the enemy of the Kashatriyas and bringing the end of the game of battle, the destroyer of the enemy, (khalkemri should) be considered as the names of the sword. (35)

The sword, the destroyer of the beings, Bhagwati, the destroyer of the world, Sri Bhawani, the destroyer of fear (fright), all these were the names of the sword and all these would bestow kindness or benevolence to all the beings. (36)

ਅੜਿਲ ।

ਭੂਤ ਸਬਦ ਕੈ ਭਾਖਿ ਬਹਾਰ ਅਰਿ ਭਾਖੀਐ । ਸਭ ਅਸਿ ਜੂ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਰਾਖੀਐ ।  
ਨਾਮ ਮ੍ਰਿਗਨ ਸਭ ਕਹਿ ਧਨੁਸਰ ਉਚਾਰੀਐ । ਹੋ ਸਭ ਖੰਡੇ ਕੇ ਨਾਮ ਸਤਿ ਜੀਅ ਧਾਰੀਐ । ੩੭ ।

aril

bhoot sabad ko bhakh bahur ar bhakhiai. sabh us ju ko naam jaan jia rakhiai.  
naam mirgan sabh keh dhanusar uchariai. ho (an) sabh khandai kai naam sat jia  
dhariai. (37)

ਦੋਹਰਾ

ਪ੍ਰਿਥਮ ਨਾਮ ਜਮ ਕੋ ਉਚਰਿ ਬਹੁਰੋ ਰਦਨ ਉਚਰਿ ।  
ਸਕਲ ਨਾਮ ਜਮਦਾੜ ਕੇ ਲੀਜਰ ਸੁ ਕਬਿ ਸੁਧਾਰਿ । ੩੮ ।

Dohra

pritham naam jam ko uchar bohro radan uchar.  
Sakal naam jamdarr ke leejoh so kab sudhar. (38)

ਉਦਰ ਸਬਦ ਪ੍ਰਿਥਮੈ ਕਹੋ ਪੁਨਿ ਅਰਿ ਸਬਦ ਉਚਾਰ ।  
ਨਾਮ ਸਭੈ ਜਮਦਾੜ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੩੯ ।  
udar sabad prithmai kaho pun ar sabad uchar.  
Naam sabhai jamdarr kai leejoh so kabh bichar. (39)

ਮ੍ਰਿਗ ਗ੍ਰੀਵਾ ਸਿਰ ਅਰਿ ਉਚਰਿ ਪੁਨਿ ਅਸਿ ਸਬਦ ਉਚਾਰ ।  
ਸਭੈ ਨਾਮ ਸ੍ਰੀ ਖੜਗ ਕੇ ਲੀਜੇ ਹ੍ਰਿਦੈ ਬਿਚਾਰਿ । ੪੦ ।  
mrig greeva sir ar uchar punn us sabad uchar.  
sabhai naam Sri kharag kai leejo hirdai bichar. (40)

ਕਰੀ ਕਰ"ਤਕ ਕਸਟ ਰਿਪੁ ਕਾਲਯੁਧ ਕਰਵਾਰਿ ।  
ਕਰਾਚੋਲ ਕ੍ਰਿਪਾਨ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁਧਾਰ । ੪੧ ।  
kari karantik kasat rip kalayudh karvar.  
karachol kirpan ke leejo naam sudhar. (41)

ਹਸਤਿ ਕਰੀ ਕਰ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਅਰਿ ਸਬਦ ਸੁਨਾਇ ।  
ਸਸਤ੍ਰ ਰਾਜ ਕੇ ਨਾਮ ਸਬ ਮੋਰੀ ਕਰਹੁ ਸਹਾਇ । ੪੨ ।  
hasat kari kar pritham keh pun ar sabad sunaie.  
sastar raj ke naam sab mori karoh sahaie. (42)

ਸਿਰੀ ਸਰੋਹੀ ਸੇਰਸਮ ਜਾ ਸਮ ਅਉਰਨ ਕੋਈ ।  
ਤੇਗ ਜਾਪੁ ਤੁਮਹੂੰ ਜਪੋ ਭਲੋ ਤੁਹਾਰੋ ਹੋਇ । ੪੩ ।  
Siri sarohi sersam ja sum aouran koiai.  
teg jaap tumhun japo bhalo tuharo hoiai. (43)

### **Aril :**

First repeat the word 'Ghost' and then utter the word 'Ari'. Keep these words in mind and all these (words) names refer to "As Ju" or sword and keep them in mind. After saying the word 'deer', then let us call it the destroyer (dhansur), then all these names would refer to double-edged sword and accept it as a perfect Truth. (37)

### **Couplet :**

At First repeat the name of Yama (angel of death) and then add the word condemnation (rejection) and these names will then refer to jamdar'h (weapon like sword). The poets should bear all this in mind. (38)

First recite the word 'udar' (womb) and then add (utter) the word 'Ari'. All these refer to the jamdar'h (seord). The poets should think over it. (39)

First 'Mrig' (deer), then 'neck' and add the word 'Ari' with the head, add the word 'Asu'. All these names would refer to the sword. Keep this in mind by thinking over it. (40)

'Kari Karantak' (the destroyer of the trunk of an elephant) and 'Kasht ripu' (the torment or the enemy) " Kala yudh" (the weapon of causing death), 'Karwar and Karachol' etc should be linked with the sword (name of sword). (41)

First utter the word 'hastikar' or 'karikar' and then repeat the word enemy (ari); all these names would add up to represent the sword (sastar raj), which always supports (helps) me. (42)

Sri, Srohi, Samsher were all referring (names of) to the sword and there was none else equal to it. So, you should also meditate on the sword (Tegh), which would give you support (succour). (43)



ਖਗ ਮ੍ਰਿਗ ਜਛ ਭੁਜੰਗ ਗਨ ਏ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ।  
 ਫੁਨਿ ਅਰਿ ਸਬਦ ਉਚਾਰੀਐ ਜਾਨ ਤਿਸੈ ਤਰਵਾਰਿ । ੪੪ ।  
 khag mirg jachh bhujang gunn eia pad pritham uchar.  
 phun ar sabad uchariai jaan tisai tervaar. (44)

ਹਲਬਿ ਜੁਨਬੀ ਮਗਰਬੀ ਮਿਸਰੀ ਊਨਾ ਨਾਮ ।  
 ਸੈਫ ਸਰੋਹੀ ਸਸਤ੍ਰਪਤਿ ਜਿਤਯੋ ਰੂਮ ਅਰੁ ਸਾਮ । ੪੫ ।  
 halab junbi magarbi misri una naam.  
 saif sarohi sastarpat jitiou room or saam. (45)

ਕਤੀ ਯਾਮਾਨੀ ਹਿੰਦਵੀ ਸਭ ਸਸਤ੍ਰ ਕੇ ਨਾਥ ।  
 ਲਏ ਭਗਉਤੀ ਨਿਕਸ ਹੈ ਆਪ ਕਲੰਕੀ ਹਾਥਿ । ੪੬ ।  
 kati yamani hindvi sabh satar ke nath.  
 lai bhagouti nikas hai aap kalanki haathi. (46)

ਪ੍ਰਿਥਮ ਸਕਤਿ ਪਦ ਉਚਾਰਿ ਕੈ ਪੁਨਿ ਕਹੁ ਸਕਤਿ ਬਿਸੇਖ ।  
 ਨਾਮ ਸੈਹਥੀ ਕੇ ਸਕਲ ਨਿਕਸਤ ਜਾਹਿ ਅਨੇਕ । ੪੭ ।  
 pritham sakat pad uchar kai pun koh sakat bisekh.  
 naam saihthi kai sakal niksath jahai anek. (47)

ਪ੍ਰਿਥਮ ਸੁਭਟ ਪਦ ਉਚਾਰਿ ਕੈ ਬਹੁਰਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
 ਨਾਮ ਸੈਹਥੀ ਕੇ ਸਭੈ ਸਮਝਿ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੪੮ ।  
 pritham subhat pad uchar kai bohar sabad ar deho.  
 naam saihthi kai sabhai samajh chatur chit leho. (48)

ਪ੍ਰਿਥਮ ਭਾਖ ਸੰਨਾਹ ਪਦੁ ਪੁਨਿ ਰਿਪੁ ਸਬਦ ਉਚਾਰਿ ।  
 ਨਾਮ ਸੈਹਥੀ ਕੇ ਸਕਲ ਚਤੁਰ ਚਿਤ ਨਿਜ ਧਾਰਿ । ੪੯ ।  
 pritham bhakh sanah pad pun rip sabad uchar.  
 naam saihthi kai sakal ke sakal chatur chit nij dhar. (49)

ਉਚਾਰਿ ਕੁੰਭ ਪ੍ਰਿਥਮੈ ਸਬਦ ਪੁਨਿ ਅਰਿ ਸਬਦ ਕਹੋ ।  
 ਨਾਮ ਸੈਹਥੀ ਕੇ ਸਭੈ ਚਿਤ ਮਹਿ ਚਤੁਰ ਲਹੋ । ੫੦ ।  
 uchar kumbh prithmai sabad pun ar sabad kaho.  
 naam saihthi ke sabhai chit meh chatur laho. (50)

ਤਨੁ ਤ੍ਰਾਨ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
 ਨਾਮ ਸੈਹਥੀ ਕੇ ਸਭੈ ਰੁਚਿਰ ਚਤੁਰ ਚਿਤ ਜਾਨ । ੫੧ ।  
 tan tran pad pritham keh pun ar sabad bakhan.  
 naam saihthi kai sabhai ruchar chatur chit jaan. (51)

First, utter any of these words, such as Khag (bird), Mrig (deer), Jachh (demi-god) or Bhujang and then repeat the word Ari, then it should be considered as the name of the Sword. (44)

There were these words referring to the sword (kharag) such as halab, junbi, magarbi, misri, una, saif, or sirohi etc. Therefore, with the help of this (sword) the lands of Rome and Syria were won over. (45)

Yamani, Kati, and Hidvi Kati (sword) were the names given to the Master of all weapons (sword). In fact, the Incarnation "Nehkalanki" himself would come forward carrying this sword (Bhagouti) in his hand. (46)

First say the word Shakti (power) and then add the word 'Sakat Bisekh'. Similarly, many names of spear (sehbi) would appear like this. (47)

First, utter the word 'subhat', then add 'Ari' (enemy) to it. All these names refer to the spear (sehbi). The wise men should remember this at heart. (48)

First, say the word 'Sanah' (coats of mail) then add the word 'Ari' (enemy), then all these would refer to (sehbi) spear. O clever men ! Remember this at heart. (49)

At first repeat the word Kumbh (elephant) and then add the word 'Ari' (enemy) to it. Similarly, all these names refer to a spear (sehbi). The wise men may know this in their mind. (50)

First utter the word 'Tan Tran' (coats of mail) and then add the word 'Ari'. Thus, these names refer to sehbi (spear). The wise and smart persons may remember this. (51)

ਯਸਟੀਸਰ ਕੋ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਬਚ ਕਹੁ ਅਰਧੰਗ ।  
ਨਾਮ ਸਹੇਬੀ ਕੇ ਸਭੈ ਉਚਰਤ ਜਾਹੁ ਨਿਸੰਗ । ੫੨ ।  
yastisar ko pritham keh pun bach koh ardhang  
a naam saihthi ke sabhai uchrat jahu nisung. (52)

ਸੰਗ ਸਮਰ ਕਰ ਸੈਹਬੀ ਸਸਤ੍ਰ ਸਸਨ ਕੁੰਭੇਸ ।  
ਸਬਲ ਸੁ ਭਟਰਾ ਹਾਥ ਲੈ ਜੀਤੇ ਸਮਰ ਸੁਰੇਸ । ੫੩ ।  
sang samar kar saihthi satar sasan kumbhes.  
sabal so bhatra haath lai jeetai samar sures. (53)

ਛਤ੍ਰਪਰ ਮ੍ਰਿਗਹਾ ਬਿਜੈ ਕਰਿ ਭਟਹਾ ਜਾ ਕੋ ਨਾਮ ।  
ਸਕਲ ਸਿਧ ਦਾਤ੍ਰੀ ਸਭਨ ਅਮਿਤ ਸਿਧ ਕੋ ਧਾਮ । ੫੪ ।  
Chhatardhar mirgha bijai kar bhatha ja ko naam.  
sakal sidh datri sabhai amit sidh kai dham. (54)

ਲਛਮਨ ਅਉਰ ਘਟੋਤਕਚ ਏ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ।  
ਪੁਨਿ ਅਰਿ ਭਾਖੋ ਸਕਤਿ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਅਪਾਰ । ੫੫ ।  
Lachhman aour ghatotkach eai pad pritham uchar.  
punn or bhakhai sakat ke nikseh naam apar. (55)

ਗੜੀਆ ਭਸੁਡੀ ਭੈਰਵੀ ਭਾਲਾ ਨੇਜਾ ਭਾਖੁ ।  
ਬਰਛੀ ਸੈਬੀ ਸਕਤਿ ਸਭ ਜਾਨ ਹਿਦੈ ਮੈ ਰਾਖੁ । ੫੬ ।  
garria basudi bhairavi bhala neja bhaakh.  
barchhi saithi sakat sabh jaan hirdai mein rakh. (56)

ਬਿਸਨੁ ਨਾਮ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਪੁਨਿ ਪਦ ਸਸਤ੍ਰ ਉਚਾਰਿ ।  
ਨਾਮ ਸੁਦਰਸਨ ਕੇ ਸਭੈ ਨਿਕਸਤ ਜਾਹਿ ਅਪਾਰ । ੫੭ ।  
bisan naam pritham uchar pun pad satar uchar.  
naam sudarsan kai sabhai niksath jahai apar. (57)

ਮੁਰ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਮਰਦਨ ਬਹੁਰਿ ਕਹੋ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਚਿਤ ਮੈ ਚਤੁਰ ਲਹੋ । ੫੮ ।  
mur pad pritham uchar kai mardan bahur kaho.  
Naam sudarsan chakar kai chit mein chatur laho. (58)

ਮਧੁ ਕੇ ਨਾਮ ਉਚਾਰਿ ਕੈ ਹਾ ਪਦ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਲੀਜੈ ਸੁ ਕਬਿ ਸੁਧਾਰਿ । ੫੯ ।  
madh ke naam uchar kai ha pad bahur uchar.  
naam sudarsan chakar kai leejai so kab sudhar. (59)



The word 'Yustisar' (with a long stick) should be used at first, followed by 'ardhung', so all these names will refer to a spear, then without any doubt (hesitation) they should be repeated. (52)

The weapons 'sang', samar, kar (for fighting) and "sastar sasan kumbhes" (the weapon which could pierce the elephant body) were all names of the spear (sehbi). Indra by taking this powerful weapon (javelin) was defeated in the battle. (53)

The spear, called 'Chhatar dhar', mrigha, bijai kar, bhatha was capable of bestowing others with occult powers and was the source of many occult powers. (54)

First utter the words 'Lachhman' and 'ghatatkach' (Bim's son), followed by the word 'Ari' (enemy), as such many names would follow to describe the powerful weapon (spear). (55)

Keep all these names in mind such as Gadia (spear), bhasudi, Bhairvi, bhala (javelin), barchhi, sebi, which were all the names of the spear. (56)

First say the word 'Bisan' and then add the word 'sastar', all these names would describe the 'Sudarshan' (wheel), as such many names would follow. (57)

First, repeat the word 'Mur' (demon) followed by the word 'Mardan', which were the (other) names of 'Sudarshan (wheel) Chakar', the wise men may keep it in mind. (58)

First utter the word 'Madh' (demon) followed by the word 'ha' ; these names would mean 'Sudarshan wheel' ; let the poets keep this in mind. (59)

ਨਰਕਾਸੁਰ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਪੁਨਿ ਰਿਪੁ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨ । ੬੦ ।  
Narkasur prithmai uchar pun rip sabad bakhan.  
Naam Sudarsan chakar ko chatur chit mein jaan. (60)

ਦੈਤ ਬਕਤ੍ਰ ਕੋ ਨਾਮ ਕਹਿ ਸੂਦਨ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਜਾਨ ਚਿਤ ਨਿਰਧਾਰ । ੬੧ ।  
dait baktar ko naam keh sudan bahur uchar.  
Naam Sudarsan chakar ko jaan chit nirdhar. (61)

ਪ੍ਰਿਥਮ ਚੰਦੇਰੀ ਨਾਥ ਕੋ ਲੀਜੈ ਨਾਮ ਬਨਾਇ ।  
ਪੁਨਿ ਰਿਪੁ ਸਬਦ ਉਚਾਰੀਐ ਚਕ੍ਰ ਨਾਮ ਹੁਇ ਜਾਇ । ੬੨ ।  
pritham chanderi naath ko leejai naam banaie.  
punn rip shabad ucharai chakar naam hoias jai. (62)

ਨਰਕਾਸੁਰ ਕੋ ਨਾਮ ਕਹਿ ਮਰਦਨ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੬੩ ।  
narkasur ko naam keh mardan bohar uchar.  
Naam Sudarsan chakar ko leejoh so kab so dhar. (63)

ਕਿਸਨ ਬਿਸਨ ਕਹਿ ਜਿਸਨੁ ਅਨੁਜ ਆਯੁਧ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਨਿਕਸਤ ਚਲਹਿ ਅਪਾਰ । ੬੪ ।  
kisan bisan keh jisan anuj ayudh bahuri uchar.  
Naam Sudarsan chakar ke niksats Chaleh apar. (64)

ਬਜ੍ਰ ਅਨੁਜ ਪ੍ਰਿਥਮੈ ਉਚਰ ਫਿਰਿ ਪਦ ਸਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨ । ੬੫ ।  
bajar anuj prithmai uchar phir pad sastar bakhan.  
Naam Sudarsan chakar ke chatutr chit mein jaan. (65)

ਪ੍ਰਿਥਮ ਬਿਰਹ ਪਦ ਉਚਰਿ ਕੈ ਪੁਨਿ ਕਹੁ ਸਸਤ੍ਰ ਬਿਸੇਖ ।  
ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੋ ਨਿਕਸਤ ਚਲੈ ਅਸੇਖ । ੬੬ ।  
pritham bireh pad uchar kai pun koh sastar bisekh.  
Naam Sudarsan chakar kai niksats chalai asekh. (66)

ਪ੍ਰਿਥਮੈ ਵਹੈ ਉਚਾਰੀਐ ਰਿਧ ਸਿਧ ਕੋ ਧਾਮ ।  
ਪੁਨਿ ਪਦ ਸਸਤ੍ਰ ਬਖਾਨੀਐ ਜਾਨੁ ਚਕ੍ਰ ਕੋ ਨਾਮ । ੬੭ ।  
prithmai vehai uchariai ridh sidh ko dham.  
punn pad sastar bakhaniai jaan chakar ko naam. (67)

First, repeat the word 'Narkasur' (demon) followed by the word 'Rip' and this would lead to the name of the wheel, the philosophers (thinkers) should keep this in mind. (60)

First, say the name of 'Demon Bakatar' followed by the word 'Sudan' (killer). These names (words) would refer to 'Sudarshan Chakar' (Resolving wheel). Be sure of this and keep in mind. (61)

First, say Chanderi Nath (Shishupal) followed by the word 'Rip' and this would mean the wheel (Sudarshan). (62)

First, repeat the name of 'Narksur' (a demon) followed by the word mardan (one who crushes), this would refer to 'Sudarshan Wheel'. O Poets ! keep this in mind. (63)

First use the word Krishna, Vishnu and Vaman (Jisan Anuj) followed by the name Audh (weapon), which would lead to countless names of Sudarshan wheel. (64)

First, say 'Bajar Anuj' (Indra's younger brother vaman) followed by the word 'shastar'. This would mean the Sudarshan Wheel, O wise men ! Remember this fully. (65)

First, utter 'Bireh' (one wearing the crown of lion's tail, Krishna) followed by the word special weapon. This would lead to countless names of Sudarshan wheel. (66)

First, repeat the name of Vishnu, who was the source of all occult powers (Ridhis and Sidhis) followed by the word "shastar" (weapon), this would again (mean) lead to Sudarshan Wheel. (67)



ਗਿਰਧਰ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਪਦ ਆਯੁਧ ਬਹੁਰਿ ਉਚਾਰਿ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਪਾਰ । ੬੮ ।  
 girdhar pritham uchar pad ayudh bohar uchar.  
 Naam Sudarsan chakar kai niksath chalai apar. (68)

ਕਾਲੀ ਨਥੀਆ ਪ੍ਰਿਥਮ ਕਹਿ ਸਸਤ੍ਰ ਸਬਦ ਕਹੁ ਅੰਤਿ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਨਿਕਸਤ ਜਾਹਿ ਅਨੰਤ । ੬੯ ।  
 Kali nathia pritham keh sastar sabad koh ant.  
 Naam Sudarsan chakar kai niksath jahiha anant. (69)

ਕੰਸ ਕੇਸਿਹਾ ਪ੍ਰਿਥਮ ਕਹਿ ਫਿਰਿ ਕਹਿ ਸਸਤ੍ਰ ਬਿਚਾਰਿ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੭੦ ।  
 Kans kaiseha pratham keh phir keh sastar bichar  
 Naam Sudarsan chakar kai leejoh so kabi so kab so dhaar. (70)

ਬਕੀ ਬਕਾਸੁਰ ਸਬਦ ਕਹਿ ਫੁਨਿ ਬਚ ਸਤ੍ਰ ਉਚਾਰ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਪਾਰ । ੭੧ ।  
 baki bakasur sabad keh phun bach satar uchar.  
 Naam Sudarsan chakar kai niksath chalai apar. (71)

ਅਘ ਨਾਮਨ ਅਘਹਾ ਉਚਾਰਿ ਪੁਨਿ ਬਚ ਸਸਤ੍ਰ ਬਖਾਨ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਸਭੈ ਚਤੁਰ ਚਿਤਿ ਜਾਨ । ੭੨ ।  
 agh nasan aghha uchar punn bach sastar bakhan.  
 Naam Sudarsan chakar kai sabhai chatur jaan. (72)

ਸ੍ਰੀ ਉਪੇਂਦ੍ਰ ਕੇ ਨਾਮ ਕਹਿ ਫੁਨਿ ਪਦ ਸਸਤ੍ਰ ਬਖਾਨ ।  
 ਨਾਮ ਸੁਦਰਸਨ ਚਕ੍ਰ ਕੇ ਸਭੈ ਸਮਝ ਸੁਰ ਗਿਆਨ । ੭੩ ।  
 Sri Upendra kai naam keh phun pad sastar bakhan.  
 Naam Sudarsan chakar kai sabai samajh sur gian. (73)

**ਕਬਿਯੋ ਬਾਚ**

**ਦੋਹਰਾ**

ਸਭੈ ਸੁਭਟ ਅਉ ਸਭ ਸੁਕਬਿਯੋ ਸਨਤੋ ਮਨ ਮਾਹਿ ।  
 ਬਿਸਨੁ ਚਕ੍ਰ ਕੇ ਨਾਮ ਮੈ ਭੇਦ ਕਉਨਹੂੰ ਨਾਹਿ । ੭੪ ।  
 ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਚਕ੍ਰ ਨਾਮ ਦੁਤੀਯ ਧਿਆਇ  
 ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ । ੨ ।

**Kabiou baach**

**Dohra**

Sabhai Subhat aou sab sukab yo danjho mam mahai.  
 bisan chakar kai naam main bheid kaunhun nahi. (74)  
 Iti Sri Naam Mala Puranai Chakar naam dutiya dhiaie  
 samapatam sabh Subham Sat. (2)

At first, pronounce the word 'girdhar' (Krishna-who could ascend the mountain goverdhan) and then speak the letter 'Audh (saster)', so many names of Sudarshan wheel will be formed. (68)

At first use the word 'Kali nathia' (Krishna who could subdue the cobra kali) and then in the end use the word satar, which will result in great many names of the Sudarshan Chakar ; (wheel). (69)

First pronounce the word 'Kans Kesiha' (the killer of kans and kaisi-Krishna) and then add the word 'satar' ; as such these would refer to Sudarshan Chakar (wheel) only. The poets may kindly bear this in mind. (70)

At first, speak the word Baki (a female demon) and then Bakasur (a demon) ; then add the word 'satar' (enemy) to it ; so, many different names of 'Sudarshan Chakar' (Wheel) will appear. (71)

At first pronounce the word 'Agh Sasan' (the destroyer of demon Agh) and "Agh ha" and then add to it the word satar ; so these would mean 'Sudarshan Chakar' (wheel): (72)

At first pronounce the name of 'Sri Upaidar' (the vaman Incarnation) and then say the word 'Saster'. This would refer to 'Sudarshan Chakar' (wheel) as is known to all wise people. (73)

### **The poet has said**

#### **Couplet :**

"O all the warriors and great poets ! Please try to understand in your mind that there was no distinction between the names of Vishnu and Sudarshan. (74)

Here the second chapter of Sri Naam Mala Puran dealing with 'Chakar' Naam is completed. All is well so far.

ਅਥ ਸ੍ਰੀ ਬਾਣ ਕੇ ਨਾਮ

ਦੋਹਰਾ

ਬਿਸਿਖ ਬਾਣ ਸਰ ਧਨੁਜ ਭਨ ਕਵਚ ਤਕ ਕੇ ਨਾਮ ।

ਸਦਾ ਹਮਾਰੀ ਜੈ ਕਰੋ ਸਕਲ ਕਰੋ ਮਮ ਕਾਮ । ੭੫ ।

**Ab Sri baan kai Naam**

**Dohra**

bisikh baan sar dhanuj bhan kavchantak ke naam.

Sada hamari jai karo sakal karo mum kaam. (75)

ਧਨੁਖ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅਗ੍ਰਜ ਬਹੁਰਿ ਉਚਾਰ ।

ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਲੀਜਹੁ ਚਤੁਰ ਸੁਧਾਰ । ੭੬ ।

dhanukh sabad prithamai uchar agaraj bohar uchar.

naam silimukh ke sabhai leejoh chatur sudhar. (76)

ਪਨਚ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅਗ੍ਰਜ ਬਹੁਰਿ ਉਚਾਰ ।

ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਨਿਕਸਤ ਚਲੈ ਅਪਾਰ । ੭੭ ।

pavach sabad prithmai uchar agaraj bohar uchar.

naam silimukh ke sabhai niksath chalai apar. (77)

ਨਾਮ ਉਚਾਰਿ ਨਿਖੰਗ ਕੇ ਬਾਸੀ ਬਹੁਰਿ ਬਖਾਨ ।

ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਲੀਜਹੁ ਹ੍ਰਿਦੈ ਪਛਾਨ । ੭੮ ।

naam uchar nikhang kai basi bahur bakhan.

naam silimukh ke sabhai leejoh hirdai pachhan. (78)

ਸਭ ਮ੍ਰਿਗਯਨ ਕੇ ਨਾਮ ਕਹਿ ਹਾ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।

ਨਾਮ ਸਭੈ ਸ੍ਰੀ ਬਾਣ ਕੇ ਜਾਣੁ ਹ੍ਰਿਦੈ ਨਿਰਧਾਰ । ੭੯ ।

Sabh mrigyan kai naam keh ha pad bohar uchar.

naam sabhai sri baan kai jaan hirdai nirdhar. (79)

ਸਕਲ ਕਵਚ ਕੇ ਨਾਮ ਕਹਿ ਭੇਦਕ ਬਹੁਰਿ ਬਖਾਨ ।

ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਨਿਕਸਤ ਚਲੈ ਪ੍ਰਮਾਨ । ੮੦ ।

sakal kavach ke naam keh bhedak bohar bakhan.

naam sakal Sri baan kai niksath chalai parman. (80)

ਨਾਮ ਚਰਮ ਕੇ ਪ੍ਰਿਥਮ ਕਹਿ ਛੇਦਕ ਬਹੁਰਿ ਬਖਾਨ ।

ਨਾਮ ਸਬੈ ਹੀ ਬਾਣ ਕੇ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨੁ । ੮੧ ।

naam charam kai pritham keh chhedak bohar bakhan.

naam charam kai pritham keh chatur chit mein jaan. (81)



**+Now the Portrayal of Sri Baan and its names begins.**

**Couplet :**

Bisikh (arrow), baan, sar, dhanuj, (the arrow created from dhanush) are called 'Kavchatak' (the arrow which tears open the protective coat of iron) and these have always helped me towards my victory and all my functions (acts) are fulfilled (completed) successfully. (75)

First, speak the word 'dhanukh' then add the word 'agarj' (the arrow which proceeds (shoots) (from the bow) all these names would refer to 'Silimukh' (arrow). O Intelligent Men ! Keep this in mind. (76)

At first pronounce the word 'Panach' (bow) and then add agarj. So, all these names would refer to 'Silimukh' (arrow). (77)

At first say the word "Ni khang" (quiver) and then add the word basi (abode). All these names would add upto Silimukh (arrow). So remember (keep) these names. (78)

First pronounce all the names of 'mrigyan' (animals) then add the word 'ha' ; all these names refer to the arrow, make this certain in your mind. (79)

First, take the names of the coats of mail (protective cover), and then add 'bhedak' word (the piercing one) to it. Then all these words would (make lead to the name of Sri baan (the arrow). (80)

First, say the word 'Charm' (shield) and then add the word 'Chhedak' (the piercing one), all these names would refer to the arrow. The wise people in their mind should realize this. (81)

ਸੁਭਟ ਨਾਮ ਉਚਾਰਿ ਕੈ ਹਾ ਪਦ ਬਹੁਰਿ ਸੁਨਾਇ ।  
ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਬੈ ਲੀਜਹੁ ਚਤੁਰ ਬਨਾਇ । ੮੨ ।  
Subhat naam uchar kai ha pad bohar sunaie.  
naam silimukh ke sabai leejoh chatur banaie. (82)

ਸਭ ਪਛਨ ਕੇ ਨਾਮ ਕਹਿ ਪਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਬੈ ਚਿਤ ਮੈ ਚਤੁਰਿ ਪਛਾਨ । ੮੩ ।  
sabh pachhan ke naam keh par pad bohar bakhan.  
naam silimukh ke sabai chit mein chatur pachhan. (83)

ਪੰਛੀ ਪਰੀ ਸਪੰਖ ਧਰ ਪਛਿ ਅੰਤਕ ਪੁਨਿ ਭਾਖੁ ।  
ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਜਾਨ ਹਿੰਦੈ ਮੈ ਰਾਖੁ । ੮੪ ।  
panchhi pari sapankh dhar puchh antak pun bhakh.  
naam silimukh ke sabai jaan hirdai mein raakh. (84)

ਸਭ ਅਕਾਸ ਕੇ ਨਾਮ ਕਹਿ ਚਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਲੀਜੈ ਚਤੁਰ ਪਛਾਨ । ੮੫ ।  
Sabh akas kai naam keh chr pad bohar bakhan.  
naam silimukh ke sabai leejai chatur pachhan. (85)

ਖੰ ਅਕਾਸ ਨਭਿ ਗਗਨ ਕਹਿ ਚਰ ਪਦ ਬਹੁਰਿ ਉਚਾਰੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਸੁ ਧਾਰ । ੮੬ ।  
khung akas nabh gagan keh char pad bahur uchar.  
naam sakal Sri baan ke leejoh chatur so dhar. (86)

ਅਸਮਾਨ ਸਿਪਹਰ ਸੁ ਦਿਵ ਗਰਦੁੰ ਬਹੁਰਿ ਬਖਾਨੁ ।  
ਪੁਨਿ ਚਰ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੮੭ ।  
asman sipihar so div gardun bohar bakhan.  
pun char sabad bakhaniai naam baan ko jaan. (87)

ਪ੍ਰਿਥਮ ਨਾਮ ਕਹਿ ਚੰਦ੍ਰ ਕੇ ਧਰ ਪਦ ਬਹੁਰੇ ਦੇਹੁ ।  
ਪੁਨਿ ਚਰ ਸਬਦ ਉਚਾਰਿਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੮੮ ।  
pritham naam keh chander keh dhar pad bohrai deho.  
pun char sabad uchariai naam baan lakh leho. (88)

ਗੋ ਮਰੀਚ ਕਿਰਨੰ ਛਟਾਧਰ ਧਰ ਕਹਿ ਮਨ ਮਾਹਿ ।  
ਚਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਹੁਇ ਜਾਹਿ । ੮੯ ।  
go mareech karnung chhatadhar per keh man mahai.  
char pad bohar bakhaniai naam baan hoiai jahai. (89)

At first pronounce the word 'subhat' (warrior) and then add the word 'ha' to it. All these names would lead to the name of 'silmikh', (arrow); all the intelligent (scholarly) people should remember it. (82)

First, pronounce all the names of the birds and then add 'par' (enemy) to it, all these names would refer to 'silimikh', the arrow. All the clever people should satisfy their minds and make sure. (83)

First pronounce the words 'panchhi pari' (bird with wings), 'sapunkh' (along with wings) 'pachhidhar' (who had worn wings), then add to it 'autak' (the killer one) word. All these names would mean 'silimukh (arrow) which one should keep in mind. (84)

First mention all the names of the sky, and then add the word 'Char' (prevailing there). All these names would lead to the name of silimukh (arrow). O clever men ! Try to realize this. (85)

First, mention the words khang, akash, nabh, and gagan, and then add the word 'Char' (the one being shot). All these names would refer to the arrow. O wise men ! Remember this in your heart. (86)

First use 'asman siphar, div and gardoong (the moving sky), then add the word 'char' to it, all these names would refer to the arrow. (87)

First pronounce the names of the moon, then add the word 'dhar' (the one adopting it) and further say 'char ; all these should be considered as referring to the arrow.(88)

First say the words "go, marich, kiran, chhatakar" (the moon, assuming the light effect) then add to it the word 'Char' in mind ; thus these would all lead to the name of 'Arrow'. (89)

ਰਜਨੀਸਰ ਦਿਨਹਾ ਉਚਰਿ ਧਰ ਧਰ ਪਦ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਰਤ ਜਾਹਿ ਅਨੰਤ । ੯੦ ।  
rajnisar dinha uchar dhar dhar pad keh ant.  
naam sakal Sri baan kai niksat jahai anany. (90)

ਰਾਤ੍ਰਿ ਨਿਸਾ ਦਿਨ ਘਾਤਨੀ ਚਰ ਧਰ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਕਰੀਅਹੁ ਚਤੁਰ ਬਖਿਆਨ । ੯੧ ।  
ratar nisa din ghatani char dhar sabad bakhan.  
naam sakal Sri baan kai karioh chatur bakhian. (91)

ਸਸਿ ਉਪਰਾਜਨਿ ਰਵਿ ਹਰਨਿ ਚਰ ਕੋ ਲੈ ਕੈ ਨਾਮ ।  
ਧਰ ਕਹਿ ਨਾਮ ਏ ਬਾਨ ਕੇ ਜਪੋ ਆਠਹੂੰ ਜਾਮ । ੯੨ ।  
sas uprajan rav haran char ko lai ke naam.  
dhar keh naam eai baan ke japo athhun jaam. (92)

ਰੈਨ ਅੰਧਪਤਿ ਮਹਾ ਨਿਸਿ ਨਿਸਿ ਈਸਰ ਨਿਸਿ ਰਾਜ ।  
ਚੰਦ੍ਰ ਬਾਨ ਚੰਦ੍ਰਹਿ ਧਰਯੋ ਚਿਤ੍ਰਨ ਕੇ ਬਧ ਕਾਜ । ੯੩ ।  
rein andhpat maha nis nis isar nis raj.  
chander baan chandreh dhariou chitran kai badh kaaj. (93)

ਸਭ ਕਿਰਨਨ ਕੇ ਨਾਮ ਕਹਿ ਧਰ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।  
ਪੁਨਿ ਧਰ ਕਹੁ ਸਭ ਬਾਨ ਕੇ ਜਾਨੁ ਨਾਮ ਨਿਰਧਾਰ । ੯੪ ।  
Sabh kirnan ke naam keh dhar pad bohar uchar,  
pun dhar koh sabh baan kai jaan naam nirdhar. (94)

ਸਭ ਸਮੁੰਦਰ ਕੇ ਨਾਮ ਲੈ ਅੰਤਿ ਸਭਦ ਸੁਤ ਦੇਹੁ ।  
ਪੁਨਿ ਧਰ ਸਬਦ ਉਚਾਰੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੯੫ ।  
Sabh samundar kai naam lai ant sabad sut deho.  
pun dhar sabad uchariai naam baan lakh leho. (95)

ਜਲਪਤਿ ਜਲਾਲੈ ਨਦੀ ਪਤਿ ਕਹਿ ਸੁਤ ਪਦ ਕੋ ਦੇਹੁ ।  
ਪੁਨਿ ਧਰ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੯੬ ।  
jalpat jalale nadi pat keh sut pad ko deho.  
pun dhar sabad bakhaniai naam baan lakh leho. (96)

ਨੀਰਾਲੈ ਸਰਤਾਧਿਪਤਿ ਕਹਿ ਸੁਤ ਪਦ ਕੋ ਦੇਹੁ ।  
ਪੁਨਿ ਧਰ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੯੭ ।  
neeralai sartadhipat keh sut pad ko deho.  
pun dhar sabad bakhaniai naam baan lakh leho. (97)



At first mention words 'rajnisur' (moon) and dinha (one finishing the day) and then add (twice) the word 'dhar' to them, thus it would lead to many names of the arrow. (90)

First pronounce the names "Ratri, Nisa, din ghatni and then add to it words "char and dhar" ; all these names would refer to the arrow. O clever Man ! Now recite this word. (91)

First mention the words ;sas, uparjan, (the creator of moon) and 'Raviharan' (the destroyer of the sun) and then add the word 'char' to it and further mention the word 'dhar', all these refer to the arrow ; and I meditate (remember) it throughout day and night (eight pehars) (all twenty-four hours). (92)

The words 'Rain andhpat' 'maha nispat', nis-isar, nis-raj and chander may be spoken at first and then adding, the word 'baan' to it, it would refer to 'Chander baan', which could kill the leopards. (93)

First mention all the names of Kiran and then add dhar to it and saydhar ; then all these would mean 'the arrow'. Make it sure now. (94)

First, take the name of all oceans, then, mention the word 'sut' and then add the word 'dhar'. All these should be understood as leading to the 'arrow' only. (95)

First pronounce the words "jalpat, jalalai, (based on water) and nadi pat." then add the word 'sut' and then add 'dhar' to it. All this should be understood as meaning 'arrow' only. (96)

At first, speak the word 'niralai' sartadhpas, then add the word 'sut' to it, and then mention the word 'dhar'. All this should be realized (understood) as arrow. (97)

ਸਭੈ ਝਖਨ ਕੇ ਨਾਮ ਲੈ ਬਿਰੀਆ ਕਹਿ ਲੈ ਏਕ ।  
ਸੁਤ ਧਰ ਕਹੁ ਸਭ ਨਾਮ ਸਰ ਨਿਕਸਤ ਜਾਹਿ ਅਨੇਕ । ੯੮ ।  
Sabhai jakhan kai naam lai biria keh lai ek.  
sut dhar koh sabh naam sar niksath jahai anek. (98)

ਸਭ ਜਲ ਜੀਵਨਿ ਨਾਮ ਲੈ ਆਸੈ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸੁਤ ਧਰ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਸਭ ਜਾਨ । ੯੯ ।  
Sabh jal jeevan naam lai asrai bohar bakhan.  
sut dhar bohar bakhaniai naam baan sabh jaan. (99)

ਧਰੀ ਨਗਨ ਕਧ ਨਾਮ ਕਹਿ ਧਰ ਸੁਤ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਪੁਨਿ ਧਰ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੦੦ ।  
dhari gagan ke naam keh dhar sut pun pad deho.  
pun dhar sabad bakhaniai naam baan lakh leho. (100)

ਬਾਸਵ ਕਹਿ ਅਰਿ ਉਚਰੀਐ ਧਰ ਸੁਤ ਧਰ ਪੁਨਿ ਭਾਖੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਜਾਨ ਜੀਅ ਮੈ ਰਾਖੁ । ੧੦੧ ।  
basav keh ar uchriai dhar sut dhar pun bhakh.  
naam sakal Sri baan kai jaan jia main rakh. (101)

ਪੁਹਪ ਧਨੁਖ ਕੇ ਨਾਮ ਕਹਿ ਆਯੁਧ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਪਾਰ । ੧੦੨ ।  
pohap dhanukh ke naam keh ayudh bohar uchar.  
naam sakal Sri baan kai niksath chalai apar. (102)

ਸਕਲ ਮੀਨ ਕੇ ਨਾਮ ਕਹਿ ਕੇਤੁਵਯੁਧ ਕਹਿ ਅੰਤ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਜਾਹਿ ਅਨੰਤ । ੧੦੩ ।  
sakal man ke naam keh ketvayudh keh ant.  
naam sakal Sri baan kai niksath jahai anant. (103)

ਪੁਹਪ ਆਦਿ ਕਹਿ ਧਨੁਖ ਕਹਿ ਧਰ ਆਯੁਧਹਿ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਜਾਤ ਅਪ੍ਰਮਾਨ । ੧੦੪ ।  
pohap aad keh dhanukh keh dhar ayudheh bakhan.  
naam sakal Sri baan kai niksath jaat aparman. (104)

ਆਦਿ ਭ੍ਰਮਰ ਕਹਿ ਪਨਚ ਕਹਿ ਧਰ ਧਰ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਜਾਨਹੁ ਗੁਨਨ ਨਿਧਾਨ । ੧੦੫ ।  
aad bharmar keh panach keh dhar dhar sabad bakhan.  
naam sakal Sri baan kai janoh gunan nidhan. (105)



Take all the names of "fist, 'jhakhan' and mention once the word 'biria' (giving comforts) then add the words "sut and dhar." This would give you many names of the arrow. (98)

First, mention all the names of the beings living in water, then add the word asrai (support) and take names of "sut and dhar" to be added. All these names would mean 'Arrow'. (99)

First, mention the words ;dhari' (mountain with ranges) and add 'Nag' to it and add the "dhar and sut". Mention then the word "dhar". All these would add to mean the 'Arrow'. (100)

First, mention basav's (Indra's) enemy, add the words "dhar, sut, dhar," then all these names would mean arrow. Keep this in mind fully. (101)

First mention 'pahup dhanukh' (kamdev with the bow of flowers) and then add the word Audh (sastar). Thus, it will lead to many names of arrow. (keep this in your mind). (102)

First repeat all the names of the fish (Meen) then add the word at the end 'Ketvayudh'; this would lead to many names of the arrow. (103)

First use the word pahuo (flower), then followed by 'dhanukh' and then the words 'dhar' and 'Audh' (shstar) are added, which would lead to many names of the arrow. (104)

First mention the word "Bharmar" (black bee) followed by the word "panache" (bow string) and then add twice the word 'dhar'. All these names represent the arrow. Let the virtuous people know this. (105)

ਸਭ ਭਲਕਨ ਕੇ ਨਾਮ ਕਹਿ ਆਇ ਅੰਤਿ ਧਰ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ੍ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੧੦੬ ।  
Sabh bhalkan ke naam keh aad ant dhar deho.  
naam sakal Sri baan kai cheen chatur chit leho. (106)

#### ਸੋਰਠਾ

ਜਿਹ ਧਰ ਪ੍ਰਿਥਮ ਬਖਾਨ ਤਿਹ ਸੁਤ ਬਹੁਰਿ ਬਖਾਨਿਐ ।  
ਸਰ ਕੇ ਨਾਮ ਅਪਾਰ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨੀਐ । ੧੦੭ ।

#### Sortha

jeh dhar pritham bakhan the sut bahore bakhaniai.  
sar kai naam apar chatur chit mein janiai. (107)

#### ਦੋਹਰਾ

ਬਿਸ ਕੇ ਨਾਮ ਉਚਰਿ ਕੈ ਖ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਹੀ ਬਾਣ ਕੇ ਲੀਜੋ ਚਤੁਰ ਪਛਾਨ । ੧੦੮ ।

#### Dohra

bis kai naam uchar kai 'kh' pad bahore bakhan.  
Naam sakal hi baan kai leejai chatur pachhan. (108)

ਬ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਪੁਨਿ ਨਕਾਰ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਜਾਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੧੦੯ ।  
'B' pad pritham bakhan kai punn nakar pad deho.  
Naam sakal Sri baan kai jaan chatur chit leho. (109)

ਕਾਨੀ ਨਾਮ ਬਖਾਨਿ ਕੈ ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਹਿਰਦੈ ਸਮਝੋ ਚਤੁਰ ਤੁਮ ਸਕਲ ਨਾਮ ਝੋ ਬਾਨ । ੧੧੦ ।  
kani naam bakhan kai dhar pad bahur bakhan.  
hirdai samjho chatur tum sakal naam jeh baan. (110)

ਫੋਕ ਸਬਦ ਪ੍ਰਿਥਮੋ ਉਚਰਿ ਧਰ ਪਦ ਬਹੁਰੈ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਚਤੁਰ ਹਿਰਦੈ ਲਖਿ ਲੇਹੁ । ੧੧੧ ।  
phok sabad prithmai uchar dhar pad bahorou deho.  
Naam sakal Sri baan kai chatur hirdai lakh leho. (111)

ਪਸੁਪਤਿ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅਸ੍ਰ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਚਿਤਿ ਚਤੁਰ ਲਖਿ ਲੇਹੁ । ੧੧੨ ।  
pasupat pratham bakhan kai asar' sabad pun deho.  
Naam sakal Sri baan kai chit chatur lakh leho. (112)

First pronounce 'bhalak' (point of arrow) or its various names and then add dhar (word) at the end ; so all these names would refer to the arrow. O clever people ! keep this point in mind." (106)

**Dohra :**

By naming all the names of poison, try to add the letter Kh, and all these names would (add up) lead to the name of an arrow. O learned men ! Think over it. (108)

First of all utter the word 'b' and then add the letter w, and these are all names of various arrows. O clever men ! keep this version in mind (for future reference).(109)

First write the word 'Kam' and then explain (add) the word 'Dhar' to it. O' clever persons ! consider this as the name of an arrow in your mind. (110)

At first, utter the word 'phok', and then add the word 'dhar' to it , these are all names of the arrows. O intelligent men keep this in mind ! (111)

First pasupat (Shiv ji) is to be mentioned and then add one word asar (thrown open) and consider it as the name of the arrow in your mind. O learned ones! Consider it in your mind ! (112)

ਸਹਸ ਨਾਮ ਸਿਵ ਕੇ ਉਚਰਿ ਅਸ੍ਰ ਸਬਦ ਪੁਨਿ ਦੇਹੁ  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਚਤੁਰ ਚੀਨ ਚਿਤਿ ਲੇਹੁ । ੧੧੩ ।  
sehas naam Siv kai uchar asar sabad pun deho.  
Naam sakal Sri baan kai chatur cheen chit leho. (113)

ਪ੍ਰਿਥਮ ਕਰਨ ਕੇ ਨਾਮ ਕਹਿ ਪੁਨਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਲੀਜੈ ਚਤੁਰ ਪਛਾਨ । ੧੧੪ ।  
pritham karan kai naam keh pun ar Sabad bakhan.  
Naam sakal Sri baan kai leejai Chatur pachhan. (114)

ਭਾਨਜੰਤ ਕਰਨੰਤ ਕਰਿ ਐਸੀ ਭਾਤਿ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਚਤੁਰ ਲੀਜੀਅਹ ਜਾਨ । ੧੧੫ ।  
bhanjant karnant kar aisi bhant bakhan.  
Naam sakal Sri baan kai chatur leejieh jaan. (115)

ਸਭ ਅਰਜੁਨ ਕੇ ਨਾਮ ਕਹਿ ਆਯੁਧ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਣ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੧੧੬ ।  
sab arjun kai naam keh ayudh sabad bakhan.  
naam sakal Sri baan kai leejoh Chatur pachhan. (116)

ਜਿਸਨ ਧਨੀਜੈ ਕ੍ਰਿਸਨ ਭਨਿ ਸੇਤਵਾਹ ਲੈ ਨਾਇ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਅਹੁ ਅਬੈ ਬਾਨ ਹੁਇ ਜਾਇ । ੧੧੭ ।  
jisan dhanajai Krisan bhan savaitvah lai naie.  
ayudh bahor bakhaniahu abai baan hui jaie. (117)

ਅਰਜੁਨ ਪਾਰਖ ਕੇਸਗੁੜ ਸਾਚੀ ਸਬਯ ਬਖਾਨ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੧੧੮ ।  
arjun parath kesgarh sachi sabai lakhan.  
ayudh bahur bakhaniai naam baan ke jaan. (118)

ਬਿਜੈ ਕਪੀਧੁਜ ਜੈਦ੍ਰਥਰਿ ਸੂਰਜ ਜਾਰਿ ਫੁਨਿ ਭਾਖੁ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੧੯ ।  
bijai kapidhuj jaidarthar suraj jaar phun bhakh.  
ayudh bahur bakhaniai naam baan lakh rakh. (119)

ਤਿਮਰਰਿ ਬਲ ਬ੍ਰਤ ਨਿਸਚ ਹਾ ਕਹਿ ਸੁਤ ਬਹੁਰਿ ਉਚਾਰ ।  
ਆਯੁਧ ਉਚਰਿ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਅਪਾਰ । ੧੨੦ ।  
Timrar bal barat nisach 'ha' heh sat bohar uchar.  
ayudh uchar Sri baan kai nikseh naam apar. (120)



After uttering thousand of names for Shiva, add the word Asar to it. These are all the names of the arrow. O clever people consider it in your mind. (113)

At first use the name Karan (the great son of the Sun, born out of Kunti's embryo, of the great fame of Mahabharat as a great warrior, add to it ari (enemy) ; these are all the names of the arrow. (114)

At first, use the word, bhanjat, (the Sun's son with this end) Kernat (end of Karan), and then use the word kar in such a manner, thus the names would lead to the word 'arrow'. O clever ones ! Try to think over it in your mind. (115)

First utter all the names of Arjun, add the word ayudh (Sastar), then all these names will lead to the name of an arrow. O all the clever persons ! Understand it clearly. (116)

First use Jisan (Arjan), Dhanjay (Arjan) Krishan (arjun) and Sarotvah (arjun) and then add to it Ayudh (Sastar), which will all lead to the word 'Arrow'. (117)

Arjun, Parath, Kesgarh (garakes-winner of sleep), sachi sabhya (the shooter of arrows with the left hand-Arjun) and then add to it the word 'Ayudh'. All these should be taken as names of arrows. (118)

bijai, kap dhuj, jaidarbar (the enemy of jaidarbar-Arjun) suraj jaar (the enemy of Karan, the son of Sun. After saying these words, add the letter Ayudh and consider all these names as those of arrows. (119)

Timrar (Inder) be uttered first, add the words, Bal, Prarat, Nischar etc. as the names of demons to it, then add the letter 'Sut' to it and by adding Ayudh to it, would all lead to the names of arrows. (120)

ਸਹਸ੍ਰ ਬਿਸਨ ਕੇ ਨਾਮ ਲੈ ਅਨੁਜ ਸਬਦ ਕੈ ਦੇਹੁ ।  
 ਤਨੁਜ ਉਚਰਿ ਪੁਨਿ ਸਸਤ੍ਰ ਕਹਿ ਨਾਮੁ ਬਾਨੁ ਲਖਿ ਲੇਹੁ । ੧੨੧ ।  
 sehsar bisan ke naam lai anuj sabad ke deho.  
 tanuj uchar pun sastar keh naam baan lakh leho. (121)

ਨਰਕਿ ਨਿਵਾਰਨ ਅਘ ਹਰਨ ਕ੍ਰਿਪਾ ਸਿੰਧ ਕੈ ਭਾਖੁ ।  
 ਅਨੁਜ ਤਨੁਜ ਕਹਿ ਸਸਤ੍ਰ ਕਹੁ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੨੨ ।  
 narak nivaran agh haran kirpa Sindh kai bhakhu.  
 anuj tanuj keh saster koh naam baan lakh rakh. (122)

ਬਿਘਨ ਹਰਨ ਬਿਆਧਨਿ ਦਰਨ ਪ੍ਰਿਥਮਯ ਸਬਦ ਬਖਾਨ ।  
 ਅਨੁਜ ਤਨੁਜ ਕਹਿ ਸਸਤ੍ਰ ਕਹੁ ਨਾਮ ਬਾਨ ਜੀਅ ਜਾਨ । ੧੨੩ ।  
 bighan haran biadhan daran prithmeu sabad bakhan.  
 anuj tanuj keh sastar koh naam baan jia jaan. (123)

ਮਕਰ ਕੇਤੁ ਕਹਿ ਮਕਰ ਧੁਜ ਪੁਨਿ ਆਯੁਧ ਪਦੁ ਦੇਹੁ ।  
 ਸਭੈ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੧੨੪ ।  
 makar ket keh makar dhuj pun ayudh pad deho.  
 sabhai naam Sri baan ke cheen chatur chit lehu. (124)

ਪੁਹਪ ਧਨੁਖ ਅਲਿ ਪਨਚ ਕੇ ਪ੍ਰਿਥਮੈ ਨਾਮ ਬਖਾਨ ।  
 ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਜਾਨੁ ਨਾਮ ਸਭ ਬਾਨ । ੧੨੫ ।  
 pohap dhanukhal panach ke prithmai naam sabh bakhan.  
 ayudh bohar bakhaniai jaan naam sabh baan. (125)

ਸੰਬਰਾਰਿ ਤਿਰਪੁਰਾਰਿ ਅਰਿ ਪ੍ਰਿਥਮੈ ਸਬਦ ਬਖਾਨ ।  
 ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਅ ਨਾਮ ਬਾਨ ਕੇ ਮਾਨ । ੧੨੬ ।  
 sambrar triprar ar prithmai sabad bakhan.  
 ayudh bohar bakhaniai naam baab kai maan. (126)

ਸ੍ਰੀ ਸਾਰੰਗਗ੍ਰਾ ਬੀਹਰਾ ਬਲਹਾ ਬਾਨ ਬਖਾਨ ।  
 ਬਿਸਿਖ ਬਿਸੀ ਬਾਸੀ ਧਰਨ ਬਾਨ ਨਾਮ ਜੀਅ ਜਾਨ । ੧੨੭ ।  
 Sri Saranggara beerha balha baan bakhan.  
 bisikh bisi basi dharan baan naam jia jaan. (127)

ਬਿਖ ਕੇ ਪ੍ਰਿਥਮੈ ਨਾਮ ਕਹਿ ਧਰ ਪਦ ਬਹੁਰੈ ਦੇਹੁ ।  
 ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚਤੁਰ ਚਿਤਿ ਲਖਿ ਲੇਹੁ । ੧੨੮ ।  
 bikh ke prithmai naam keh dhar pud bahrou deho.  
 naam sakal Sri baan kai chatur chit lakh leho. (128)



First take this, the thousand names of Vishnu, add the word ;anuj' (younger brother of Inder) Tanuj, (son, Arjun) and Sastar to it, then all these names would give you the names of Arrows. (121)

First utter the word Destroyer of hell, and Remover of all afflictions, Harbinger of benedictions, and then add to it 'any' (younger brother), 'tanuj' (son) and Sastar (weapons) ; all these names would then lead to the names of arrows. (122)

Destroyer of all ills, and then add " biadhan daram", (the destructor of all afflictions), then add the letters anuj, tanuj, and Sartar (younger brother, son and weapon), consider all these names of arrows only. (123)

First say 'Makar ket' or makardhuj, and then add the word Ayudh to it, which would lead us to the names of arrows. O clever person ! Consider it fully in your mins ! (124)

First say Pohap shamukh (Kamdev-the holder of arrows of flowers) all panach (the carrier of bee-like lover of flowers-Kamdev), then add the word Ayudh to it, which would lead to the name of 'Arrow' only. (125)

First use Sambrar (Enemy of demon Sambar-Kamdev) triprar ar (Shiva's enemy-Kamdev) and then add to it the word Ayudh ; consider these as names of the arrows. (126)

Use the word Saranggara (the arrow protruding from the front of the bow) 'beerha' (the killer of the warrior), balha bisi (full of poison) basi dharam (the user of Kani) ; consider all these names of arrows. (127)

Take the names of poison first, add to it in the letter 'dhar', which would lead to the names of arrows. O clever people ! Consider it in your mind ! (128)

ਸਕਲ ਸਿੰਧੁ ਕੇ ਨਾਮ ਲੈ ਤਨੈ ਸਬਦ ਕੈ ਦੇਹੁ  
ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੨੯ ।  
Sakal Sindh kai naam lai tanai sabad kou deho.  
dhar pad bahur bakhainai naam baan lakh leho. (129)

ਉਦਧਿ ਸਿੰਧੁ ਸਰਿਤੋਸ ਜਾ ਕਹਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਬੰਸੀਧਰ ਕੇ ਨਾਮ ਸਭ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੧੩੦ ।  
udadh Sindh sarites ja keh dhar bahur bakhan.  
bansidhar ke naam sabh leejoh chatur pachhan. (130)

ਬਧ ਨਾਸਨੀ ਬੀਹਰਾ ਬਿਖ ਬਿਸਖਾਗ੍ਰਜ ਬਖਾਨ ।  
ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਕੇ ਮਾਨ । ੧੩੧ ।  
badh nasni beerha bikh biskhagaraj bakhan.  
dhar pad bohar bakhaniai naam baan ke maan. (131)

ਸਭ ਮਨੁਖਨ ਕੇ ਨਾਮ ਕਹਿ ਹਾ ਪਦ ਬਹੁਰੇ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚਤੁਰ ਚਿਤਿ ਲੀਖ ਲੇਹੁ । ੧੩੨ ।  
sabh manukhan kai naam keh ha pad bahoro deho.  
sakal naam Sri baan kai chatur chit lakh leho. (132)

ਕਾਲਕੂਟ ਕਹਿ ਕਸਟਕਰਿ ਸਿਵਕੰਠੀ ਅਹਿ ਉਚਾਰਿ ।  
ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ਜਾਨੁ ਬਾਨ ਨਿਰਧਾਰ । ੧੩੩ ।  
kalkoot keh kasatkar Sivkanthi aih uchar.  
dhar pad bohar bakhamiai jaan baan nirdhar. (132)

ਸਿਵ ਕੇ ਨਾਮ ਉਚਾਰਿ ਕੈ ਕੰਠੀ ਪਦ ਪੁਨਿ ਦੇਹੁ ।  
ਪੁਨਿ ਧਰ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੩੪ ।  
Siv kai naam uchar kai kanthi pad pun deho.  
pun dhar sabad bakhaniai naam baan lakh leho. (134)

ਬਿਆਧਿ ਬਿਖੀ ਮੁਖਿ ਪ੍ਰਿਥਮ ਕਹਿ ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਸਭੈ ਏ ਬਾਨ ਕੇ ਲੀਜੇ ਚਤੁਰ ਪਛਾਨ । ੧੩੫ ।  
biadh bikhi mukh pritham keh dhar pad bohar bakhan.  
naam sabhai ei baan kai leejo chatur pachhan. (135)

ਖਪਰਾ ਨਲਿਕ ਧਨੁਖ ਸੁਤ ਲੈ ਸੁ ਕਮਾਨਜ ਨਾਉ ।  
ਸਕਰ ਕਾਨ ਨਰਾਚ ਭਨਿ ਧਰ ਸਭ ਸਰ ਕੇ ਗਾਉ । ੧੩੬ ।  
khapra nalik dhanukh sut lai so kamanaj naou.  
sakar kaan narach bjan dhar sabh sar ke gaou. (136)

First take all the names of the ocean, add to it Tanai (Son of the ocean), and then add the word Dhar to Poison it. Consider all these as names of arrows. (129)

Uttar Udadh (Ocean) Sindh, sartes, (master of the Rivers-Ocean) and then add ja and dhar, which would lead to the word bandidhar-the arrow out of the wood of bamboo. O clever one ! Consider it fully. (130)

Utter badh, nasri, barika, bikh (Poison) biskhagaraj (the poison attached to the arrow's front) and add to it the word dhar. Consider these as the names of the arrow. (131)

First say the names of all persons, add the letter 'ha', all these are names of the arrow. O Wise intellectual ! Consider it in your mind. (132)

First say Kalkut, Kasatkar, Shivkanthi, and ah (snake), add the word dhar, which would lead to the names of arrows. (133)

First utter the word Shiv, and add to it words Kanth and dhar. This should be taken as the names of the arrows. (134)

First say the word biadh, bikhi mukh, avaj and add the word dhar to it. All these would lead to the names of the arrows. O clever men Try to understand. (135)

Khapra, Nalik, (with outlet) dhamkh Sut, Kamaney, sakar dhar, (with sarkanda attached) kaan dhar (attached with bamboo) and Narach are all the names of Arrows. (136)



ਬਾਰਿਦ ਜਿਉ ਬਰਸਤ ਰਹੈ ਜਸੁ ਅੰਕੁਰ ਜਿਹ ਹੋਇ ।  
ਬਾਰਿਦ ਸੋ ਬਾਰਿਦ ਨਹੀ ਤਾਹਿ ਬਤਾਵਹੁ ਕੋਇ । ੧੩੭ ।  
barid jiou barsat rehai jas anjur jeh hoiai.  
barid so barid nahi tahai batvoh koiai. (137)

ਬਿਖਪਰ ਬਿਸੀ ਬਿਸੋਕਕਰ ਬਾਰਣਾਰਿ ਜਿਹ ਨਾਮ ।  
ਨਾਮ ਸਬੈ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਨੇ ਹੋਵਹਿ ਕਾਮ । ੧੩੮ ।  
bikhdhar bisi bisokkar barnari jeh naam.  
naam sabhai Sri baan kai leeno hovai kaam. (138)

ਅਰਿ ਬੋਧਨ ਛੇਦਨ ਲਹਯੋ ਬੇਦਨ ਕਰ ਜਿਹ ਨਾਉ ।  
ਰਛ ਕਰਨ ਅਪਨਾਨ ਕੀ ਪਰੋ ਦੁਸਟ ਕੇ ਗਾਉ । ੧੩੯ ।  
ar bedhan chhedan lehou bedan kar jeh naou.  
rachh karan apnan ki paro dusat koi gaou. (139)

ਜਦੁਪਤਾਰਿ ਬਿਸਨਾਧਿਪ ਅਰਿ ਕ੍ਰਿਸਨਾਤਕ ਜਿਹ ਨਾਮ ।  
ਸਦਾ ਹਮਾਰੀ ਜੈ ਕਰੋ ਸਕਲ ਕਰੋ ਮਮ ਕਾਮ । ੧੪੦ ।  
jaduptar bisnadhip ar Krisnatak jeh naam.  
sada hamari jai karo sakal karo mum kaam. (140)

ਹਲਧਰ ਸਬਦ ਬਖਾਨਿ ਕੈ ਅਨੁਜ ਉਚਾਰਿ ਅਰਿ ਭਾਖੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨਿ ਚਤੁਰ ਚਿਤ ਰਾਖੁ । ੧੪੧ ।  
haldhar sabad bakhan kai anuj uchar ar bhakh.  
Sakal naam Sri baan kai cheen chatur chit rakh. (141)

ਰਉਹਣਾਯ ਮੁਸਲੀ ਹਲੀ ਰੇਵਤੀਸ ਬਲਰਾਮ ।  
ਅਨੁਜ ਉਚਾਰਿ ਪੁਨਿ ਅਰਿ ਉਚਾਰਿ ਜਾਨੁ ਬਾਨ ਕੇ ਨਾਮ । ੧੪੨ ।  
raounaieu musli hali revtees balram.  
anuj uchar pun ar uchar baan ke naam. (142)

ਤਾਲਕੇਤੁ ਲਾਗਲਿ ਉਚਾਰਿ ਕ੍ਰਿਸਨਾਗਰਾਜ ਪਦ ਦੇਹੁ ।  
ਅਨੁਜ ਉਚਾਰਿ ਅਰਿ ਉਚਾਰੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੪੩ ।  
talket lagal uchar krisnagaraj pad deho.  
anuj achar ar uchriai naam baan lakh lehu. (143)

ਨੀਲਾਬਰ ਰੁਕਮਿਅਾਤ ਕਰ ਪਉਰਾਣਿਕ ਅਰਿ ਭਾਖੁ ।  
ਅਨੁਜ ਉਚਾਰਿ ਅਰਿ ਉਚਾਰੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੪੪ ।  
neelambar rukmiant kar paouooranik ar bhakh.  
anuj achar ar uchriai naam baan lakh rakh. (144)

Which bursts like the clouds and produces agricultural products of importance (fame) ; does not give water like the clouds, tell us, who is this ? (Answer is Arrow).  
(137)

Bikhdhar, bisi, Bisokkar, (destroyer of sorrow) baranar (enemy of elephant) are the various names, which are all names of the arrows, which accomplish all our works (requirements).  
(138)

One, who kills the enemy, called 'bedan kar' (harbinger of pain), and penetrate the bodies of the despots for saving lives of friends.  
(139)

One who is named jad patar (enemy of Krishna) bisnadhip ar krisanatak, that type of arrow would always lead to my victory and would accomplish my jobs.  
(140)

First use the word 'haldhar', and then add the word anuj (younger brother) and ar later, which would lead to the names of the arrow. O clever ones, keep it securely in mind !  
(141)

Say Rouhanieu (born out of Rohini-Balram), musli, hali revtees, (husband of Revti-Balram) and add Anuj (younger brother) and ar to it ; which should be taken as the name of arrow.  
(142)

First say Talket-the bearer of the flag of Tal tree-Balram, legal (carrying hoe-Balram) Krishna garaj and then add anuj and ar words to it, all these may be taken as names of arrows.  
(143)

First say words Neelambar, rukamiant kar (the destroyer of Rukmini-Balram) pouranik ar (enemy of Rishi Harban-Balram), and add the words anuj and ar to it, consider all these names of arrows.  
(144)

ਸਭ ਅਰਜੁਨ ਕੇ ਨਾਮ ਲੈ ਸੂਤ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਪੁਨਿ ਅਰਿ ਸਬਦ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੪੫ ।  
 sab arjun kai naam leh soot sabad pun deho.  
 pun ar sabad bakhaniai naam baan lakh leho. (145)

ਪ੍ਰਿਥਮ ਪਵਨ ਕੇ ਨਾਮ ਲੈ ਸੂਤ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨੁ । ੧੪੬ ।  
 pritham pavan kai naam lai soot pad bohar bakhan.  
 anuj uchar sutar uchar naam baan pehchan. (146)

ਮਾਰੁਤ ਪਵਨ ਘਨ ਤਕਰ ਕਹਿ ਸੂਤ ਸਬਦ ਉਚਾਰਿ ।  
 ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਸਰ ਕੇ ਨਾਮ ਬਿਚਾਰੁ । ੧੪੭ ।  
 marut pavan ghanantkar keh sut sabad uchar.  
 anuj uchar sutar uchar sar kai naam bichar. (147)

ਸਰਬ ਬਿਆਪਕ ਸਰਬਦਾ ਸਲਯਜਨ ਸੁ ਬਖਾਨ ।  
 ਤਨੁਜ ਅਨੁਜ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੧੪੮ ।  
 sarab biapak sarbada saleujan so bakhan.  
 tanuj anuj sutar uchar naam baan ko jaan. (148)

ਪ੍ਰਿਥਮ ਬਾਰ ਕੇ ਨਾਮ ਲੈ ਪੁਨਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
 ਤਨੁਜ ਅਨੁਜ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੪੯ ।  
 pritham bar ko naam lai pun ar sabad bakhan.  
 tanuj anuj sutar uchar naam baan pehchan. (149)

ਪ੍ਰਿਥਮ ਅਗਨਿ ਕੇ ਨਾਮ ਲੈ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
 ਤਨੁਜ ਅਨੁਜ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੫੦ ।  
 pritham agan ko naam lai ant sabad or deho.  
 tanuj anuj sutar uchar naam baan lakh rakhu. (150)

ਪ੍ਰਿਥਮ ਅਗਨਿ ਕੇ ਨਾਮ ਲੈ ਅੰਤਿ ਸਬਦਿ ਅਰਿ ਭਾਖੁ ।  
 ਤਨੁਜ ਅਨੁਜ ਕਹਿ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੫੧ ।  
 pritham agan ko naam lai ant sabad or bhakh.  
 tanuj anuj keh ar uchar naam baan lakh rakh. (151)

ਪ੍ਰਿਥਮ ਅਗਨਿ ਕੇ ਨਾਮ ਲੈ ਅਰਿ ਅਰਿ ਪਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਤਨੁਜ ਅਨੁਜ ਕਹਿ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੫੨ ।  
 pritham agan kai naam lai ar ar pad pun deho.  
 tanuj anuj keh ar uchar naam baan lekh leho. (152)



First take all the names of Arjun, then add the words Soot (krishan) and Ar. All these names should be considered as the names of the arrows. (145)

First take the name of Pavan (air), and then add the word soot (Krishan) to it, and repeat the words anuj and sootar after it. All these names may be considered as names of arrows. (146)

First say the word Marut, pavan, ghanat kar (the destroyer of clouds, wind), add the word soot, and then repeat anuj and sootar ; all these lead to the names of arrow. (147)

First describe the words sarab biapak (omni-present) sarab da (for all) salyuijhan (names of wind) ; then add the words Tanuj, anuj and then sootar. All these may be considered as the name of arrows. (148)

First repeat the word 'bar' (water) and then say the word ;ar' followed by Tanuj, anuj, and sootar. Consider all these as the names of arrows. (149)

First say the word Agni (fire), followed by the word 'ari' at the end and then add the words Tanuj, anuj and sootar. Consider all these as names of arrows. (150)

At first repeat the name of agni (fire), followed by the word 'ar' at the end, and then add the words Tanuj, anuj and 'ar' all these names be considered as names of arrows. (151)

First repeat the name of agni (fire), add the word 'är' twice to it, and then add the words anuj, tanuj and ar to it. Consider all these as names of arrow. (152)

ਪਾਵਕਾਰਿ ਅਗਨ ਤ ਕਰ ਕਹਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਅਰਿ ਕਹਿ ਅਨੁਜ ਤਨੁਜ ਉਚਰਿ ਸੁਤਰਿ ਬਾਨ ਪਛਾਨ । ੧੫੩ ।  
pavkaar agnant kar keh ar sabad bakhan.  
ar keh anuj tanuj uchar sutar baan pachhan. (153)

ਹਿਮ ਬਾਰਿ ਬਕਹਾ ਗਦੀ ਭੀਮ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਤਨੁਜ ਅਨੁਜ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੫੪ ।  
ahim baar bakha gadi bhim sabad pun deho.  
tanuj anuj sutar uchar naam baan lakh leho. (154)

ਦੁਰਜੋਧਨ ਕੇ ਨਾਮ ਲੈ ਅੰਤੁ ਅਬਦ ਅਰਿ ਦੇਹੁ ।  
ਅਨੁਜ ਉਚਰਿ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੫੫ ।  
durjodhan ke naam lai ant sabad ar deho.  
anuj uchar sutar uchar naam baan lakh leho. (155)

ਅੰਧ ਸੁਤਨ ਕੇ ਨਾਮ ਲੈ ਅੰਤਿ ਅਬਦ ਅਰਿ ਭਾਖੁ ।  
ਅਨੁਜ ਉਚਰਿ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੫੬ ।  
andh sutar kai naam lai ant sabad ar bhakh.  
anuj uchar sutar uchar naam baan lakh rakh. (156)

ਦੁਸਾਸਨ ਦੁਰਮੁਖ ਦੂਜੈ ਕਹਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਅਨੁਜਾ ਉਚਰਿ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੫੭ ।  
dusasan durmukh duja keh ar sabad bakhan.  
anuja uchar sutar uchar naam baan pehchan. (157)

ਦੁਸਲਾ ਕਰਭਿਖ ਆਦਿ ਕਹਿ ਅੰਤਿ ਅਬਦ ਅਰਿ ਭਾਖੁ ।  
ਅਨੁਜ ਤਨੁਜ ਸਤ੍ਰੁ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੫੮ ।  
dusla karbikh aad keh ant sabad ar bhakh.  
anuj tanuj satar uchar naam baan lakh rakh. (158)

ਪ੍ਰਿਥਮ ਭੀਖਮ ਕੇ ਨਾਮ ਲੈ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਸੁਤ ਆਦਿ ਅੰਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੫੯ ।  
pritham bhikham ke naam lai ant sabad ar deho.  
sut aad antar uchar naam baan lakh leho. (159)

ਤਟੀਤ ਜਾਨਵੀ ਅਗ੍ਰਜਾ ਪ੍ਰਿਥਮੈ ਸਬਦ ਬਖਾਨ ।  
ਤਨੁਜ ਸਤ੍ਰੁ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੬੦ ।  
tatat janvi agarja prithmai sabad bakhan.  
tanuj satar sutar uchar naam baan pehchan. (160)

First repeat the words Pavkar (enemy of fire-water) agnant kar (the destroyer of fire-water) add the word 'ar' to it, and then add the words anuj, tanuj and sootar. Consider these as names of arrows (ie enemy of water wind), enemy of wind as the sun, son of the Sun-Karan, then younger brother of Karan-Arjun, and then the destroyer of Arjun's soot-the arrow. (153)

Say him-bar (Calm wind) bakha (killer of the crave-wind, gadi (the carrier of this armour, Bheem (the bigger bodied-wind) then add the words tanuj, anuj, and Sooter, (enemy of Abhimanu) all these would lead to names of arrows. (154)

Take the name of Daryodhan and add the word 'ar' at the end, repeat the name of Anuj and sooter ; Consider these as names of the arrow. (155)

Take andh's (Dritrashtra's) sons name, add the word 'ar' to it, add then anuj followed by sooter ; consider these as name of arrows. (156)

First repeat the word Dusasan, dharmukh, add the word 'ar' to it, and repeat the word anuj, and then 'sooter, and consider these as names of arrows. (157)

Repeat the name of Dashla, Karbhikh (sons of Drishatar), add the word 'ar' to it, followed by anuj, tanuj, and satar ; then consider these as names of arrows. (158)

First repeat the name of Bhikham, add the word 'ar' to it, add Sut and ar to it, these would lead to names of arrows. (159)

First use the word Tetav Janvi and Agarja (River Ganga) and then add Anuj, Tanuj and Satar. Consider these as names of arrows. (160)

ਗੰਗਾ ਗਿਰਿਜਾ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਤ੍ਰ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਸਤ੍ਰ ਉਚਰਿ ਸੁਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੬੧ ।  
 ganga gurja pritham keh putar sabad pun deho.  
 satar uchar sutar uchar naam baan lakh leho. (161)

ਨਾਕਾਲੇ ਸਰਿਤੋਸਰੀ ਪ੍ਰਿਥਮੈ ਸਬਦ ਉਚਰਿ ।  
 ਸੂਤ ਅਰਿ ਕਹਿ ਸੂਤਰਿ ਉਚਰਿ ਸਭ ਸਰ ਨਾਮ ਉਚਰਿ । ੧੬੨ ।  
 Nakalai sartesari prithmai sabad uchar.  
 Sur ar keh sutar uchar sabh sar naam uchar. (162)

ਭੀਖਮ ਸਾਨੁਸੁਤ ਉਚਰਿ ਪੁਨਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
 ਸੂਤ ਉਚਰਿ ਅੰਤ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੬੩ ।  
 bhikham santanusut uchar pun ar sabad bakhan.  
 soot uchar ant ar uchar naam baan pehchan. (163)

ਗੰਗੇਯ ਨਦੀਅਜ ਉਚਰਿ ਸਰਿਤਜ ਸਤ੍ਰ ਬਖਾਨ ।  
 ਸੂਤ ਉਚਰਿ ਅੰਤ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੬੪ ।  
 gangeu nadiyaj uchar saritaj satar bakhan.  
 soot uchar ant ar uchar naam baan pehchan. (164)

ਤਾਲਕੇਤੁ ਸਵਿਤਾਸ ਭਨਿ ਆਦਿ ਅੰਤ ਅਰਿ ਦੇਹੁ ।  
 ਸੂਤ ਉਚਰਿ ਰਿਪੁ ਪੁਨਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੬੫ ।  
 taalket savitas bhan aad ant ar deho.  
 soot uchar rip pun uchar naam baan lakh leho. (165)

ਪ੍ਰਿਥਮ ਦੋਣ ਕਹਿ ਸਿਖਯ ਕਹਿ ਸੂਤਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਨਾਮ ਬਾਨ ਕੇ ਸਕਲ ਹੀ ਲੀਜੇ ਚਤੁਰ ਪਛਾਨ । ੧੬੬ ।  
 pritham drone keh sikhreu keh sutar bohar bakhan.  
 naam baan ke sakal hi leejai chatur pachhan. (166)

ਭਾਗਵਾਜ ਦੋਣਜ ਪਿਤਾ ਉਚਰਿ ਸਿਖਯ ਪਦ ਦੇਹੁ ।  
 ਸੂਤਰਿ ਬਹੁਰਿ ਬਖਾਨਯੋ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੬੭ ।  
 bhardavaj daronaj pita uchar sikheu pad deho.  
 sootar bohar bakhaniyai naam baan lakh leho. (167)

#### ਸੋਰਠਾ

ਪ੍ਰਿਥਮ ਜੁਧਿਸਟਰ ਭਾਖਿ ਬੰਧੁ ਸਬਦ ਪੁਨਿ ਭਾਖਯੋ ।  
 ਜਾਨ ਹਿਦੈ ਮੈ ਰਾਖੁ ਸਕਲ ਨਾਮ ਏ ਬਾਨ ਕੇ । ੧੬੮ ।

#### Sortha

pritham Judistar bhakh bandh sabad pun bhakheyai.  
 jaan hirdai mein rakh sakal naam eia baan ke. (168)

First use the words Ganga, girja and then add further sutar ; which may be considered as names of arrows only. (161)

First use the words Nakalai and Sartesari (names for Ganga), add the words Sut ar and sutar, which are all names of Ganga. (162)

First use the words bhikham and SantanSat and add 'ar' to it, and then add the word Sut, then the word 'ar'. All this would lead to the names of arrows. (163)

Use gangai, nadiar and Sartaj (names of Bhisham) and add the word Sater, and later Sut, ending with ar. All these should be taken as the names of arrows. (164)

First utter the words Talket, Savitas (names of Bhisham), add the word 'ar to it, add to it the word Sut and later rip ; all these may be considered as names of the arrows. (165)

First use the word 'daren' and then add the word Sikhen and later add sutar to it. O clever ones ! These are the names of arrow. (166)

First utter the word Bhardwaj, darenaj, pita (names of Daronacharya), and add to it Sikhen and later Sutar be added. All this may be considered as names of the arrows. (167)

#### **Sortha :**

First use the word Judistar, and add the word bandh (brother). Keep these as the names for arrows in the mind. (168)

### ਦੋਹਰਾ

ਦੁਉਭਯਾ ਪੰਚਾਲ ਪਤਿ ਕਹਿ ਪੁਨਿ ਭ੍ਰਾਤ ਉਚਾਰਿ ।  
ਸੁਤ ਅਰਿ ਕਹਿ ਸਭ ਬਾਨ ਕੇ ਲੀਜੇ ਨਾਮ ਸੁ ਧਾਰਿ । ੧੬੯ ।

### Dohra

doubheya panchal pat keh pun bhrat uchar.  
sut ar keh sabh baan ke leejo naam so dhaar. (169)

ਧਰਮਰਾਜ ਧਰਮਜ ਉਚਰਿ ਬੰਧੁ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਸੂਤਰਿ ਬਹੁਰਿ ਬਖਾਨਯੋ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੭੦ ।

Dharamraj dharmaj uchar bandh sabad pun deho.  
sootar bohar bakhaniyai naam baan lakh leho. (170)

ਕਾਲਜ ਧਰਮਜ ਸਲਰਿਪੁ ਕਹਿ ਪਦ ਬੰਧੁ ਬਖਾਨ ।  
ਸੂਤਰਿ ਬਹੁਰਿ ਬਖਾਨੀਯੋ ਸਭ ਸਰ ਨਾਮ ਪਛਾਨ । ੧੭੧ ।  
kalaj dharmaj salrip keh pad bandh bakhan.  
sootar bahor bakhaniyai sabh sar naam pachhan. (171)

ਬਈਵਸਤ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਸੁਤ ਸਬਦ ਬਖਾਨਿ ।  
ਬੰਧੁ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਸਭ ਸਰ ਨਾਮ ਪਛਾਨ । ੧੭੨ ।  
baieevasat pad pritham keh pun sut sabad bakhan.  
bandh uchar sootar uchar sabh sar naam pachhan. (172)

ਪ੍ਰਿਥਮ ਸੂਰਜ ਕੇ ਨਾਮ ਲੈ ਬਹੁਰਿ ਪੁਤ੍ਰ ਪਦ ਭਾਖਿ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖਿ ਰਾਖੁ । ੧੭੩ ।  
pritham suraj ke naam lai bohar putar pad bhakh.  
anuj uchar sootar uchar naam baan lakh rakh. (173)

ਕਾਲਿੰਦ੍ਰੀ ਕੋ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਪਦ ਅਨੁਜ ਬਖਾਨ ।  
ਤਨੁਜ ਉਚਰਿ ਅਨੁਜ ਅਗ੍ਰ ਕਹਿ ਸਰ ਕੇ ਨਾਮ ਪਛਾਨ । ੧੭੪ ।  
kalindri ko pritham keh pun pad anuj bakhan.  
tanuj uchar anuj agar keh sar ke naam pachhan. (174)

ਜਮੁਨਾ ਕਾਲਿੰਦ੍ਰੀ ਅਨੁਜ ਕਹਿ ਸੁਤ ਬਹੁਰਿ ਬਖਾਨ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਸਰ ਕੇ ਨਾਮ ਪਛਾਨ । ੧੭੫ ।  
Jamuna kalindri anuj keh sut bohar bakhan.  
anuj uchar sootar uchar sabh ko naam pachhan. (175)

ਪੰਡੁ ਪੁਤ੍ਰ ਕੁਰ ਰਾਜ ਭਨਿ ਬਹੁਰਿ ਅਨੁਜ ਪਦ ਦੇਹੁ ।  
ਸੁਤ ਉਚਰਿ ਅੰਤਿ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨ ਲਖ ਲੇਹੁ । ੧੭੬ ।  
Pund putar kar raj bhan bohar anuj pad deho.  
sut uchar ant ar uchar naam baan lakh leho. (176)



### **Dohra :**

First, use the words ; dnobhiya' and panchal pad, then add the word 'bharat' and then add sut and ar words ; all these names lead to the names of arrows. (169)

First use the words Dharamraj, dharmaj, (names of Yudishtar), add to it the word 'badh' and later add the word Sutar. Consider there as names of arrows. (170)

First use the words Kalaj, Dharmaj, Sabup (Yudishtar's names), add the word Bandh and later the word 'Sutar'. All these are names of the arrows. (171)

First utter the word baieevast (sun), and then add the word 'Sut', further add the words bandh and Sutar. All these should be considered names of arrows. (172)

First take the name of Sun, add to it putar, and then add Anuj, and Sutar. Then consider these as name of arrows. (173)

First use the word Kabindri and add Anuj to it then add Tanuja and add Anuj and arjar to it, these would lead to names of arrows. (174)

First use the words jhmuna and Katindri (names of Jamuna) add the words anuj and sut followed by anuj and sutar. Consider all these as names of arrows. (175)

First utter the words 'paud putar' or kur, add to it raj and anuj, followed by 'Sut' and 'ar'. This may be considered as name of an arrow. (176)

ਜਊਪਿਸਟਰ ਭੀਮਾਗ੍ਰ ਭਨਿ ਅਰਜੁਨਾਗ੍ਰ ਪੁਨਿ ਭਾਖੁ ।  
ਸੂਤ ਆਦਿ ਅੰਤਿ ਅਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨੁ ਲਖਿ ਰਾਖੁ । ੧੭੭ ।  
ajouoodhistar bhimagar bhan arjunagar pun bhakh.  
sut aad ant ar uchar naam baan lakh rakh. (177)

ਨੁਕਲ ਬੰਧੁ ਸਹਿਦੇਵ ਅਨੁਜ ਕਹਿ ਪਦ ਬੰਧੁ ਉਚਾਰਿ ।  
ਸੂਤ ਆਦਿ ਅੰਤਿ ਅਰਿ ਉਚਰਿ ਸਰ ਕੇ ਨਾਮ ਬਿਚਾਰ । ੧੭੮ ।  
nukal bandh Sehdev anuj keh pad bandh uchar.  
soot aad ant ar uchar sar ke naam bichar. (178)

ਜਾਗਸੇਨਿ ਕੋ ਪ੍ਰਿਥਮ ਕਹਿ ਪਤਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਅਨੁਜ ਆਦਿ ਸੂਤਾ ਕਰਿ ਸਭ ਸਰੁ ਨਾਮ ਅਪਾਰ । ੧੭੯ ।  
jagsaini ko pritham keh pati pad bohar uchar.  
anuj aad sutant kar sabh sar naam apar. (179)

ਪ੍ਰਿਥਮ ਦੋਪਦੀ ਦੁਪਦਜਾ ਉਚਰਿ ਸੁ ਪਤਿ ਪਦ ਦੇਹੁ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨੁ ਲਖਿਲੇਹੁ । ੧੮੦ ।  
pritham daropadi druddaja uchar so pati pad deho.  
anuj uchar sutar uchar naam baan lakh leho. (180)

ਧ੍ਰਿਸਟ ਦੁਮਨੁਜਾ ਪ੍ਰਿਥਮ ਕਹਿ ਪੁਨਿ ਪਤਿ ਸਬਦ ਬਖਾਨ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨੁ ਕੇ ਜਾਨ । ੧੮੧ ।  
dhrisat durmunja pritham keh pun pati sabad bakhan.  
anuj uchar sutar uchar naam baan ke jaan. (181)

ਦੁਪਤ ਦੋਣ ਰਿਪੁ ਪ੍ਰਿਥਮ ਕਹਿ ਜਾ ਕਹਿ ਪਤਿ ਪੁਨਿ ਭਾਖਿ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨੁ ਲਖਿ ਰਾਖੁ । ੧੮੨ ।  
daropat drone rip pritham keh ja keh pati pun bhakh.  
anuj uchar sutar uchar naam baan lakh rakh. (182)

ਪ੍ਰਿਥਮ ਨਾਮ ਲੈ ਦੁਪਤ ਕੋ ਜਾਮਾਤਾ ਪੁਨਿ ਭਾਖਿ ।  
ਅਨੁਜ ਉਚਰਿ ਸੂਤਰਿ ਉਚਰਿ ਨਾਮ ਬਾਨੁ ਲਖਿ ਰਾਖੁ । ੧੮੩ ।  
pritham naam.lai dropat kai jamata pun bhakh.  
anuj uchar sutar uchar naam baan lakh rakh. (183)

ਪ੍ਰਿਥਮ ਦੋਣ ਕੇ ਨਾਮ ਲੈ ਅਰਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਭਗਨੀ ਕਹਿ ਪਤਿ ਭ੍ਰਾਤ ਕਹਿ ਸੂਤਰਿ ਬਾਨੁ ਬਿਚਾਰ । ੧੮੪ ।  
pritham drone ko naam lai ar pad bohar uchar.  
bhagni keh pat bhrat keh sutar baan bichar. (184)

First use the word Joudishtars, names 'Bhimagar' and arjunagar, followed by Sut and add ar at the end. These are names of the arrow. (177)

First use the words 'Nakul bandh' and Sehdev anuj, add the word 'bandh' followed by Sut and then ar at the end. Consider these as names of arrows. (178)

First use the word Jaagsain (daughter of Daropad-Dampadi) add to the path ; then add 'anuj and 'sutar kar'. These would lead to the names of arrows. (179)

First use the word 'Daropadi' and darupdaja' and then add 'pati' to it ; followed by the words anuj and sutar. These should be considered names of arrows. (180)

At first use the word 'dhrisat drumanja' (daropadi) followed by path and then add the word anuj followed by sutar. These may be considered names of arrows. (181)

First use the words 'daropat' and 'daron rip' and then add the words ja and pati, followed by the words anuj and sutar. Consider these as names of arrows. (182)

At first utter the word 'daropat' followed by 'jamata' (son-in-law), and then add the words anuj and sutar, these are various names of arrows. (183)

First use the word 'daron' followed by ar, and the 'bhagni' pati' bhrat, sutar, consider these as names of arrows. (184)

ਅਸੁਰ ਰਾਜ ਸੁਤੰਤ ਕਰਿ ਬਿਸਿਖ ਬਾਹਰਾ ਬਾਨ ।  
 ਤੁਨੀਰਪ ਦੁਸਟੰਤ ਕਰਿ ਨਾਮ ਤੀਰ ਕੇ ਜਾਨ । ੧੮੫ ।  
 asur raj sutant kari bisikh barha baan.  
 tunirap dustant kar naam teer kai jaan. (185)

ਮਾਦ੍ਰੀ ਸਬਦ ਪ੍ਰਿਥਮ ਕਹੋ ਸੁਤ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਅਗ੍ਰ ਅਨੁਜ ਸੂਤਰਿ ਉਚਰਿ ਸਰ ਕੇ ਨਾਮ ਪਛਾਨ । ੧੮੬ ।  
 madri sabad prithamai kaho sut pad bohar bakhan.  
 agar anuj sutar uchar sar kai naam pachhan. (186)

ਸੁਗ੍ਰੀਵ ਕੋ ਪ੍ਰਿਥਮ ਕਹਿ ਅਰਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੧੮੭ ।  
 Sugreev ko pritham keh ar pad bohar bakhan.  
 sakal naam Sri baan kai leejoh chatur pachhan. (187)

ਦਸ ਗ੍ਰੀਵ ਦਸ ਕੰਠ ਭਨਿ ਅਰਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।  
 ਸਕਲ ਨਾਮ ਏਹ ਬਾਨ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਸੁਧਾਰ । ੧੮੮ ।  
 das greev das kanth bhan ar pad bohar uchar.  
 sakal naam eh baan kai leejoh chatur sudhar. (188)

ਪ੍ਰਿਥਮ ਜਟਾਯੁ ਬਖਨ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਉਚਾਰੀਐ ਸਰ ਕੇ ਨਾਮ ਪਛਾਨ । ੧੮੯ ।  
 pritham jataieuoo bakhan kai ar pad bohar bakhan.  
 rip pad bohar uchariai sar kai naam pachhan. (189)

ਰਾਵਨ ਰਸਾਸੁਰ ਪ੍ਰਿਥਮ ਭਨਿ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੧੯੦ ।  
 ravan rasasur pritham bhan ant sabad ar deho.  
 sakal naam Sri baan kai cheen chatur chit leho. (190)

ਪ੍ਰਿਥਮ ਮੇਘ ਕੇ ਨਾਮ ਲੈ ਅੰਤ ਸਬਦ ਧੁਨਿ ਦੇਹੋ ।  
 ਪਿਤਾ ਉਚਰਿ ਅਰਿ ਸਬਦ ਕਹੁ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੯੧ ।  
 pritham megh kai naam lai ant sabad dhun deho.  
 pita uchar ar sabad koh naam baan lakh leho. (191)

ਮੇਘਨਾਦ ਭਨ ਜਲਦਧੁਨਿ ਧੁਨਿ ਘਨਨਿਸਨ ਉਚਰਿ ।  
 ਪਿਤ ਕਹਿ ਅਰਿ ਕਹਿ ਬਾਣ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੧੯੨ ।  
 meghnad bhan jaldhun pun ghannisan uchar.  
 pit keh ar keh baan kai leejoh naam so dhar. (192)

asur raj Subhant kar (the killer of Ravana's son), bisakh, bahra (with wings) (arrow)  
baan, tunrap and dustant kar ; all these should be considered as names of arrows.  
(185)

First use the word Madri, add to it the word Sut, followed by agar, anuj, sutar, Then  
consider all these as names of arrows (baan). (186)

First repeat the word Sagreev, followed by the letter ar ; all these will represent the  
names of arrows. O clever ones ! Understand this (here the word Bandh should also  
be used alongwith Sugreev). (187)

First repeat the word Das Greeve, followed by the word das kanth, and then add the  
word ar. All these are names of arrow. O Intelligent persons ! Try to think it over.  
(188)

First use the word jataou, followed by the word ar ; then add the word rip ; then  
consider these as names of the arrows. (189)

First repeat the word Ravan and Rasasar (rasakasur), and add the word ar at the end.  
All these names refer to the arrow. The clever persons should think it over. (190)

At first repeat the word megh, then add the word at the end dhun, followed by the  
words pita and ar. Consider these as names of arrow. (191)

Use Megh nad, Jalad, dhun and ghanuisan (with the musical sound of badal (cloud)  
followed by the words pita and ar words, consider all these names of arrows. (192)

ਅੰਬੁਦ ਧੁਨਿ ਭਨਿ ਨਾਦ ਘਨ ਪੁਨਿ ਪਿਤ ਸਬਦ ਉਚਾਰਿ ।  
ਅਰਿ ਪਦਿ ਬਹੁਰਿ ਬਖਾਨੀਐ ਸਰ ਕੇ ਨਾਮ ਵਿਚਾਰ । ੧੯੩ ।  
ambud dhun bhan nad ghan pun piti sabad uchar.  
ar pad bahor bakhaniai sar ke naam vichar. (193)

ਧਰਾਧਰ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਧੁਨਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨਿ ।  
ਪਿਤ ਕਹਿ ਅਰਿ ਸਬਦੋ ਉਚਾਰਿ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੧੯੪ ।  
dharadhar pad pritham keh dhun pad bohar bakhan.  
pit keh ar sabdo uchar naam baan ke jaan. (194)

ਪ੍ਰਿਥਮ ਸਬਦ ਕੇ ਨਾਮ ਲੈ ਪਰਧੁਨਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਪੁਨਿ ਉਚਾਰਿ ਅਰਿ ਉਚਰੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੯੫ ।  
pritham sabad ko naam lai pardhun pun pad deho.  
dhun uchar ir uchriyai naam baan lakh leho. (195)

ਜਲਦ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਨਾਦ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਪਿਤਾ ਉਚਰਿ ਅਰਿ ਉਚਰੀਐ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੯੬ ।  
jalad sabad prithmai uchar nad sabad pun deho.  
pita uchar ar uchriaiye naam baan lakh leho. (196)

ਪ੍ਰਿਥਮ ਨੀਰ ਕੇ ਨਾਮ ਲੈ ਧਰ ਧੁਨਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਤਾਤ ਅਦਿ ਅੰਤ ਅਰ ਉਚਰੀਐ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੧੯੭ ।  
pritham neer kai naam lai dhar dhun bohar bakhan.  
taat aad ant ar uchar naam baan kai jaan. (197)

ਧਾਰਾ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਧਰ ਪਦ ਬਹੁਰੋ ਦੇਹੁ ।  
ਪਿਤ ਕਹਿ ਅਰਿ ਪਦ ਉਚਰੈ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੧੯੮ ।  
dhara pritham uchar kai dhar pad bohar deho.  
pit keh ar pad uchrou naam baan lakh leho. (198)

ਨੀਰ ਬਾਰਿ ਜਲ ਧਰ ਉਚਰਿ ਧੁਨਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨਿ ।  
ਤਾਤ ਉਚਰਿ ਅਰਿ ਉਚਰੀਐ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੧੯੯ ।  
neer baar jal dhar uchar dhun pad bohar bakhan.  
taat uchar ar uchriyai naam baan pehchan. (199)

ਪਾਨੀ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਪੁਨਿ ਪਿਤ ਅਰਿ ਕਹਿ ਬਾਨ ਕੇ ਲੀਜਹੁ ਨਾਮ ਪਛਾਨ । ੨੦੦ ।  
pani pritham uchar kai dhar pad bohar bakhan.  
dhun pit ar keh baan kai leejoh naam pachhan. (200)



First repeat the words anbad dhun, ghan nad, (names of meg nad) followed by pita and ar. All these would lead to the name of arrows. (193)

First repeat the word Daradhar followed by the word Dhun, After ward use the words pit and ar. Then consider these as names of arrows. (194)

First take the name of 'Akash' and add to it the word 'Pardhim' (cloud), followed by words dhun and ar. Consider there as names of arrows. (195)

First repeat the word Jalad, and add the word naad to it, followed by the words pita and ar ; which should be considered as the names of arrows. (196)

First take the name of Neer, add the words dhar and dhun, followed by the words taat, in the end 'ar' be added. These should be considered the names of arrows. (197)

First use the word 'Dhara' and add the word 'dhar' followed by pir and ar. All these should be considered as names of arrows. (198)

First use the words neer bar, jal, then add dhar, followed by dhan, and add further taat and ar words. This would result in the name of arrow, and consider it such.(199)

Just repeat the word pain folowed by dhar, and then add words dhan, pit and ar. All these represent the names of arrows, which may be understood in the mind. (200)

ਘਨ ਸੁਤ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਧਰ ਧੁਨਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਤਾਤ ਉਚਰਿ ਅਰਿ ਉਚਰੀਯੈ ਸਰ ਕੇ ਨਾਮ ਪਛਾਨ । ੨੦੧ ।  
ghan sut pritham bakhan kai dhar dhun bohar bakhan.  
taat uchar ar uchriyai sar kai naam pachhan. (201)

ਆਬਦ ਧੁਨਿ ਕਹਿ ਪਿਤ ਉਚਰਿ ਅਰਿ ਤੇ ਗੁਨਨ ਨਿਧਾਨ ।  
ਸਕਲ ਨਾਮ ਏ ਬਾਨ ਕੇ ਲੀਜਹੁ ਹ੍ਰਿਦੈ ਪਛਾਨ । ੨੦੨ ।  
abad dhur keh pit uchar ar tai gunan nidhan.  
sakal naam ei baan kai leejoh hirdai pachhan. (202)

ਧਾਰ ਬਾਰਿ ਕਹਿ ਉਚਰਿ ਕੈ ਧਰ ਧੁਨਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਤਾਤ ਉਚਰਿ ਅਰਿ ਉਚਰੀਯੈ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੨੦੩ ।  
dhar baar keh uchar kai dhar dhun bohar bakhan.  
taat uchar ar uchariya naam baan kai dhar dhun. (203)

ਨੀਰਦ ਪ੍ਰਿਥਮ ਉਚਾਰ ਕੇ ਧੁਨਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਪਿਤ ਕਹਿ ਅਰਿ ਕਹਿ ਬਾਨ ਕੇ ਲੀਜਹੁ ਨਾਮ ਪਛਾਨ । ੨੦੪ ।  
neerad pritham uchar kai dhun pad bohar bakhan.  
pit keh ar keh baan keh leejoh naam pachhan. (204)

ਘਨਜ ਸਬਦ ਕੇ ਉਚਰਿ ਕੇ ਧੁਨਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜੋ ਚਤੁਰ ਪਛਾਨ । ੨੦੫ ।  
ghanaj sabad koi uchar ke dhun pad bohar bakhan.  
sakal naam Sri baan kai leejo chatur pachhan. (205)

ਮਰਸ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅਛ ਸਬਦ ਧੁਨਿ ਦੇਹੁ ।  
ਅਰਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਯੈ ਨਾਮ ਬਾਨ ਲਖਿ ਲੇਹੁ । ੨੦੬ ।  
matas sabad prithmai uchar achh sabad pun dehu.  
ar pad bohar bakhaniyai naam baan lakh leho. (206)

ਪ੍ਰਿਥਮ ਮੀਨ ਕੇ ਨਾਮ ਲੈ ਚਖੁ ਰਿਪੁ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੦੭ ।  
pritham meen kai naam lai chakh rip bohar bakhan.  
Sakal naam Sri baan kai leejoh chatur pachhan. (207)

ਮਕਰ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਚਖੁ ਰਿਪੁ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਬੈ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜੋ ਚਤੁਰ ਪਛਾਨ । ੨੦੮ ।  
makar sabad prithmai uchar chakh rip bohar bakhan.  
Sabai naam Sri baan kai leejai chatur pachan. (208)

First use the word Ghan sut, followed by dhar and dhan and later add taat and ar and consider them as names of arrows. (201)

O Virtuous Intelligent people ! First use 'abad dhun', (the name (music) of cloud (which gives rain) then add word pit and ar. All these are names of Arrow. Keep this in the mind. (202)

First use the words 'dhaan baar' then add the words dhar and dhun, followed by taat and ar. Consider them as names of arrows. (203)

First use the word 'Neerad' and add the word dhun, followed by the words pit and ar. Recognize these as the names of arrows. (204)

At first use the word 'ghanaj', followed by the word 'dhun'. All these names refer to an arrow, O clever persons ! Think it over in mind. (after the word 'dhun' 'ar' word should be used). (205)

First use the word 'Matas' (fish) and then add 'achh' (eye) and then add 'ar' to it. Consider these as names of arrow. (206)

First take the name of 'Meen', followed by 'Chahh rip'. All these names refer to an arrow. O wisemen ! Think it over in mind. (207)

First state the word 'Makar', followed always by the words 'Chakh rip'. All these names refer to the arrows. O wise men ! Considerate fellows ! Think it over. (208)

ਝਖ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਚਖੁ ਰਿਪੁ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਭੇ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜੈ ਚਤੁਰ ਪਛਾਨ । ੨੦੯ ।  
 jhakh pad pritham bakhan kai chakh rip bohar bakhan.  
 Sabhai naam Sri Baan kai leejai chatur pachan. (209)

ਸਫਰੀ ਨੇਤ੍ਰ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜੈ ਸੁ ਕਵਿ ਸੁਧਾਰ । ੨੧੦ ।  
 Safri netar bakhan kai ar pad bohar uchar.  
 Aakal naam Sri Baan kai leejai su kavi sudhar. (210)

ਮਛਰੀ ਚਛੁ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰ ਉਚਾਰ ।  
 ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜੈ ਚਤੁਰ ਸੁਧਾਰ । ੨੧੧ ।  
 Machhri jachh bakhan kai ar pad bohar uchar.  
 naam sakal Sri baan kai leejai chatur Sudhar. (211)

ਜਲਚਰ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਚਖੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਅਰਿ ਕਹਿ ਸਭ ਹੀ ਬਾਨ ਕਧ ਲੀਜੈ ਨਾਮ ਪਛਾਨ । ੨੧੨ ।  
 Jalchar pritham bakhan kai chakh pad bohar bakhan.  
 ar keh sabh hi baan kai leejai naam pachhan. (212)

ਬਕਤ੍ਰਾਗਜ ਪਦ ਉਚਰਿ ਕੈ ਮੀਨ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
 ਨਾਮ ਸਿਲੀਮੁਖ ਕੇ ਸਭੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੧੩ ।  
 baktragaj pad uchar kai meen sabad ar deho.  
 naam silimukh kai sabhai cheen chatur chit leho. (213)

ਪ੍ਰਿਥਮ ਨਾਮ ਲੈ ਮੀਨ ਕੇ ਕੇਤੁ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਚਖੁ ਕਹਿ ਅਰਿ ਕਹਿ ਬਾਨ ਕੇ ਨਾਮ ਚੀਨ ਚਿਤਿ ਲੇਹੁ । ੨੧੪ ।  
 pritham naam lai meen kai kait sabad pun deho.  
 chakh keh ar keh baan kai naam cheen chit leho. (214)

ਸੰਬਰਾਰਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਚਖੁ ਧੁਜ ਪਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਅਰਿ ਕਹਿ ਸਭ ਹੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੧੫ ।  
 Sambrar pad pritham keh chakh dhuj pad pun deho.  
 ar keh sabh hi baan kai cheen chatur chit leho. (215)

ਪ੍ਰਿਥਮ ਪਿਨਾਕੀ ਪਦ ਉਚਰਿ ਅਰਿ ਧੁਜ ਨੇਤ੍ਰ ਉਚਾਰਿ ।  
 ਅਰਿ ਕਹਿ ਸਭ ਹੀ ਬਾਨ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੨੧੬ ।  
 pritham pinaki pad,uchar ar dhuj netar uchar.  
 ar keh sabh hi baan kai leejoh naam so dhar. (216)

First repeat, the word 'Jhakh' and then add word 'Chakh'. O clever ones ! Consider these names of arrows. (209)

First utter word "Safri netar", followed by the word 'ar'. O poets ! Consider these as names of arrows. (210)

First use the word 'Machhri Chajhjh', add the word 'ar'. Let this Intelligencia realize them as names of arrows. (211)

First repeat the word 'Jalchar', followed by the word 'Chakh', and then add 'ar' to it. Consider these as names of arrows. (212)

First use the word 'Baktragaj' (one remaining ahead of mouth, 'eyes'), followed by words 'meen' and 'ar'. All these names refer to Silmikh (arrow). Recognize them in the mind. (213)

First repeat, the names of 'meen' add the word 'kait' and then repeat Chakh and 'ar words'. Then consider these as names of arrows. (214)

At first use the word 'Sambrar', follower by the use of words 'dhuj' and 'chakh' followed by 'ar' consider them as names of arrows. (215)

First use the word 'Pinki', and add to it the word 'ar', 'dhuj', and 'netar' followed by 'ar'. Then consider them as names of arrows. (216)

ਮਹਾਰੁਦ੍ਰ ਅਰਿਧੁਜ ਉਚਰਿ ਪੁਨਿ ਪਦ ਨੇਤ੍ਰ ਬਖਾਨ ।  
 ਅਰਿ ਕਹਿ ਸਭ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਾਮ ਹ੍ਰਿਦੈ ਪਹਿਚਾਨ । ੨੧੭ ।  
 maharudar aridhuj uchar pun pad netas bakhan.  
 ar keh sabh Sri baan kai naam hirdai pehchan. (217)

ਤ੍ਰਿਪੁਰਾਨਤਕੁ ਅਰਿ ਕੇਤੁ ਕਹਿ ਚਖੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
 ਨਾਮ ਸਕਲ ਏ ਬਾਨ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੨੧੮ ।  
 tripurantak ar ket keh chakh ar bohar uchar.  
 naam sakal eai baan kai leejoh so kab so dhar. (218)

ਕਾਰਤਕੇਅ ਪਿਤੁ ਪ੍ਰਿਥਮ ਕਹਿ ਅਰਿ ਧੁਜ ਨੇਤ੍ਰ ਬਖਾਨਿ ।  
 ਅਰਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਬਾਨ ਪਹਿਚਾਨ । ੨੧੯ ।  
 Kartikai pit pritham keh ar dhuj netar bakhan.  
 ar pad bohar bakhaniai naam baan pehchan. (219)

ਬਿਰਲ ਬੈਰਿ ਕਰਿ ਬਾਰਹਾ ਬਹੁਲਾਨਤਕੁ ਬਲਵਾਨ ।  
 ਬਰਣਾਨਤਕੁ ਬਲਹਾ ਬਿਸਿਖ ਬੀਰ ਪਤਨੁ ਬਰ ਬਾਨ । ੨੨੦ ।  
 biral bair kar barha bohlantak balvan.  
 barnatak balha bisikh beer patan bar baan. (220)

ਪ੍ਰਿਥਮ ਸਲਲਿ ਕੈ ਨਾਮ ਲੈ ਧਰ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨਿ ।  
 ਕੇਤੁ ਚਛੁ ਅਰਿ ਉਚਰੀਐ ਨਾਮ ਬਾਨ ਕੇ ਜਾਨ । ੨੨੧ ।  
 pritham salal kai naam lai dhar ar bohar bakhan.  
 ket chachh ar uchriyai naam baan kai jaan. (221)

ਕਾਰਤਕੇਅ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਪਿਤੁ ਅਰਿ ਕੇਤੁ ਉਚਾਰਿ ।  
 ਚਖੁ ਅਰਿ ਕਹਿ ਸਭ ਬਾਨ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੨੨੨ ।  
 Kartikeya pad pritham keh pit ar ket uchar.  
 Chakh ar keh sabh baan ke leejoh naam so dhaar. (222)

ਪ੍ਰਿਥਮ ਪਿਨਾਕੀ ਪਾਨਿ ਕਹਿ ਰਿਪੁ ਧੁਜ ਚਖੁ ਅਰਿ ਦੇਹੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੨੩ ।  
 pritham pinaki paan keh rip dhuj chakh ar deho.  
 sakal naam sri baan kai chun chatur chit leho. (223)

ਪਸੁ ਪਤਿ ਸੁਰਿਧਰ ਅਰਿ ਉਚਰਿ ਪੁਜ ਚਖੁ ਸਤ੍ਰੁ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨ । ੨੨੪ ।  
 pasu pati surdhar ar uchar dhuj chakh satar bakhan.  
 Sakal naam Sri baan kai chatur chit mein jaan. (224)



First repeat the words 'maha rudar' 'aridhuj' followed by the word 'netar' and then add the word 'ar' to it. Consider them in the mind as the names of arrows. (217)

First repeat the word 'tripurantak' 'arket', add the word 'Chakh ar'. The poets may realize this fully as these are names of arrows. (218)

First use the word 'Kartakai', then add the words 'ar dhuj netar' ; then add the word 'ar' to it. Consider them as names of arrows. (219)

Then biral bair, kar, (dividing the enemy), baarna, behlantanak, balwan, barnatak, balha, bisikh, beer, patan all these are names of arrows. (220)

First repeat the word 'Satil', followed by words 'dhar' and 'ar' and then add the words 'ket chakh ar'. Consider them as names of arrows. (221)

First use the word 'Kartakei', followed by words pit, ar, and keit and then say the words 'Chakh and ar. All these would represent names of arrows. (222)

First use the words "Pinaki and Paan" add the words "rip, dhuj, Chakh ar" Think it over in mind that these names represent the names of arrows. (223)

First use the words 'pus pat' and 'suridhar' then add the words ar and dhuj Chakh Satar. O clever persons ! Consider them as names of arrows. (224)

ਪਰਿਬਤੀਸ ਅਰਿ ਕੇਤੁ ਚਖੁ ਕਹਿ ਰਿਪੁ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੨੫ ।  
Parabtees ar ket chakh keh rip pun pad deho.  
Sakal naam Sri baan kai cheen ch tur chit leho. (225)

ਸਸਤ੍ਰੁ ਸਾਗ ਸਾਮੁਹਿ ਚਲਤ ਸਤ੍ਰੁ ਮਾਨ ਕੋ ਖਾਪ ।  
ਸਕਲ ਸ੍ਰਿਸਟ ਜੀਤੀ ਤਿਸੈ ਜਪੀਅਤੁ ਤਾ ਕੋ ਜਾਪੁ । ੨੨੬ ।  
Sastar Song samoh(e) chalat satar maan ko bhap.  
Sakal srisat jiti tisai japiat ta ko jaap. (226)

ਸਕਲ ਸੰਭੂ ਕੇ ਨਾਮ ਲੈ ਅਰਿ ਧੁਜ ਨੇਤ੍ਰ ਬਖਾਨਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਪ੍ਰਮਾਨ । ੨੨੭ ।  
Sakal sambhu kai naam lai ar dhuj netar bakhan.  
Sakal naam Sri baan kai niksath chalat aparman. (227)

ਪ੍ਰਿਥਮ ਨਾਮ ਲੈ ਸਤ੍ਰੁ ਕੋ ਅਰਦਨ ਬਹੁਰਿ ਉਚਾਰ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਪਾਰ । ੨੨੮ ।  
pritham naam lai satar kai ardan bohar uchar.  
Sakal naam Sri baan ke niksath chalai apar. (228)

ਸਕਲ ਮ੍ਰਿਗ ਸਬਦ ਆਦਿ ਕਹਿ ਅਰਦਨ ਪਦ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੨੨੯ ।  
Sakal mirag sabad aad keh ardan pad keh ant.  
Sakal naam Sri baan kai niksath chalai anant. (229)

ਕੁੰਭਕਰਨ ਪਦ ਆਦਿ ਕਹਿ ਅਰਦਨ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮੈ ਜਾਨ । ੨੩੦ ।  
Kumbhkaran pad aad keh ardan bohar bakhan.  
Sakal naam Sri baan kai chatur chit mein jaan. (230)

ਰਿਪੁ ਸਮੁਦ੍ਰ ਪਿਤ ਪ੍ਰਿਥਮ ਕਹਿ ਕਾਨ ਅਰਿ ਭਾਖੋ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲਹਿ ਅਨੰਤ । ੨੩੧ ।  
rip samundar pit pritham keh kaan ar bhakho ant.  
Sakal naam Sri baan kai niksath chalai anant. (231)

ਪ੍ਰਿਥਮ ਨਾਮ ਦਸਗ੍ਰੀਵ ਕੇ ਲੈ ਬੰਧੁ ਅਰਿ ਪਦ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੩੨ ।  
pritham naam dasgreev kai lai bandh ar pad deho.  
Sakal naam Sri baan kai cheen chatur chit leho. (232)

Use the word 'Parbatees' ar keit Chakh', and add the word rip. O clever Ones ! Consider these as names of arrows. (225)

Whosoever moves in front of 'Sastar song' and destroys enemy's status who has won over the whole world and he 'being remembered everywhere (people are singing his praises). (226)

'Sambh' (Shiva's) name be repeated and then 'ar dhuj netar' are added, all these innumerable names represent the names of arrows. (227)

First take the name of 'Satar'. and add the word, 'ardan'. This would lead to many names of the arrows. (228)

First repeat the names of all mirgan (four-legged animals) add the word ardan in the end. This would make many names of the arrow. (229)

First repeat the word 'Kumbhkaran', add the word 'ardan', which all would lead to names of arrows. All intelligent people should consider in mind. (230)

First use the words 'rip Samundar, pit, and then add kaan and ar word. This would lead to many names of arrows. (231)

First use the names of Dasgreev (Ravana), add the word 'bandh ar' to it, this would lead to many names of arrow let the thoughtful persons think it over. (232)

ਖੋਲ ਖੜਗ ਖਤ੍ਰੀਤ ਕਰਿ ਕੈ ਹਰਿ ਪਦੁ ਕਹੁ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੨੩੩ ।  
khol kharag khatriyant kar kai har pad koh ant.  
Sakal naam Sri baan kai niksath chalai anant. (233)

ਕਵਚ ਕ੍ਰਿਪਾਨ ਕਟਾਰੀਅਹਿ ਭਾਖਿ ਅੰਤਿ ਅਰਿ ਭਾਖੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਿਤ ਮਹਿ ਰਾਖੁ । ੨੩੪ ।  
kavach kirpan katariyah bhakhant ar bhakh.  
Sakal naam Sri baan kai chhen chit meh raha. (234)

ਪ੍ਰਿਥਮ ਸਸਤ੍ਰੁ ਸਭ ਉਚਰਿ ਕੈ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੩੫ ।  
pritham satar sabh uchar kai ant sabad ar dekh.  
Sakal naam Sri baan kai cheen chatur chit leho. (235)

ਸੂਲ ਸੈਹਬੀ ਸਤ੍ਰੁ ਹਾ ਸਿਪ੍ਰਦਰ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਨਿਕਸਤ ਚਲਹਿ ਅਨੰਤ । ੨੩੬ ।  
Sool Saihabi Satar ha sipradar keh ant.  
Sakal naam Sri baan kai niksath chaleh anant. (236)

ਸਮਰ ਸੰਦੇਸੋ ਸਤ੍ਰੁ ਹਾ ਸਤ੍ਰੁ ਤਕ ਜਿਹ ਨਾਮ ।  
ਸਭੈ ਬਰਨ ਰਛਾ ਕਰਨ ਸੰਤਨ ਕੇ ਸੁਖ ਧਾਮ । ੨੩੭ ।  
samar sandeso satarha satrantak jeh naam.  
Sabhai baran rachha karan santan kai sukh dhaam. (237)

ਬਰ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਸਤ੍ਰੁ ਹਾ ਕੇ ਸਭੈ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨ । ੨੩੮ ।  
bar pad pritham bakhan kai ar pad bohar bakhan.  
naam satarha kai sabhai chatur chit meh jaan. (238)

ਦਖਣ ਆਦਿ ਉਚਰਿ ਕੈ ਸਖਣ ਅੰਤਿ ਉਚਾਰ ।  
ਦਖਣ ਕੈ ਭਖਣ ਦੀਓ ਸਰ ਸੈ ਰਾਮ ਕੁਮਾਰ । ੨੩੯ ।  
dakhan aad uchar kai sakhan ant uchar.  
dakhan kou bhakhan diou sar ssou ram kumar. (239)

ਰਿਸਰਾ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਮੰਡਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਰਿਸਤਾ ਕੋ ਬਿਸਿਰਾ ਕੀਯੋ ਸ੍ਰੀ ਰਾਘੁਪਤਿ ਕੇ ਬਾਨ । ੨੪੦ ।  
risra pritham bakhan kai mandar bohar bakhan.  
rista ko bisira kiou Sri Raghpat ke thaam. (240)

First say the word khel (kavach) a sword (kharag), in the end add the word 'khatrivat' or har. This would give many names of the baan (arrow). (233)

First repeat the names of Kavach, Kirpan or names of arrows. Thoughtful persons should consider. (234)

First repeat all the names of weapons, add the word 'ar' at the end, all these are names of arrows. Let this clever ones consider this in mind. (235)

First use the words, Sul Sehabi, Satar, add the word 'ha' or 'sipradar' (which could break the shield even). This would lead to names of arrows only. (236)

'Samar Sandeso' (the messenger of war news) satarha (the killer of enemy), who has all these three names, protects all the three Varunas and gives comfort to saints. (237)

First use the word dakhan (South), then add the word 'Sakhan'. Sri Ram had converted Dakhan (South) into 'Bhakhan' with the help of arrows. So the arrow was called. (238)

First use the word dakhan (South), then add the word 'Sakhan'. Sri Ram had converted Dakhan (South) into 'Bhakhan' with the help of arrows. So the arrow was called 'Dakhan, Sakhan and bhakhan'. (239)

First, use the word 'rosra' add the word 'mandir'. Sri Ram's arrow, had converted 'risra' into bisira (without head). (240)

ਬਲੀ ਈਸ ਦਸ ਸੀਸ ਕੇ ਜਾਹਿ ਕਹਾਵਤ ਬੰਧੁ ।  
ਏਕ ਬਾਨ ਰਾਘਨਾਥ ਕੇ ਕੀਯੋ ਕਬੰਧ ਕਬੰਧ । ੨੪੧ ।  
bali eass dai sees kai jahai kahavat bandhu.  
ek baan Raghnath kai keeyo kabandh kabandh. (241)

ਪ੍ਰਿਥਮ ਭਾਖਿ ਸੁਗ੍ਰੀਵ ਪਦ ਬੰਧੁਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਜਾਨੀਅਹੁ ਬੁਧਿ ਨਿਧਾਨ । ੨੪੨ ।  
pritham bhakh Sugreev pad bandur bohar bakhan.  
Sakal naam Sri baan kai janiaih budh nidhan. (242)

ਅੰਗਦ ਪਿਤੁ ਕਹਿ ਪ੍ਰਿਥਮ ਪਦ ਅੰਤ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੪੩ ।  
angad pit keh pritham pad ant sabad 'ar' deho.  
Sakal naam Sri baan kai cheen chatur chit leho. (243)

ਹਨੂਮਾਨ ਕੇ ਨਾਮ ਲੈ ਈਸ ਅਨੁਜ ਅਰਿ ਭਾਖੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਿਤ ਮਹਿ ਰਾਖੁ । ੨੪੪ ।  
Hanuman ke naam lai eas anuj ar bhakhu.  
Sakal naam Sri baan kai cheen chit meh rakh. (244)

ਸਸਤ੍ਰ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਜਾਨ ਅਨੇਕਨਿ ਲੇਹੁ । ੨੪੫ ।  
sastar sabad prithmai uchar ant sabad 'ar' deho.  
Sakal naam Sri baan kai jaan anekan leho. (245)

ਅਸਤ੍ਰ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅੰਤਿ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੪੬ ।  
astar sabad prithmai uchar ant ar sabad bakhan.  
Sakal naam Sri baan kai leejoh chatur pachhan. (246)

ਪ੍ਰਿਥਮ ਚਰਨ ਕੇ ਨਾਮ ਲੈ ਸਭ ਅਰਿ ਪਦ ਕਹਿ ਅੰਤ ।  
ਸਕਲ ਨਾਮ ਸਤ੍ਰੰਤ ਕੇ ਨਿਕਸਤ ਚਲਹਿ ਬਿਅੰਤ । ੨੪੭ ।  
pritham charan ke naam lai sabh ar pad keh ant.  
Sakal naam satantar kai niksath chalah beant. (247)

ਤਨੁ ਤ੍ਰਾਨ ਕੇ ਨਾਮ ਸਭ ਉਚਰਿ ਅੰਤਿ ਅਰਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਤਾ ਸਿਉ ਕੀਜੈ ਨੇਹੁ । ੨੪੮ ।  
tan tran kai naam sabh uchar ant ar deho.  
Sakal naam Sri baan kai ta siun keejai nehon. (248)



The Ravana, with ten heads, whose brother Kumbhkaran and Master (Shiv) were called very brave, were converted with one arrow (baan) of Raghunath into headless (Kubandh) and Kabandh (headless-only-headless body). (241)

First use the word 'Sugreev', followed by bundhar ; thus all lead to the names of the arrow. O Intelligent Man ! Think over it. (242)

First use the word 'Angad Pit', then add the word 'ar' at the end. All these are names of arrows. O clever fellows ! Think over it. (243)

Take the names of Hanuman, then add 'eass anuj ar' to it. Try to consider in your mind, as there are all names of arrows. (244)

First state the word Sastar, add 'ar' at the end. Consider all these as many names of arrows. (245)

First repeat the word 'astar' add the word 'ar' to it Let the knowledgeable consider all these as names of arrows. (246)

First repeat all the names of Shield (dhall) "Charam", then add 'ar', to it. All these would lead to the names of 'Saturant' (arrow). (247)

First use all the words of tantran' (protector of body) Kavach (Coat of arms), and all 'ar' at the end. All these are names of arrows. We should develop love for it. (248)

ਸਕਲ ਧਨੁਖ ਕੇ ਨਾਮ ਕਹਿ ਅਰਦਨ ਬਹੁਰਿ ਉਚਾਰ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੨੪੯ ।  
 sakal dhanukh kai naam keh ardan bohar uchar.  
 Sakal naam Sri baan kai cheen chatur nirdhar. (249)

ਪ੍ਰਿਥਮ ਨਾਮ ਲੈ ਪਨਚ ਕੇ ਅੰਤਕ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਕਰੀਅਹੁ ਚਤੁਰ ਬਖਿਆਨ । ੨੫੦ ।  
 pritham naam lai panach kai antak bohar bakhan.  
 Sakal naam Sri baan kaikarioh chatur bakhan. (250)

ਸਰ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਬਾਨ ਕੇ ਚਤੁਰ ਚਿਤ ਮੈ ਜਾਨ । ੨੫੧ ।  
 Sir pad pritham bakhan kai ar pad bohar bakhan.  
 Sakal naam Sri baan kai chatur chit meh jaan. (251)

ਮ੍ਰਿਗ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਹਾ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਮ੍ਰਿਗਾ ਪਦ ਯਹ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੫੨ ।  
 mrig pad pritham bakhan kai ha pad bohar bakhan.  
 mrigha pad yeh hoat hai leejoh chatur pachhan. (252)

ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਸ੍ਰੀ ਬਾਨ ਨਾਮ ਤ੍ਰਿਤੀਯ ਧਿਆਇ ਸਮਾਪਤਮ॥ ਸਤੁ ਸੁਭਮ ਸੁਤ । ੩ ।  
 ab Sri Naam mala Puranai Sri baan naam tritiy dhiae samapatam. Sabh Subham  
 Subh.

**ਅਥ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਾਮ  
 ਦੋਹਰਾ**

ਬੀਰ ਗ੍ਰਸਿਤਹੀ ਗ੍ਰੀਵ ਧਰ ਬਹੁਣਾਯੁਧ ਕਹਿ ਅੰਤ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੨੫੩ ।

**ab Sri Pasi ke naam**

**Dohra**

beer grasithi greev dhar bahunayudh keh ant.  
 Sakal naam Sri pas kai niksath chalai anant. (253)

ਗ੍ਰੀਵ ਗ੍ਰਸਿਤਨਿ ਭਵ ਧਰਾ ਜਲਪ ਰਾਜ ਹਥੀਆਰ ।  
 ਪਰੈ ਦੁਸਟ ਕੇ ਕੰਠ ਮੈ ਮੋਕਹੁ ਲੇਹੁ ਉਬਾਰ । ੨੫੪ ।  
 greeve grasitan bhav dhara jaladh raj hathiar.  
 parou dusath kai kanth mein mokoh leho ubar. (254)

First repeat all the names of 'dhanukh' (bow), add the word ardan. O clever people !  
Consider all these as names of arrows. (249)

First take all the names of 'Panach' (Chila), (extended bow) then add the word in  
the end 'bakhan' Intelligent/ wise people say like this that all these were names of  
arrows. (250)

First repeat the word 'Sar', add 'ar' to it. Let the clever consider it as names of  
arrows. (251)

First repeat the word 'Mrig, (four legged animals), then add the word 'ha' to it ;  
so it will become mrigha (the killer of the animal-arrow). All the wise, thoughtful  
people may realize this. (252)

Iti Sri Naam mala Puran's names of arrows (baan), is the end of third Chapter. All is  
well so far. (3)

### **Ab Sri Pasi kai Naam**

#### **Dohra**

The warrior Grastehi, greev dhar and barnayudh may be mentioned at the end. This  
would lead to various names of the 'Noose'. (253)

Greev grastan is the weapon of bhar dhara and 'jaladh raj'. This strikes the neck of the  
enemy (despot), thus saving me (from the strike). (254)

ਪ੍ਰਿਥਮ ਨਦਨ ਕੇ ਨਾਮ ਲੈ ਏਸ ਏਸ ਪਦ ਭਾਖਿ ।  
 ਸਸਤ੍ਰ ਉਚਰਿ ਸਭ ਪਾਸਿ ਕੇ ਨਾਮ ਚੀਨਿ ਚਿਤਿ ਰਾਖੁ । ੨੫੫ ।  
 pritham nadan kai naam lai eas eas pad bhakh.  
 sastar uchar sabh pas kai naam cheen chit rakh. (255)

ਗੰਗਾ ਏਸ ਬਖਾਨਿ ਕੈ ਈਸ ਸਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੨੫੬ ।  
 ganga eas bakhan kai eas sastar keh ant.  
 sakal naam Sri pas kai niksath chalai anant. (256)

ਜਟਾਜ ਜਾਨਵੀ ਕ੍ਰਿਤਹਾ ਗੰਗਾ ਈਸ ਬਖਾਨੁ ।  
 ਆਯੁਧ ਅੰਤਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਕੇ ਜਾਨ । ੨੫੭ ।  
 Jataj janvi kiratha ganga eas bakhan.  
 ayudh ant bakhaniyai naam pas kai jaie. (257)

ਸਕਲ ਅਘਨ ਕੇ ਨਾਮ ਲੈ ਹਾ ਆਯੁਧ ਸੁ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨ । ੨੫੮ ।  
 sakal aghan ke naam lai hai ayudh so bakhan.  
 Sakal naam Sri pas kai chatur chit meh jaan. (258)

ਕਿਲਬਿਖ ਪਾਪ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਪਤਿ ਸਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੫੯ ।  
 kilbikh paap bakhan kai rip pat sastar bakhan.  
 Sakal naam Sri pas kai leejoh chatur pachhan. (259)

ਅਧਰਮ ਪਾਪ ਬਖਾਨਿ ਕੈ ਨਾਸਨੀਸ ਅਸਤ੍ਰ ਭਾਖਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਰਾਖਿ । ੨੬੦ ।  
 adharam paap bakhan kai nasnees astar bhakh.  
 sakal naam Sri pas kai cheen chatur chit rakh. (260)

ਸਕਲ ਜਟਨਿ ਕੇ ਨਾਮ ਲੈ ਜਾ ਪਤਿ ਅਸਤ੍ਰ ਬਖਾਨਿ ।  
 ਅਮਿਤ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰਚਿਤ ਮਹਿ ਜਾਨੁ । ੨੬੧ ।  
 Sakal jatin ko naam lai ja pat astar bakhan.  
 amit naam Sri pas kai chatur chit meh jaan. (261)

ਤਉਸਾਰਾ ਸਤ੍ਰ ਬਖਾਨਿ ਕੈ ਭੇਦਕ ਗ੍ਰੰਥ ਬਖਾਨ ।  
 ਸਸਤ੍ਰ ਸਬਦ ਪੁਨਿ ਭਾਖੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੨੬੨ ।  
 tousara satar bakhan kai bhedak granth bakhan.  
 sastar sabad pun bhakhiai naam pas pehchan. (262)

First take the names of the rivers, and add 'eas' word to it, and then repeat the word 'sastar', all these names could be retained in the mind as those of the 'noose'. (255)

First repeat the word 'Ganga eas', add at the end the word 'eas sastar', which would give many names of the 'noose'. (256)

First say 'Jataj' (the river Ganga sprouting from the tuft of Shiva's hair), Janvi (Ganga), Kritha (destroy of the sins) and then add the word 'Ganga eas', add at the end word ayudh (weapon). All these would lead to the names of the noose. (Pasi). (257)

First repeat the names of all the sins, add the words 'ha' and 'ayudh'. All there are names of the 'noose'. The wise persons may keep this in mind. (258)

First repeat the word Sin (kilbikh), then add the word 'rip path sastar' ; all these are the names of the noose. The wise persons may think over it. (259)

First say the word adharm (Sir), then add the word 'nasnees astar'. All these are names of the noose. The clever persons may remember this in the mind. (260)

First take the names of 'Jatan' (Ganga), add the words 'Ja pati' and 'astar'. All these various names pertain to noose only. Let the clever ones think it over in their minds. (261)

First use the word Tousara Satar (the enemy of tusar add the word 'bhedak Granth', and then add the word 'Sastar'. Understand it clearly as the names of the noose. (262)

ਗਿਰਿ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਨਾਸਨਿ ਨਾਥ ਬਖਾਨਿ ।  
ਸਸਤ੍ਰੁ ਸਬਦ ਪੁਨਿ ਭਾਖੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੨੬੩ ।  
gir pad pritham bakhan kai nasan nath bakhan.  
sastar sabad pun bhakhiai naam pas pehchan. (263)

ਫੋਕੀ ਨੋਕੀ ਪਖਧਰ ਪਤ੍ਰੀ ਪਰੀ ਬਖਾਨ ।  
ਪਛੀ ਪਛਿ ਅੰਤਕ ਕਹੋ ਸਕਲ ਪਾਸਿ ਕੇ ਨਾਮ । ੨੬੪ ।  
phoki noki pakhdhar patri pari bakhan.  
pachhi pachh antak leho sakal pas kai naam. (264)

ਕਸਟ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਅਘਨ ਸਬਦ ਕਹੁ ਅੰਤਿ ।  
ਪਤਿ ਸਸਤ੍ਰੁ ਭਾਖਹੁ ਪਾਸਿ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਅਨੰਤ । ੨੬੫ ।  
kasat sabad prithmai uchar aghan sabad koh ant.  
pati sastar bhakhoh pas kai nikseh naam anant. (265)

ਪਬਯਾ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਭੇਦਨ ਈਸ ਬਖਾਨ ।  
ਸਸਤ੍ਰੁ ਸਬਦ ਪੁਨਿ ਭਾਖੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੨੬੬ ।  
pabeiya pritham bakhan kai bhedan eas bakhan.  
Sastar sabad pun bhahiai naam pas pehchan. (266)

ਜਲਨਾਇਕ ਬਾਰਸਤ੍ਰੁ ਭਨਿ ਸਸਤ੍ਰੁ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੬੭ ।  
Jalnaiyak barastar bhan sastar sabad pun deho.  
Sakal naam Sri pas kai cheen chatur chit leho. (267)

ਸਭ ਗੰਗਾ ਕੇ ਨਾਮ ਲੈ ਪਤਿ ਕਹਿ ਸਸਤ੍ਰੁ ਬਖਾਨ ।  
ਸਭੈ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੬੮ ।  
sabh ganga kai lai pati keh sastar bakhan.  
sabhai naam Sri pas kai leejoh chatur pachhan. (268)

ਜਮੁਨਾ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਏਸ ਅਸਤ੍ਰੁ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੨੬੯ ।  
Jamuna pritham bakhan kai eas astar keh ant.  
Sakal naam Sri pas kai niksath chalat anant. (269)

ਕਾਲਿੰਦ੍ਰੀ ਪਦ ਪ੍ਰਿਥਮ ਭਨਿ ਇੰਦ੍ਰ ਸਬਦ ਕਹਿ ਅੰਤਿ ।  
ਅਸਤ੍ਰੁ ਬਹੁਰਿ ਕਹੁ ਪਾਸਿ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਅਨੰਤ । ੨੭੦ ।  
kalindri pad pritham bhan Inder sabad keh ant.  
astar bohar koh pas ke nikseh naam anant. (270)



First use the word 'giri', followed by the word 'Nasin Nath', and then add the word 'Shastar' (weapon), these should be considered the names of the noose (pasi). (263)

First use the word phoki, Noki, pakhdhar, Patri, pani, pachhi, pachh followed by the word 'antak'. Thus all these names would lead to the names of 'Noose'. (pas). (264)

First use the word 'Kasat', followed, at the end, by the word, 'aghan' and then add the word 'pati satar' these would be considered as names of the 'Noose'. (265)

First use the word 'Pabya' (rimlet), followed by the word 'bhedan 'eas' and then use the word 'satar'. This should be considered as the name of 'Noose'. (266)

First use the word 'jalnayak' or 'Barsatar' followed by the word Shastar. All the clever people should consider this in mind as names of 'Noose'. (267)

First repeat all the names of Ganga followed by the word 'Pati Satar'. Intelligent people should consider it as the names of the Noose (pas). (268)

First use the word 'Jamuna', followed by 'ais astar' at the end. All these many names would be that of 'Noose'. (269)

First say the word 'Kalinder', and add the word 'Inder' at the end, and then add the word 'astar'. All this would lead to the names of 'Noose'. (270)

ਕਾਲਿਨੁਜਾ ਪਦ ਪ੍ਰਿਥਮਹ ਕਹਿ ਇਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੨੭੧ ।  
 Kaalnuja pad prithmeh keh israstar pun bhakh.  
 Sakal naam Sri pas kai cheen chatur chit rakh. (271)

ਕ੍ਰਿਸਨ ਬਲਭਾ ਪ੍ਰਿਥਮ ਕਹਿ ਇਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੨੭੨ ।  
 Krisan balbha pritham keh israstar keh ant.  
 Sakal naam Sri paas kai niksath chalat anant. (272)

ਸੂਰਜ ਪੁਤ੍ਰਿ ਕੋ ਪ੍ਰਿਥਮ ਕਹਿ ਪਤਿ ਕਹਿ ਸਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਲੀਜੀਅਹੁ ਚਤੁਰ ਪਛਾਨ । ੨੭੩ ।  
 Suraj putar koh pritham keh pati keh sastar bakhan.  
 Sakal naam Sri paas kai leejoh chatur pachhan. (273)

ਭਾਨੁ ਆਤਜਮਾ ਆਦਿ ਕਹਿ ਅੰਤਿ ਆਯੁਧ ਪਦ ਦੇਹੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੭੪ ।  
 bhan atjama add keh ant ayudh pad deho.  
 Sakal naam Sri paas kai cheen chatur chit leho. (274)

ਸੂਰ ਆਤਜਮਾ ਆਦਿ ਕਹਿ ਅੰਤਿ ਸਸਤ੍ਰ ਪਦ ਦੀਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਚਿਤ ਚਿਤ ਪਰਬੀਨ । ੨੭੫ ।  
 soor atjama aad keh ant sastar pad deen.  
 Sakal naam Sri paas kai cheenoh chit parbeen. (275)

ਕਾਲ ਪਿਤਾ ਪ੍ਰਥਮੈ ਉਚਰਿ ਅੰਤਿ ਤਨੁਜ ਪਦਿ ਦੇਹੁ ।  
 ਪਤਿ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਲੇਹੁ । ੨੭੬ ।  
 kaal pita prathmai uchar ant tanuj pad deho.  
 pati kah astar bakhaniai naam 'paas' lakh leho. (276)

ਦਿਵਕਰ ਤਨੁਜਾ ਪ੍ਰਿਥਮ ਕਹਿ ਪਤਿ ਕਹਿ ਸਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਪਛਾਨ । ੨੭੭ ।  
 duvkar tanuja pritham keh pat(i) keh sastar bakhan.  
 Sakal naam Sri paas kai leejoh chatur pachhan. (277)

ਪਾਸਿ ਗ੍ਰੀਵਹਾ ਕੰਠ ਰਿਪੁ ਬਰੁਣਾਯੁਧ ਜਿਹ ਨਾਮ ।  
 ਪਰੋ ਦੁਸਟ ਬੇ ਕੰਠ ਮੈ ਕਰੋ ਹਮਾਰੋ ਕਾਮ । ੨੭੮ ।  
 'pass' greevha ke kanth rip barnayudh jeh naam.  
 paro dusath ke kanth mein karo hamaro kaam. (278)

First state the word Kalinja (Yamuna), followed by the word 'isarastar' (isar dev astar-the coat of arms of the Lord). Let the clever persons think it over as the names of the noose only. (271)

First use the word 'Krisan Balbha', followed at the end by 'isarastar'. All this leads to the word 'Noose'. (272)

First use the word 'Suraj Putar' (Son of Sun), followed by the words Pati and astar. Let the wise persons consider it as the names of 'Noose'. (273)

First use the word 'bhaan atjama' (daughter of the Sun) followed by Ayudh at the end. Let the wise persons realise all these are leading to the 'Noose' only. (274)

First use the word 'Sur atamja', followed by the word Sastar. All these names refer to the 'noose' only. All wise persons may remember this in mind. (275)

First repeat the word 'kaal pita', followed by the word tanuj and then add at the end words 'pati' and astar. These may be considered as names of 'noose' (pas). (276)

First state the word 'Divkar Tanuja' (Sun's daughter), followed by the words pati and Sastar. These are the names of the noose. All clever persons can appreciate it. (277)

Whosoever have the word 'greevhai', kanth rip, and 'barnayudh' will lead to holding the neck of the 'despot', and helps me in supporting my function. (278)

ਆਦਿ ਕੰਠ ਕੇ ਨਾਮ ਲੈ ਗ੍ਰਾਹਕ ਪਦ ਕਹਿ ਅੰਤਿ ।  
 ਬਰੁਣਾਯੁਧ ਕ ਨਾਮ ਸਭੁ ਨਿਕਸਤ ਚਲਤ ਤਿਅੰਤਿ । ੨੭੯ ।  
 aad kanth ke maan lai grahak pad keh ant  
 barnayudh ko naam sabh niksats chalat biant. (279)

ਨਾਰਿ ਕੰਠ ਗਰ ਗ੍ਰੀਵ ਭਨਿ ਗ੍ਰਹਿਤਾ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਪ੍ਰਮਾਨ । ੨੮੦ ।  
 naar kanth gar greeve bhan grehta bohar bakhan.  
 Sakal naam Sri paas kai niksats chalat aparman. (280)

ਜਮੁਨਾ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਏਸਰਾਯੁਧਾਇੰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਚਤੁਰ ਸੁਜਾਨ । ੨੮੧ ।  
 jamuna pritham bakhan kai easrayudhaieung bakhan.  
 Sakal naam Sri paas kai cheenoh chatur sujan. (281)

ਕ ਬਰਨਾਦਿ ਬਖਾਨਿ ਕੈ ਮੰਦ ਬਹੁਰ ਪਦ ਦੇਹੁ ।  
 ਹੋਤ ਹੈ ਨਾਮ ਕਮੰਦ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੮੨ ।  
 k barnad bakhan kai mand bohar pad deho.  
 hoat hai naam kumand kai cheen chatur chit lehu. (282)

ਕਿਸਨ ਆਦਿ ਪਦ ਉਚਰਿ ਕੈ ਬਲਭਾਤਿ ਪਦ ਦੇਹੁ ।  
 ਪਤਿ ਅਸਤ੍ਰਾਤਿ ਉਚਾਰੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਲੇਹੁ । ੨੮੩ ।  
 kisan aad pad uchar kai balbhant pad deho.  
 pati astant uchariai naam pas lakh leho. (283)

ਬੀਰ ਗ੍ਰਸਤਨੀ ਸੁਭਟਹਾ ਕਾਲਾਯੁਧ ਜਿਹ ਨਾਮ ।  
 ਪਰੋ ਦੁਸਟ ਕੇ ਕੰਠ ਮੈ ਕਰੋ ਹਮਾਰੋ ਕਾਮ । ੨੮੪ ।  
 beer grastani subhatha kakayudh jeh naam.  
 paro dusat kai kanth mein karo hamarai kaam. (284)

ਕਾਲ ਅਕਾਲ ਕਰਾਲ ਭਨਿ ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੁ ।  
 ਸਕਲ ਨਾਮ ਏ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੨੮੫ ।  
 Kaal akaal karal bhan ayudh bohar bakhan.  
 Sakal naam Sri paas kai chatur chit meh jaan. (285)

ਆਦਿ ਉਚਰੀਐ ਸੁਰਜ ਪਦ ਪੁਤ ਉਚਰੀਐ ਅੰਤਿ ।  
 ਸਸਤ੍ਰ ਭਾਖੀਐ ਪਾਸਿ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਬਿਅੰਤਿ । ੨੮੬ ।  
 aad uchariai suraj pad put uchariai ant.  
 Sastar bhakhiai paas kai nikseh naam beant. (286)



First use the word 'Kanth' add the word 'grahak' at the end. This would lead to the name of the Noose (Barnayudh). (279)

First repeat all (the names of the neck) naar, kanth, gar, greev/ then add the word 'grehta'. Thus it make all the names of the noose. (280)

First use the word 'Jamuna', then add the word 'aisrayudh'. Let the intelligent wise men think it over, these all leads to the names of the 'noose'. (281)

First use the letter 'K' and then add the word 'mand' to it, The clever persons should remember in mind that these are the names of the 'noose'. (282)

First use the word 'Kisan', followed by 'Kalkaat', then at the end add the words 'pati and astar'. Consider these names of the 'noose'. (283)

The names of 'beer grastani', 'Subhatka' and 'Kalayudh' in fact catch hold of the enemy's neck and make my work easier (for the noose). (284)

First use the words kaal, akal, and Karal, add the word 'ayudh'. All these are names of the noose. Let the clever persons understand it. (285)

First utter the word Suraj (Sun), followed bu put, and Sastar in the end. This would lead to many names of the Noose. (286)

ਸਕਲ ਸੂਰਜ ਕੇ ਨਾਮ ਲੈ ਸੁਤ ਪਦ ਅਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮੈ ਜਾਨੁ । ੨੮੭ ।  
 Sakal suraj ke naam lai sut pad astar bakhan.  
 Sakal naam Sri paas kai chatur chit mein jaan. (287)

ਭਾਨੁ ਦਿਵਾਕਰ ਦਿਨਧ ਭਨਿ ਸੁਤ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮੈ ਜਾਨੁ । ੨੮੮ ।  
 bhan divakar dinadh bhan sut keh astar bakhan.  
 Sakal naam Sri paas kai chatur chit mein jaan. (288)

ਦਿਨਮਣਿ ਦਿਵਕਰਿ ਰੈਣਹਾ ਸੁਤ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮੈ ਜਾਨੁ । ੨੮੯ ।  
 dinman divkar rainha sut keh astar bakhan.  
 Sakal naam Sri paas kai chatur chit mein jaan. (289)

ਦਿਨ ਕੋ ਨਾਮ ਬਖਾਨਿ ਕੈ ਮਾਣਿ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸੁਤ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੨੯੦ ।  
 din kaai naam bakhan kai maan pad bohar bakhan.  
 Sut keh astar bakhaniai naam paas pehchan. (290)

ਦਿਵਕਰ ਦਿਨਪਤਿ ਨਿਸਰਿ ਭੀਨ ਦਿਨ ਨਾਇਕ ਪੁਨਿ ਭਾਖੁ ।  
 ਸੁਤ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਰਾਖੁ । ੨੯੧ ।  
 divkar dinpat nisar bhan din naiek pun bhakh.  
 sut keh astar bakhaniai naam paas lakh rakh. (291)

ਸਕਲ ਸੂਰਜ ਕੇ ਨਾਮ ਲੈ ਸੁਤ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੨੯੨ ।  
 Sakal suraj kai naam lai sut keh astar bakhan.  
 Sakal naam Sri paas kai chatur chit mein jaan. (292)

ਜਮ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਸਸਤ੍ਰ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੨੯੩ ।  
 jam pad pritham bakhan kai satar sabad pun deho.  
 Sakal naam Sri paas kai cheen chatur chit leho. (293)

ਬਈਵਸਤੁ ਪਦ ਆਦਿ ਕਹਿ ਆਯੁਧ ਐਤਿ ਬਖਾਨੁ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੨੯੪ ।  
 baivasat pad aad keh ayudh ant bakhan.  
 Sakal naam Sri paas kai chatur chit mein jaan. (294)



First take all the names of Suraj (Sun) and then repeat this words Sut and astar. All these are referring to names of the 'Noose'. Let the clever persons consider this in mind. (287)

First use the words bhan, Divakar, and dinadh, followed by words Sut and Astar. These are names of the 'noose'. The clever persons should consider it at heart. (288)

First use the words dinman, divkar, and rainha, add the words Sut and astar. All these would lead to names of the 'Noose'. The learned persons may note it. (289)

First take the names of the day, followed by the word meen. Then add the words sat and astar. All these are the names of the 'Noose'. (290)

First use the words divkar, dinpat, nisar and din nayak, followed by the words sat and astar. Consider all these as names of the 'Noose'. (291)

Take all the names of the Sun, add the words sat and astar. All these would lead to names of the Noose. Let the clever persons realize this. (292)

First use the word 'Jam', add the word 'Sastar', all these are names of the Noose. Let the wise persons understand these. (293)

First use the word baieevasat (son of the Sun, yam), add the word ayudh of the noose. Let the intelligent persons realize it in their hearts. (294)

ਕਾਲ ਸਬਦ ਕੋ ਆਦਿ ਕਹਿ ਅਸਤ੍ਰ ਸਬਦ ਕਹਿ ਅੰਤ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੨੯੫ ।  
kaal sabad ko aad keh astar sabad keh ant.  
Sakal naam Sri paas kai niksat chalai anant. (295)

ਪਿਤਰ ਰਾਜ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਅਸਤ੍ਰ ਸਬਦ ਪੁਨਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚੀਨ ਚਿਤਿ ਲੇਹੁ । ੨੯੬ ।  
pitar raj pad pritham keh astar sabad pun deho.  
Sakal naam Sri paas kai chatur cheen chit leho. (296)

ਦੰਡੀ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅਸਤ੍ਰ ਸਬਦ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਚਤੁਰ ਬਿਅੰਤਿ । ੨੯੭ ।  
dandi pritham bakhan kai astar sabad keh ant.  
Sakal naam Sri paas kai cheenoh chatur beant. (297)

ਜਮੁਨਾ ਭ੍ਰਾਤ ਬਖਾਨ ਕੈ ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੨੯੮ ।  
Jamuna bharat bakhan kai ayudh bohar bakhan.  
Sakal naam Sri paas kai chatur chit mein jaan. (298)

ਸਭ ਜਮੁਨਾ ਕੇ ਨਾਮ ਲੈ ਭ੍ਰਾਤ ਅਸਤ੍ਰ ਪੁਨਿ ਦੇਹੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਲਖਿ ਲੇਹੁ । ੨੯੯ ।  
sabh jamuna ke naam lai bhrat astar pun deho.  
Sakal naam Sri paas kai chatur chit lakh leho. (299)

ਪਿਤਰ ਸਬਦ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਏਸਰ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੩੦੦ ।  
pitar sabad prithmai uchar eisar bohar bakhan.  
Sakal naam Sri paas kai chatur chit mein jaan. (300)

ਸਭ ਪਿਤਰਨ ਕੇ ਨਾਮ ਲੈ ਨਾਇਕ ਬਹੁਰਿ ਬਖਾਨ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੩੦੧ ।  
Sab pitran kai naam lai nayak bohar bakhan.  
Sakal naam Sri paas kai chatur chit meh jaan. (301)

ਸਕਲ ਜਗਤ ਕੇ ਨਾਮ ਲੈ ਘਾਇਕ ਅਸਤ੍ਰ ਬਖਾਨੁ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤਿ ਮਹਿ ਜਾਨੁ । ੩੦੨ ।  
Sakal jagat kai naam lai ghaiyak astar lakhan.  
Sakal naam Sri paas kai chatur chit meh jaan. (302)

First use the word 'Kall', followed by the word 'astar', thus it would lead to innumerable names of the Noose. (295)

First use the word 'Pitar raj', followed by the word astar. All these names are of the Noose. Let the clever ones realize it. (296)

First use the word 'Dandi', and then add at the end the word 'astar'. All these names lead to the names of 'Noose'. The clever persons should realize this. (297)

First use the word 'Jamuna bhrat', then add the word 'ayudh'. All these are referring to the names of 'Noose'. The wise persons may appreciate this. (298)

Take all the names of 'Jamuna', then add the words 'bhrat' and 'astar'. All these would lead to the names of the 'Noose'. The clever persons may realize it in the mind. (299)

First use the word 'pitar', followed by the word 'aisar'. All these would lead to the names of the 'Noose'. The intelligent people may understand it. (300)

First take the names of all the dead grand parents followed by the word 'Nayak' in the end. All these names refer to the names of Noose. The wise persons may remember this. (301)

First take all the names of the 'world', then add the words 'ghayak' and 'astar' to it. All these are names of the 'Noose'. The intelligent persons may think it over in the mind. (302)

ਰਿਪੁ ਖੰਡਨਿ ਦਲ ਦਾਹਨੀ ਸਤ੍ਰੁ ਤਾਪਨੀ ਸੋਇ ।  
 ਸਕਲ ਪਾਸਿ ਕੇ ਨਾਮ ਸਭ ਜਾ ਤੇ ਬਚਯੋ ਨ ਕੋਇ । ੩੦੩ ।  
 rip khandan dal dahni satar tapna soiai.  
 Sakal paas kai naam sab ja te bachiou na koiai. (303)

ਰਿਪੁ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਗ੍ਰਸਿਤਨਿ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਜਮ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨੁ । ੩੦੪ ।  
 rip pad pritham bakhan kai grahastan bohar bakhan.  
 Sakal naam jam paas kai chheneoh chatur sujan. (304)

ਖਲ ਪਦ ਆਦਿ ਉਚਾਰਿ ਕੈ ਖੰਡਨਿ ਐਤਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਜਮ ਪਾਸਿ ਚੀਨੀਅਹੁ ਚਤੁਰ ਸੁਜਾਨ । ੩੦੫ ।  
 khal pad aad uchar kai khandan ant bakhan.  
 Sakal naam jam paas kai cheeneoh chatur sujan. (305)

ਦਲ ਦਾਹਨਿ ਰਿਪੁ ਗ੍ਰਸਿਤਨੀ ਸਤ੍ਰੁ ਤਾਪਨੀ ਸੋਇ ।  
 ਕਾਲ ਪਾਸਿ ਕੇ ਨਾਮ ਸਭ ਜਾ ਤੇ ਰਹਿਤ ਨ ਕੋਇ । ੩੦੬ ।  
 dal dahan rip grastani sataru tapni soiai.  
 Kaal paas ke naam sabh ja tai rehat na koiai. (306)

ਜਾ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਮੀ ਪਦ ਐਤਿ ਬਖਾਨੁ ।  
 ਜਾਮੀ ਪਦ ਏ ਹੋਤ ਹੈ ਨਾਮ ਪਾਸਿ ਕੇ ਜਾਨੁ । ੩੦੭ ।  
 ja pad pritham uchar kai mi pad ant bakhan.  
 jami pad eh hoat hai naam paas kai jaan. (307)

ਦਿਸਾ ਬਾਰੁਣੀ ਪ੍ਰਿਥਮ ਕਹਿ ਏਸਰਾਸਤ੍ਰ ਕਹਿ ਐਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਬਿਐਤਿ । ੩੦੮ ।  
 disa baruni pritham keh easrastar kah ant.  
 Sakal naam Sri paas kai niksath chalat beant. (308)

ਪਛਮ ਆਦਿ ਬਖਾਨਿ ਕੈ ਏਸਰ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
 ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਲੇਹੁ । ੩੦੯ ।  
 pachham aad bakhan kai eaisar pun pad deho.  
 ayudh bohar bakhaniai naam pass lakh beho. (309)

ਪ੍ਰਿਥਮ ਠਗਨ ਕੇ ਨਾਮ ਲੈ ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਏ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤ ਪਹਿਚਾਨ । ੩੧੦ ।  
 pritham thagan kai naam lai ayudh bohar bakhan.  
 sakal naam eai pass kai chatur chit pehchan. (310)

The various names like 'rip khandan' dal dahini and Satar tapni ; all such names refer to the word 'Noose', as none has escaped from it. (303)

First use the word 'rip', followed by 'grastan'. All these would lead to the names of 'Noose'. All thoughtful persons should realize it. (304)

First use the word 'Khal', add the word 'Khandan' to it, these are all names of the 'Noose'. Let the thoughtful persons realize it. (305)

'Dal dahan', rip grasitmi' and 'Satar tapni', all refer to the names of the 'Noose' and none is free from it. (306)

First use the word, 'ja(h)', add word 'Mi'(n)' at the end, this 'jami' refer to the word 'Noose', and consider it as such. (307)

First use the word 'barni direction' (the direction of west), add the word 'easrastar' at the end. All these names would lead to the names of 'Noose'. (308)

First use the word 'West', then add the word 'eaisatar, and then add 'ayudh'. These would refer to the names of 'Noose'. (309)

First take the names of the 'vegabond' (thug) then add the word 'ayudh', which would lead to the names of the 'Noose'. Let the clever people realize it. (310)

ਬਾਟਿ ਆਦਿ ਪਦ ਉਚਾਰਿ ਕੈ ਹਾ ਪਦ ਅਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੩੧੧ ।  
baat aad pad uchar kai ha pad astar bakhan.  
naam pass kai hoat hai chatur lejiioh jaan. (311)

ਮਗ ਪਦ ਆਦਿ ਬਖਾਨਿ ਕੈ ਛਿਦ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੇ ਚਤੁਰ ਪਛਾਨ । ੩੧੨ ।  
mag pad aad bakhan kai chhid pad ant bakhan.  
naam pass kai hoat hai leejai chatur pachhan. (312)

ਮਾਰਗ ਆਦਿ ਬਖਾਨਿ ਕੈ ਮਾਰ ਬਖਾਨਹੁ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਨਿਕਸਤ ਚਲੈ ਬਿਅੰਤਿ । ੩੧੩ ।  
marag add bakhan kai maar bakhanoh ant.  
naam pass kai hoat hai niksath chalai beant. (313)

ਪੰਥ ਆਦਿ ਪਦ ਉਚਾਰਿ ਕੈ ਕਰਖਣ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਲੇਹੁ । ੩੧੪ ।  
panth add pad uchar kai karkhan pun pad deho.  
ayudh bohar bakhaniai naam paas lakh leho. (314)

ਬਾਟ ਆਦਿ ਸਬਦ ਉਚਾਰਿ ਕੈ ਹਾ ਅਸਤ੍ਰ ਭਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨੀਅਹੁ ਗੁਨਨ ਨਿਧਾਨ । ੩੧੫ ।  
baat aad sabad uchar kai ha astrant bakhan.  
naam pass kai hoat hai cheenioh gunan nidhan. (315)

ਰਾਹ ਆਦਿ ਪਦ ਉਚਾਰੀਐ ਰਿਪੁ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੩੧੬ ।  
rah aad pad uchriai rip keh astar bakhan.  
naam pass kai hoat hai chatur leejioh jaan. (316)

ਪ੍ਰਿਥਮੈ ਧਨ ਸਬਦੇ ਉਚਾਰਿ ਹਰਤਾ ਆਯੁਧ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੩੧੭ ।  
priathmai dhun sabado uchar harta ayudh deen.  
naam pass kai hoat hai chatur leejioh cheen. (317)

ਮਾਲ ਆਦਿ ਸਬਦੋਚਾਰਿ ਕੈ ਕਾਲ ਜਾਲ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਇਹ ਪਾਸਿ ਕੇ ਚੀਨੀਅਹੁ ਪ੍ਰਗਯਾਵੰਤ । ੩੧੮ ।  
maal aad sabdochar kai kaal jaal keh ant.  
Sakal naam eh pass kai cheenioh pragraayavant. (318)



First speak the word 'baat' then add the words 'ha' and 'astar'. All these lead to the names of the 'Noose'. The clever persons should keep this in mind. (311)

First repeat the word Magh, followed by cchhid in the end ; all these are names of Paas. Let the clever persons realize it. (312)

First use the word Marag, followed by the word 'Mar' at the end. This would lead to many names of pass. (313)

First repeat the word 'panth', followed by the word 'Karkhan', and then add the word Ayudh. Consider all these as names of paas. (314)

First speak the word baat, followed by the word astar at the end. These are all names of the paas. The wise persons should think it over. (315)

First use the word 'rah', followed by the words rip and astar. These are the names of paas. The intelligent persons may consider. (316)

First use the word Dhan then add the words harta and ayudh. These lead to the names of pass. The intelligent ones may consider it. (317)

First speak the word maal followed by the words kaal jaal at the end. All these names are those of paas. The wise persons many think it over. (318)

ਮਾਯਾ ਹਰਨ ਉਚਾਰਿ ਕੈ ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਸਕਲ ਨਾਮ ਇਹ ਪਾਸਿ ਕੇ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨ । ੩੧੯ ।  
 maya haran uchar kai ayudh bohar bakhan.  
 Sakal naam eh pass kai chatur chit meh jaan. (319)

ਮਗਹਾ ਪਥਹਾ ਪੈ'ਡਹਾ ਧਨਹਾ ਦ੍ਰਿਬਹਾ ਸੋਇ ।  
 ਜਾ ਕੋ ਡਾਰਤ ਸੋ ਸਨੋ ਪਥਕ ਨ ਉਬਰਯੋ ਕੋਇ । ੩੨੦ ।  
 magha pathha paindha dhanha dribha soiai.  
 ja ko darat so suno pathak na ubriyo koiai. (320)

ਬਿਖੀਆ ਆਦਿ ਬਖਾਨਿ ਕੈ ਆਯੁਧ ਅੰਤਿ ਉਚਾਰ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਚਤੁਰ ਸੁ ਧਾਰ । ੩੨੧ ।  
 bikhia add bakhan kai ayudh ant uchar.  
 naam pass kai hoat hai leejioh chatur so dhar. (321)

ਬਿਖ ਸਬਦਾਦਿ ਉਚਾਰਿ ਕੈ ਦਾਇਕ ਅਸਤ੍ਰ ਬਖਾਨ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੩੨੨ ।  
 bikh sabdad uchar kai daiek astar bakhan.  
 naam pass kai hoat hai chatur leejioh jaan. (322)

ਚੰਦ੍ਰਭਾਗਾ ਕੇ ਨਾਮ ਲੈ ਪਤਿ ਕਹਿ ਅਸਤ੍ਰ ਬਖਾਨ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨੀਅਹੁ ਪ੍ਰਗਯਾਵਾਨ । ੩੨੩ ।  
 Chanderbhaga kai naam lai pati keh astar bakhan.  
 naam pass kai hoat hai cheenioh pariyavan. (323)

ਸਤ੍ਰਦ੍ਰਵ ਨਾਥ ਬਖਾਨ ਕੈ ਪੁਨਿ ਕਹਿ ਅਸਤ੍ਰ ਬਿਸੇਖ ।  
 ਸਕਲ ਨਾਮ ਏ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤੁ ਅਸੇਖ । ੩੨੪ ।  
 Satdrav nath bakhan kai pun keh astar bisekh.  
 Sakal naam eh pass kai niksath chalat asekh. (324)

ਸਤਲੁਜ ਸਬਦਾਦਿ ਬਖਾਨਿ ਕੈ ਏਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਨਾਮ ਸਕਲ ਹੁ ਪਾਸਿ ਕੇ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵੰਤ । ੩੨੫ ।  
 Satluj sabdad bakhan kai easrasatar keh ant.  
 naam pass hai paas kai cheen leho budhivant. (325)

ਪ੍ਰਿਥਮ ਬਿਪਾਸਾ ਨਾਮ ਲੈ ਏਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੁ ।  
 ਨਾਮ ਸਕਲ ਪਾਸਿ ਕੇ ਚੀਨ ਚਿਤ ਮੈ ਰਾਖੁ । ੩੨੬ ।  
 pritham bipasa naam lai easrasatar pun bhakh.  
 naam pass hai paas kai cheen chit mein rakh. (326)

First use the word Maya haran, followed by the word Ayudh. All these names lead to the word pass. The intelligent people may consider it. (319)

Magha Patha, pandeha, dhanha, dribha, all are names of paas. On whome so ever the villian throws it, cannot escape free. (320)

First repeat the word 'bikhia', followed by ayudh at the end. All these refer to the names of pass. The clever persons can think it over. (321)

First repeat the word 'bikh', followed by the words daik and astar. These names refer to the pass only. The wise persons may note this. (322)

First take the name of Chanderbhaga, then add the words pati and astar. Tese names are those of paas. The learned people may note it. (323)

First repeat the word Satudrav Nath, followed by the word astar. This would lead to many names.of the paas only. (324)

First use the word Satluj, followed by easrastar ; these are names of pass. O fortunate ones ! Believe this fully. (325)

First take the name of Bipasa (Bias) and then say easastar. These are names of paas. The clever one may believe it. (326)

ਰਾਵੀ ਸਾਵੀ ਆਦਿ ਕਹਿ ਆਯੁਧ ਏਸ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਪ੍ਰਗਯਾਵਾਨ । ੩੨੭ ।  
Ravi Savi aad keh ayudh eas bakhan.  
Naam paas kai hoat hai cheenoh pragaiyavan. (327)

ਸਾਵੀ ਈਸਾਵੀ ਸਭਿਨ ਆਯੁਧ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੩੨੮ ।  
Savi easaravi Sabhin ayudh bahou uchar.  
Naam paas kai hoat hai leejoh so kab sudhar. (328)

ਜਲ ਸਿੰਧੁ ਏਸ ਬਖਾਨਿ ਕੈ ਆਯੁਧ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨ । ੩੨੯ ।  
Jal sindh eas bkhan kai ayudh ant bakhan.  
Naam paas kai hoat hai chatur chit meih jaan. (329)

ਬਿਹਥਿ ਆਦਿ ਸਬਦੋਚਰਿ ਕੈ ਏਸਰਾਸਤ੍ਰ ਕਹੁ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਏ ਪਾਸਿ ਕੇ ਚੀਨ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੩੦ ।  
birath aad Sabdochar kai easrasatar koh ant.  
Sakal naam eh paas kai cheen leho matvant. (330)

ਸਿੰਧੁ ਆਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਆਯੁਧ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਸਬ ਚੀਨਹੁ ਪ੍ਰਗਯਾਵਾਨ । ੩੩੧ ।  
Sindh aad sabad uchar kai ayudh ant bakhan.  
Naam paas kai hoat sabh cheenoh pragayaivan. (331)

ਨੀਲ ਆਦਿ ਸਬਦੁਚਰਿ ਕੈ ਏਸਰ ਅਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਸੁਰ ਗਿਆਨ । ੩੩੨ ।  
neel aad sabaduchar kai easar astar bakhan.  
Naam paas kai hoat hai cheen leho sur gyan. (332)

ਅਸਿਤ ਬਾਰਿ ਸਬਦਾਦਿ ਕਹਿ ਪਤਿ ਅਸਤ੍ਰ ਭਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੩੩੩ ।  
asit bar sabdad keh pati astrant bakhan.  
Naam paas kai hoat hai cheen leho mativan. (333)

ਕਿਸਨਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਆਯੁਧ ਏਸ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੩੩੪ ।  
kisan aad uchar kai ayudh ais bakhan.  
Naam paas kai hoat hai leejoh chatur pachhan. (334)

First say the Ravi river (Savi-saran) and then use the word ayudh. All these names will be of paas. The learned people may consider it. (327)

First repeat the words Savi and easravi and then add the word ayudh. All these are names of paas. The learned may think over it. (328)

First use the word 'Jal Sindh', then repeat the word ayudh on top of this. All these names refer to paas. O learned ones ! Think it over. (329)

First use the word 'bihath', and then add the word easrastar. These are names of pass. The wise people may consider it. (330)

First use the word 'Sindh', then add at the end Ayudh. These names refer to pass only. The intelligent ones may consider it. (331)

First use the word 'Neel' (Indigo) then use the words 'aisar astar'. This refers to the name of pass only. The clever ones may contemplate on it. (332)

First use the word 'asit bar', followed by path ant and astar. This gives the name of paas. The learned ones may realize this. (333)

First use the word Kisna, followed by ayudh and ais words. This leads to the name of paas. Let the clever ones realize it. (334)

ਸਬਦ ਆਦਿ ਕਹਿ ਭੀਮਰਾ ਏਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੩੫ ।  
Sabad aad keh beheemra easrastar keh ant.  
Naam paas kai hoat hai cheen leho matvant. (335)

ਤਪਤੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਆਯੁਧ ਏਸ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਸੁ ਜਾਨਿ ਸਤਿ ਕਰਿ ਜਾਨ । ੩੩੬ ।  
tapti aad uchar kai ayudh ais bakhan.  
Naam paas kai hoat hai so jan sat kar jan. (336)

ਬਾਰਿ ਰਾਜ ਸਮੁੰਦੇਸ ਭਨਿ ਸਰਿਤ ਸਰਿਧ ਪਤਿ ਭਾਖੁ ।  
ਆਯੁਧ ਪੁਨਿ ਕਹਿ ਪਾਸ ਕੇ ਚੀਨ ਨਾਮ ਚਿਤਿ ਰਾਖੁ । ੩੩੭ ।  
bar raj samundesbhan sarit saridh path bhakhu.  
ayudh pun keh paas kai cheen naam chit (337)

ਬਰੁਣ ਬੀਰਹਾ ਆਦਿ ਕਹਿ ਆਯੁਧ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੩੩੮ ।  
baran beerha aad keh aiyudh pun pad deho.  
Naam paas kai hoat hai cheen chatur chit leho. (338)

ਨਦੀ ਰਾਜ ਸਰਿਤੀਸ ਭਨਿ ਸਮੁੰਦਰਾਟ ਪੁਨਿ ਭਾਖੁ ।  
ਆਯੁਧ ਅੰਤਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਰਾਖੁ । ੩੩੯ ।  
nadi raj saritees bhan samundarat pun bhakh.  
ayudh ant bakhaniai keh naam pass lakh rakh. (339)

ਬ੍ਰਹਮ ਪੁਤ੍ਰ ਪਦ ਆਦਿ ਕਹਿ ਏਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸ ਕੇ ਸਕਲ ਹੀ ਚੀਨ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੪੦ ।  
braham putar pad aad keh aisrastar keh ant.  
Naam paas kai sakal hi cheen leho matvant. (340)

ਬ੍ਰਹਮਾ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅੰਤਿ ਪੁਤ੍ਰ ਪਦ ਦੇਹੁ ।  
ਆਯੁਧ ਏਸ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਲਖਿ ਲੇਹੁ । ੩੪੧ ।  
Brahma aad bakhan kai ant patar pad deho.  
ayudh ais bakhania naam paas lakh leho. (341)

ਬ੍ਰਹਮਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਸੁਤ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਏਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੪੨ ।  
Brahma aad uchar kai sut pad bohar bakhan.  
aisrastar pun bhakhiai naam pass pehchan. (342)



First use the word 'Bhim:ra' followed by aisrasatar. These would lead to the names of paas. Let the wise men consider it. (335)

First speak the word Tapti, followed by ais ayudh added to it. This refers to paas only. O friends !Take it as perfect Truth. (336)

First use the word bar raj, samundes, Sarit, Saridh and then add pati and then ayudh. All these names refer to paas only. Remember this in your mind. (337)

First use the word Baran or bariha, and then add the word ayudh. These refer to the names of paas only. The learned ones may consider this in mind. (338)

First utter Nad-raj, sritees and Samundratt, and then add ant and ayudh. These may considered names of paas. (339)

First use the word Brahm putar, followed by the word easrastar. These are names of paas. O learned ones ! Consider them. (340)

First repeat the word Brahma, then add at the end the word putar, then add the word aies, ayudh. These are names of paas. (341)

First use the word Brahma, followed by the words sut and aisrastar. This leads to the names of paas. (342)

ਜਗਤ ਪਿਤਾ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਸੁਤ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਚੀਨੀਅਹੁ ਪ੍ਰਗਿਆਵਾਨ । ੩੪੩ ।  
Jagat pita pad pritham keh sut pad ant bakhan.  
Naam paas kai hoat hai chhenioh parigiavan. (343)

ਘਘਰ ਆਦਿ ਉਚਾਰਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਚੀਨੀਅਹੁ ਪ੍ਰਗਿਆਵੰਤ । ੩੪੪ ।  
ghaghar aad uchar kai easrastar keh ant.  
Naam paas kai hoat hai cheenioh paragiavan. (344)

ਆਦਿ ਸੁਰਸਤੀ ਉਚਾਰਿ ਕੈ ਏਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸ ਕੇ ਸਕਲ ਹੀ ਚੀਨ ਲੋਹੁ ਮਤਿਵੰਤ । ੩੪੫ ।  
aad surasati uchar kai aisrasatar keh ant.  
Naam paas kai sakal hi cheen lrho matvant. (345)

ਆਮੂ ਆਦਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਬਿਅੰਤ । ੩੪੬ ।  
amu aad bakhan kai easrastar keh ant.  
Naam sakal Sri paas kai niksath chalat beant. (346)

ਸਮੁੰਦ ਗਾਮਨੀ ਜੇ ਨਦੀ ਤਿਨ ਕੇ ਨਾਮ ਬਖਾਨਿ ।  
ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਉਚਾਰੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੪੭ ।  
Samund gamni ji nadi tin kai naam bakhan.  
easrastar pun uchariai naam paas pehchan. (347)

ਸਕਲ ਕਾਲ ਕੇ ਨਾਮ ਲੈ ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੋਹੁ ਮਤਿਵਾਨ । ੩੪੮ ।  
sakal kaal kai naam lai ayudh bohar bakhan.  
Naam paas kai hoat hai cheen leho matvan. (348)

ਦੁਘਧ ਸਬਦ ਪ੍ਰਿਧਮੈ ਉਚਾਰਿ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨ ।  
ਆਯੁ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੪੯ ।  
dughad sabad prithmai uchar nidh keh eas bakhan.  
ayudh bohar bakhaniai naam paas pehchan. (349)

ਪਾਨਿਧਿ ਪ੍ਰਿਧਮ ਬਖਾਨਿ ਕੇ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਤ ਚਲੈ ਅਨੰਤ । ੩੫੦ ।  
panidh pritham bakhar kai easrastar keh ant.  
Naam sakal Sri paas kai hoat hai cheenat chalai anant. (350)

First say Jagat-pita (world's father) and then at the end add Sut. This is name of paas.  
O wise persons ! Consider it. (343)

First use the word ghaghar, then add in the end add easrastar. This leads to the name  
of paas. Let the clever ones understand it. (344)

First use the word sursati, and then add at easrastar. These are all names of paas. Let  
the intelligent persons think it over. (345)

First use the word 'anu' (a special river) say the word easrastar at the end. This would  
lead to many names of paas. (346)

First name all the rivers preceeding towards the sea (ocean), then add the word ayudh.  
These would lead to the names of paas. (347)

First state all the names of kaal (Time), then add the word ayudh. These would make  
names of paas. O wise persons ! Think it over. (348)

First speak the word dughad (kheer-milk), then add the words nidh and eas, and then  
add ayudh to it. This makes the name of paas. (349)

First use the word 'panidh', then add the word easrastar at the end. This would lead to  
many names of paas. (350)

ਸ੍ਰੋਨਜ ਆਦਿ ਉਚਾਰਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨ ।  
ਆਯੁਧ ਭਾਖੇ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਨਾਮ ਪ੍ਰਮਾਨ । ੩੫੧ ।  
Saronaj aad uchar kai nidh keh ees bakhan.  
ayudh bhakhai paas kai niksats naam parman. (351)

ਛਿਤਜਜ ਆਦਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਪ੍ਰਗਯਾਵੰਤ । ੩੫੨ ।  
chhitjaj aad bakhan kai easrastar keh ant.  
sakal naam Sri pass kai cheenoh pragyavant. (352)

ਇਸਤ੍ਰਿਨ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਜ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਲੀਜੀਐ ਨਾਮ ਸੁ ਧਾਰ । ੩੫੩ ।  
istrin aad bakhan kai raj pad ant uchar.  
easrastar keh paas kai leejiai naam so dhar. (353)

ਨਾਰਿਜ ਆਦਿ ਉਚਾਰ ਕੇ ਈਸਰਾਸਤ੍ਰ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੩੫੪ ।  
narij aad uchar kai easeastar pad deho.  
naam sakal Sri paas kai cheen chatur chit leho. (354)

ਚੰਚਲਾਨ ਕੇ ਨਾਮ ਲੈ ਜਾ ਕਹਿ ਨਿਧਰਿ ਬਖਾਨਿ ।  
ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਉਚਰੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੫੫ ।  
chanchal ke naam lai ja keh nidheh bakhan.  
easrastar pun uchriai naam paas pehchan. (355)

ਆਦਿ ਨਾਮ ਨਾਰੀਨ ਕੇ ਲੈ ਜਾ ਅੰਤਿ ਬਖਾਨ ।  
ਨਿਧਿ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੫੬ ।  
aad naam nareen kai lai ja ant bakhan.  
nidh keh easrastar keh ja keh naam paas pehchan. (356)

ਬਨਿਤਾ ਆਦਿ ਬਖਾਨਿ ਕੈ ਜਾ ਕਹਿ ਨਿਧਰਿ ਬਖਾਨਿ ।  
ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੫੭ ।  
banita aad bakhan kai nidh keh nideh bakhan.  
easrastar pun bhakhiai naam paas pehchan. (357)

ਈਸਰਾਸਤ੍ਰ ਆਦਿ ਉਚਾਰਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨਿ ।  
ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਫਾਸਿ ਕੇ ਜਾਨੀਐ ਨਾਮ ਸੁਜਾਨ । ੩੫੮ ।  
easrastar aad uchar kai nidh keh eas bakhan.  
easrastar keh phas kai janiai naam sujaan. (358)

3First use the word 'Sunej' and then add the words nidh and eas. Then add ayudh to it. All these would leads to names of paas. (351)

First use the word chhitjaj, then add at the end easrastar. All these names refer to the names of paas. Let the wise persons realize this. (352)

First use the word istrin, then speak the name of 'raj' at the end, and then say easrastar. This may be considered as name of paas. (353)

First use the word 'narij', then add easrastar to it. This leads to the name of paas. O Intelligent ones ! Think it over. (354)

First use the word chanchlan (clever women) then add at the end 'ja' and 'nidh', and then say easrastar. This may be considered as name of paas. (355)

First use the word Nireen (women) for women, at the end add ja and nidh, and then say easrastar. This may be considered as name of paas. (356)

First use the word banita, then add ja and nidh and later add easrastar to it. These may be considered as name of pass. (357)

First use the word istriy (istreej-women) then add nidh and eas, followed by easrastar. These may be considered as name of paas. (358)

ਬਨਿਤਾ ਆਦਿ ਬਖਾਨਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨਿ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੫੯ ।  
banita aad bakhan kai nidh keh eas bakhan.  
syudh bohar bakhaniai naam paas pehchan. (359)

ਅੰਜਨਾਨ ਕੇ ਨਾਮ ਲੈ ਜਾ ਕਹਿ ਨਿਧਰਿ ਉਚਾਰਿ ।  
ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੩੬੦ ।  
anjnan kai naam lai ja keh nideh uchar.  
easrastar keh phas kai leejoh naam so dhar. (360)

ਬਾਲਾ ਆਦਿ ਬਖਾਨਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੩੬੧ ।  
bala aad bakhan kai nidh keh eas bakhan.  
naam paas ke hoat hai chatur leejioh jan. (361)

ਅੰਜਨੀਨ ਕੇ ਨਾਮ ਲੈ ਜਾ ਕਹਿ ਨਿਧਹਿ ਬਖਾਨਿ ।  
ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਉਚਰੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੬੨ ।  
anjneen ke naam lai ja keh nidheh bakhan.  
easrastar pun uchriai naam pass pehchan. (362)

ਅਬਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨਿ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੬੩ ।  
abla aad uchar kai nidh keh ees bakhan.  
ayudh bohar bakhaniai naam paas pehchan. (363)

ਨਰਜਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਜਾ ਨਿਧਿ ਈਸ ਬਖਾਨ ।  
ਆਯੁਧ ਬਹੁਰਿ ਬਖਾਨੀਐ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੬੪ ।  
narja aad uchar kai ja nidh eas bakhan.  
ayudh bohar bakhaniai naam paas pehchan. (364)

ਨਰੀ ਆਸੁਰੀ ਕਿੰਨ੍ਹੀ ਸੁਰੀ ਭਾਖਿ ਜਾ ਭਾਖਿ ।  
ਨਿਧਿਪਤਿ ਅਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਨਾਮ ਚੀਨਿ ਚਿਤਿ ਰਾਖਿ । ੩੬੫ ।  
nari asuri kinarnani suri bhakh ja bhakh.  
nidhpat astar keh paas ke naam cheen chit rakh. (365)

ਫਨਿਜਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਜਾ ਕਹਿ ਨਿਧਹਿ ਬਖਾਨ ।  
ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਚੀਨੀਅਹੁ ਨਾਮ ਸੁਜਾਨ । ੩੬੬ ।  
phanija aad uchar kai ja keh nideh bakhan.  
easrastar keh pass kai chhenioh naam sujan. (366)



First use 'banita' followed by nidh and eas, followed by ayudh batur. This would lead to name of paas. (359)

First use the word anjnan (women using beauty aid of anjan antimony) followed by easrastar. These names may be taken as those of paas. (360)

First use the word 'bala', followed by the words nidh and eas. This means names of paas. O clever ones ! Make sure. (361)

First use the word anjneen (women), then add the words 'ja' and nidh followed by easrastar. This would lead to names of paas. (362)

First use the word abla, followed by the words nidh and eas, and then add ayudh to it. These may be considered names of paas. (363)

First use the word 'Narja', then add 'ja nidh; and eas, followed by ayudh. Consider these as names of paas. (364)

First use the words Nari, asuri, kinni, suri followed by the word 'ja'. Then add the words nidh pati and astar. These may be remembered at heart as names of paas. (365)

First use the word 'faniya', followed by ja and nidh. Then add the word easrastar. O Intelligent ones ! accept them as names of paas. (366)

ਅਬਲਾ ਬਾਲਾ ਮਾਨਜਾ ਤ੍ਰਿਯ ਜਾ ਨਿਧਹਿ ਬਖਾਨ ।  
 ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸ ਕੇ ਚੀਨੀਅਹੁ ਨਾਮ ਸੁਜਾਨ । ੩੬੭ ।  
 abla bala manja briya ja nideh bakhan.  
 easrastar keh pass kai chhenioh naam sujan. (367)

ਸਮੁਦ ਗਾਮਨੀ ਜੇ ਨਦੀ ਤਿਨ ਕੇ ਨਾਮ ਬਖਾਨ ।  
 ਈਸ ਏਸ ਕਹਿ ਅਸਤ੍ਰ ਕਹਿ ਨਾਮ ਪਾਸਿ ਪਹਿਚਾਨ । ੩੬੮ ।  
 Samund gamni ja nadi tin kai naam bakhan.  
 eas ais keh astar keh naam paas pehchan. (368)

ਪੈ ਪਦ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਬਿਅੰਤਿ । ੩੬੯ ।  
 pai pad pritham bakhan kai easrastar keh ant.  
 sakal naam Sri paas kai niksath chalai beant. (369)

ਪ੍ਰਿਥਮੈ ਭਾਖਿ ਤਤ੍ਰਾਗ ਪਦ ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੁ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੩੭੦ ।  
 prithmai bhakh trag pad easrastar pun bhakh.  
 naam paas kai hoath hai cheen chatur chit rakh. (370)

ਪ੍ਰਿਥਮ ਸਰੋਵਰ ਸਬਦ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਲੋਹੁ ਮਤਿਵੰਤਿ । ੩੭੧ ।  
 pritham sarovar sabad keh easrastar keh ant.  
 sakal naam Sri paas kai cheen leho matvant. (371)

ਜਲਧਰ ਆਦਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਪਦ ਭਾਖੁ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੩੭੨ ।  
 jaldhar aad bakhan kai easrastar pad bhakh.  
 naam paas kai hoath hai cheen chatur chit rakh. (372)

ਮਘਜਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਧਰ ਪਦ ਬਹੁਰਿ ਬਖਾਨਿ ।  
 ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਪਛਾਨ । ੩੭੩ ।  
 maghja aad uchar kai dhar pad bohar bakhan.  
 easrastar keh paas kai leejioh naam pachhan. (373)

ਆਦਿ ਬਾਰਿ ਧਰ ਉਚਾਰਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਲੋਹੁ ਮਤਿਵੰਤਿ । ੩੭੪ ।  
 aad baar dhar uchar kai easrastar keh ant.  
 naam paas kai hoath hai cheen leho matvant. (374)

First use the word abla, bala, manja, triya, (before names of women) add the words ja and nidh. At the end add easrastar. O wise men ! consider these as names of paas. (367)

First mention the rivers proceeding to the ocean, followed by the words eas ais and astar. These may be considered as names of paas. (368)

First use the word 'pai', followed at the end by the word easrastar. These would lead to numerous names of pass. (369)

First use the word 'trag', followed by easasastar. This leads to name of paas. O Intelligent ones ! Consider it. (370)

First use the word Sarovar (tank), followed at the end by easrastar. All these are names of paas. O clever one ! Understand it clearly. (371)

First use the word Jaldhar, followed by wasrastar. These lead to name of paas. O Intelligent ones ! Understand it. (372)

First use the word maghja, followed by Dhar and then easrastar. These are namrs of paas. Follow it up. (373)

First use the word, 'bar dhar', then add at the end easrastar. These would load to names of paas. Let the wise men realize it. (374)

ਘਨਜ ਧਰਨ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਿ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੭੫ ।  
 ghanaj dharan pad pritham keh easrastar keh ant.  
 Sakal naam Sri paas kai cheen leho matvant . (375)

ਮਘਜਾ ਧਰ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੭੬ ।  
 maghja dhar pad pritham keh easrastar keh ant.  
 naam paas kai hoat hai cheen leho matvant . (376)

ਅੰਬੁਦਜਾ ਧਰ ਆਦਿ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਲੇਹੁ ਮਤਿਵੰਤ । ੩੭੭ ।  
 amduja dhar aad keh easrastar keh ant.  
 naam paas kai hoat hai cheen leho matvant . (377)

ਅੰਬੁਦਜਾ ਧਰ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਪਦ ਦੀਨ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਜਾਨ ਪ੍ਰਬੀਨ । ੩੭੮ ।  
 ambadja dhar pritham keh easrastar pad cheen.  
 naam paas kai hoat hai leejioh jaan parbeen. (378)

ਬਾਰਿਦ ਆਦਿ ਉਚਾਰਿ ਕੈ ਜਾ ਨਿਧਿ ਈਸ ਬਖਾਨ ।  
 ਅਸਤ੍ਰ ਉਚਾਰਿ ਸਭ ਪਾਸਿ ਕੇ ਲੀਜੀਅਹੁ ਨਾਮ ਪਛਾਨ । ੩੭੯ ।  
 barid aad uchar kai ja nidh eas bakhan.  
 astar uchar sabh paas kai leejioh naam pachhan. (379)

ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਪਦ ਨੀਰ ਧਰ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਬਿਅੰਤਿ । ੩੮੦ ।  
 pritham uchar pad neer dhar easrastar keh ant.  
 Sakal naam siri paas kai niksath chalai beant. (380)

ਰਿਦ ਪਦ ਆਦਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਦੀਨ ।  
 ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨਿ । ੩੮੧ ।  
 rid pad aad bakhan kai easrastar keh deen.  
 naam paas kai hoat hai chatur leejioh cheen. (381)

ਹਰ ਪਦ ਆਦਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
 ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਬਿਅੰਤਿ । ੩੮੨ ।  
 har dhar aad bakhan kai easrastar keh ant.  
 Sakal naam siri paas kai niksath chalat beant. (382)

First use the word 'ghanaj', followed by the words dharan and easrastar. Let the intelligent ones understand it. (375)

First use the word 'maghja Dhar' followed at the end by dharam and easrastar. All these make up names of paas. The clever ones may realize it. (376)

First use the word 'ambudja' dhar followed by the word easrastar. This makes the name of pass. Let the wise persons acccept it. (377)

First use the word ambudja dhar' followed by the word easrastar at the end. This leads to the name of Paas. Let the wise persons accept it. (378)

First use the word barid, followed by 'Ja nidh eas', then add astar to it. All these are names of the paas. (379)

First use the word neer dhar, followed at the end by easrastar. These would lead to many names of paas. (380)

First use the word rid, then easrastar, which leads to the name of pass. The clever person should realize it. (381)

First use the word har dhar followed by easrastar. This would lead to many names of pass only. (382)

ਜਲਜ ਤ੍ਰਾਣਿ ਸਬਦੋਚਰਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚੀਨ ਪ੍ਰਬੀਨ । ੩੮੩  
jalaj tran sabdochar kai easrastar keh deen.  
naam paas kai hoat hai leejioh cheen parbeen. (383)

ਹਰਧ੍ਰੁਦ ਜਲਧ੍ਰੁਦ ਬਾਰਿਧ੍ਰੁਦ ਨਿਧਿ ਪਤਿ ਅਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੩੮੪ ।  
harddharad jaldharad buridharad nidh pat astar bakhan.  
naam paas kai hoat hai leejioh chatur pachhan. (384)

ਨੀਰਧਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲੈ ਬਿਅੰਤਿ । ੩੮੫ ।  
neeradh aad uchar kai easrastar keh ant.  
sakal naam siri paas kai niksath chalai beant. (385)

ਅੰਬੁਦਜਾ ਧਰ ਨਿਧਿ ਉਚਾਰਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਸਕਲ ਹੀ ਚੀਨਹੁ ਚਤੁਰ ਬਿਅੰਤਿ । ੩੮੬ ।  
ambudja dhar nidh uchar easrastar keh ant.  
naam paas kai sakal hi cheenoh chatur beant. (386)

ਧਾਰਾਧਰਜ ਉਚਾਰਿ ਕੈ ਨਿਧਿ ਪਤਿ ਏਸ ਬਖਾਨਿ ।  
ਸਸਤ੍ਰ ਉਚਾਰਿ ਸਭ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਪਛਾਨ । ੩੮੭ ।  
dharadharaj uchar kai nidh pat ais bakhan.  
sastar uchar sabh paas kai leejioh naam pachhan. (387)

ਧਾਰਾਧਰ ਪ੍ਰਦ ਈਸ ਕਹਿ ਅਸਤ੍ਰ ਬਹੁਰਿ ਪਦ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੩੮੮ ।  
dharadhar dhrad eas keh astar bohar pad deen.  
naam paas kai hoat hai chatur leejioh cheen. (388)

ਪੈ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨਿ ।  
ਅਸਤ੍ਰ ਉਚਾਰਿ ਕਰਿ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਪਛਾਨ । ੩੮੯ ।  
Pai Pad pritham uchar kai nidh keh eas bakhan.  
astar uchar kar paas kai leejoh naam pachhan. (389)

ਸਕਲ ਦੁਘਦ ਕੇ ਨਾਮ ਲੈ ਨਿਧਿ ਕਹਿ ਈਸ ਬਖਾਨ ।  
ਅਸਤ੍ਰ ਉਚਾਰਿ ਕਰਿ ਪਾਸਿ ਕੇ ਚੀਨੀਅਹੁ ਨਾਮ ਸੁਜਾਨ । ੩੯੦ ।  
sakal dughad ke naam lai nidh keh eas bakhan.  
astar uchar kar pass kai chhenioh naam sujan. (390)



First use the word Jalaj tran, followed by the word easrastar. This results in the name of pass. O Evaluators ! Think over it. (383)

First use the word hardharad, Jaldharad, bardharad followed by the words nidh pati and astar. All these would result in the name of paas. O Wellwishers ! Realize this. (384)

First use the word 'neeradh', followed at the end by easrastar. This leads us to innumerable names of paas. (385)

First use the word ambudhuja dhur nidh followed at the end by easrastar. These would lead to names of paas. O learned ones ! Understand it clearly. (386)

First use the word dharadhuraj, followed by nidh pati and ais, and add the word eastar. Consider all these names as those of pass. (387)

First use the word dharadhar dharad eas followed by the word astar. This results in the name of paas. O Intelligent persons ! Think over it. (388)

First use the word pai pad, followed by the words nidh and eas and then add the word astar. Now realize the name of pass. (389)

Take all the names of milk, and then add the words at the end nidh, eas and astar. These would lead to the names of paas. O friends ! Realize this. (390)

ਨਾਮ ਸੁ ਬੀਰਨ ਕੇ ਸਭੈ ਮੁਖ ਤੇ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ।  
ਗ੍ਰਸਿਤਨਿ ਕਹਿ ਸਭ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰਿ । ੩੯੧ ।  
naam so beeran ke sabhai mukh te pritham uchar.  
grastan keh sabh paas kai leejioh naam so dhaar. (391)

ਸਕਲ ਬਾਰਿ ਕੇ ਨਾਮ ਲੈ ਨਿਧਿ ਪਤਿ ਈਸ ਬਖਾਨਿ ।  
ਅਸਤ੍ਰ ਉਚਰਿ ਕਰਿ ਪਾਸਿ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁਜਾਨ । ੩੯੨ ।  
sakal bar ko naam lai nidh pat eas bakhan.  
astar uchar kar paas ke leejoh naam sujan. (392)

ਸਕਲ ਨਾਮ ਲੈ ਧੂਰਿ ਕੇ ਧਰ ਨਿਧਿ ਈਸ ਬਖਾਨਿ ।  
ਅਸਤ੍ਰ ਉਚਰਿ ਕਰਿ ਪਾਸਿ ਕੇ ਚੀਨੀਅਹੁ ਨਾਮ ਸੁਜਾਨ । ੩੯੩ ।  
Sakal naam lai dhoor kai dhar nidh eas bakhan.  
astar uchar kar paas ke cheenioh naam sujan. (393)

ਬਾਰਿਦ ਅਰਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤ ।  
ਨਿਧਿ ਕਹਿ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਚਤੁਰ ਅਨੰਤ । ੩੯੪ ।  
barid ar pad pritham keh easrastar kah ant.  
nidh keh naam Sri paas kai cheenoh chatur anant. (394)

ਤ੍ਰਾਤ੍ਰਤਕ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਨਿਧਿ ਈਸਰਾਸਤ੍ਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੩੯੫ ।  
tratrantak pad pritham keh nidh easrastar bakhan.  
naam paas kai hoat hai chatur leejioh jaan. (395)

ਝਖੀ ਤ੍ਰਾਣਿ ਪਦ ਪ੍ਰਿਥਮੈ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਬਿਅੰਤਿ । ੩੯੬ ।  
jhakhi tran pad prithmai keh easrastar keh ant.  
naam sakal Sri paas kai niksath chalat beant. (396)

ਮਤਸ ਤ੍ਰਾਣਿ ਪ੍ਰਿਥਮੈ ਉਚਰਿ ਈਸਰਾਸਤ੍ਰ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ ੩੯੭ ।  
matas tran prithmai uchar easrastar kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (397)

ਮੈਨ ਕੇਤੁ ਕਹਿ ਤ੍ਰਾਣਿ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੩੯੮ ।  
main ket keh tran keh easrastar kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (398)

First take all the names of warriors followed by the word grastan. Consider all these as names of paas. (391)

First state all the names of water, followed by the words at the end, nidh pati eas and astar. These would result in the name of paas. O friends ! Think it over. (392)

First take all the names of dhoor, followed by dhur nidh and eas, add then the word astar. Thus consider all these as names of paas. (393)

First use the word 'barid ar', then add at the end nidh and easrastar. This would lead to innumerable names of paas. (394)

First use the word trantak followed by the word easastar. O learned ones ! Consider this as name of paas. (395)

First use the word 'jhakhi tran', followed by easrastar. All these would leads to the names of paas. (396)

First use the word 'matas tran', followed by the word easrastar. These would result in the name of paas. The clever ones should realize this. (397)

First use the word 'main ketu', followed by the word easrastar. These would lead to the name s of paas. The clever persons should realize this. (398)

ਸਕਲ ਨਾਮ ਲੈ ਨੀਰ ਕੇ ਜਾ ਕਹਿ ਤ੍ਰਾਣਿ ਬਖਾਨ ।  
ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਪਾਸਿ ਕੇ ਚੀਨਹੁ ਨਾਮ ਅਪ੍ਰਮਾਨ । ੩੯੯ ।  
Sakal naam lai neer ke ja keh tran bakhan.  
easrastar keh paas ke cheenoh naam aparman. (399)

ਬਾਰਿਜ ਤ੍ਰਾਣਿ ਬਖਾਨਿ ਕੈ ਈਸਰਾਸਤ੍ਰ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੦੦ ।  
barij tran bakhan kai easrastar kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (400)

ਜਲਜ ਤ੍ਰਾਣਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਪੁਨਿ ਭਾਖੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚੀਨ ਚਿਤ ਰਾਖੁ । ੪੦੧ ।  
jalaj tran pad pritham keh easrastar pun bhakh.  
naam paas kai hoat hai chatur cheen chit rakh. (401)

ਨੀਰਜ ਤ੍ਰਾਣਿ ਬਖਾਨਿ ਕੇ ਈਸਰਾਸਤ੍ਰ ਕਹਿ ਅੰਤਿ ।  
ਸਕਲ ਨਾਮ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੪੦੨ ।  
neeraj tran bakhan kai easrastar keh ant.  
Sakal naam Sri paas kai niksath chalat anant. (402)

ਕਮਲ ਤ੍ਰਾਣਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਈਸਰਾਸਤ੍ਰ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੦੩ ।  
kamal tran pad pritham keh easrastar kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (403)

ਰਿਪੁ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਅੰਤਕ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੦੪ ।  
rip pad pritham uchar kai antak bohar bakhan.  
naam paas kai hoat hai chatur leejioh samajh sujan. (404)

ਸਤ੍ਰੁ ਆਦਿ ਸਬਦੁ ਉਚਾਰਿ ਕੈ ਅੰਤਕ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੪੦੫ ।  
Satar aad sabad uchar kai antak pun pad deho.  
naam sakal sri paas kai cheen chatur chit leho. (405)

ਆਦਿ ਖਲ ਸਬਦ ਉਚਾਰਿ ਕੈ ਅੰਤਕ ਭੁਕ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੦੬ ।  
aad khal sabad uchar kai antaryantak kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (406)

First take all the names of water, followed by words Ja and tran. By adding easrastar would lead to the names of paas. (399)

First use the word 'barij tran', followed by easrastar. These would lead to names of paas. Let the learned ones realize this. (400)

First use the words 'Jalaj tran', followed by easrastar. These would lead to the names of paas. O learned persons ! Realize it fully. (401)

First make use of the word 'neeraj tran', followed at the end by easrastar. This would lead to innumerable names of paas. (402)

First use the word 'kamak tran', then add the word easrastar. These would make the names of paas. The intelligent ones may think it over. (403)

First use the word rip, followed by the word antak. These would lead to the names of paas. O wise persons ! Understand it. (404)

First speak the word Satar, then add the word antak. All these names refer to paas only. The learned people may consider it in mind. (405)

First use the word 'Khal', then add at the end the word antak. These would result in the names of paas. Let the clever persons realize it. (406)

ਦੁਸਟ ਆਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਅੰਤਯੰਤਕ ਕਹਿ ਭਾਖੁ  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੪੦੭ ।  
dusat aad sabad uchar kai antriyantak keh bakh.  
naam sakal Sri paas kai cheen chatur chit rakh. (407)

ਤਨ ਰਿਪੁ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅੰਤਯੰਤਕ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੦੮ ।  
tan rip pritham bakhani kai antriyantak kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (408)

ਅਸੁ ਅਰਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅੰਤਯੰਤਕ ਕਹੁ ਭਾਖੁ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਪਾਸਿ ਕੇ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੪੦੯ ।  
as ar aad bakhani kai antaryantak koh bhakh.  
naam sakal Sri paas kai cheen chatur chit rakh. (409)

ਦਲਹਾ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਅੰਤਯੰਤਕ ਕੋ ਦੇਹੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ ੪੧੦ ।  
dalha pritham bakhani kai antriyantak kou deho.  
naam paas kai hoat hai cheen chatur chit leho. (410)

ਪ੍ਰਿਤਨੰਤਕ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਅੰਤਯੰਤਕ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੧੧ ।  
pritnantik pad pritham keh antrayantak kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (411)

ਧੁਜਨੀ ਅਰਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਅੰਤਯੰਤਕ ਕਹਿ ਉਚਾਰਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜਹੁ ਸੁਕਬਿ ਸੁਧਾਰਿ । ੪੧੨ ।  
dhujni ar pad pritham keh antarant keh uchar.  
naam paas kai hoat hai chatur leejoh sukab sudhar. (412)

ਆਦਿ ਬਾਹਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੧੩ ।  
aad bahni sabad keh rip ar sabad bakhani.  
naam paas kai hoat hai cheen leho matvan. (413)

ਬਾਹਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ । ੪੧੪ ।  
bahan aad bakhani kai rip ar bohar bakhani.  
naam paas kai hoat hai cheen leho budhiwan. (414)



In the beginning use the word 'dusat' (enemy), vagabond add 'antak' in the end. All these names are leading to name of paas. The wise persons may remember at heart. (407)

First use the word tan rip, then in the end add word 'antak'. These represent the names of paas. The Intelligent ones may think over it. (408)

First speak the word 'us ar' (enemy of life), then in the end add the word 'antak'. These would lead to names of pass. Let the clever ones realize it at heart. (409)

First use the word dulha (killer of army) then in the end, add the word 'antak'. These would make the names of paas. Let the wise persons keep it in mind. (410)

First make use of the word 'pritnatak' (the destroyer of enemy), then add 'antak' at the end. Let the clever ones understand that these refer to names of paas. (411)

First use the word 'dhujani ar' (the enemy of army), then add antak at the end. Let the poets think it over that this refers to the name of paas. (412)

First use the word 'bahni' (army) followed by 'rip and ar' words. These would make the names of paas. The learned ones may consider it. (413)

First use the word 'bahini', followed by words /rip ar'. These are names of paas. The intelligent persons should think it over. (414)

ਸੈਨਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੪੧੫ ।  
saina aad uchar kai rip ar bohar bakhan.  
naam paas kai hoat hai leejoh chatur pachhan. (415)

ਹਯਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅੰਤਯੰਤਕ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੧੬ ।  
heyani aad bakhan kai antaryantak kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (416)

ਗੈਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅੰਤਯੰਤਕ ਅਰਿ ਦੇਹੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੪੧੭ ।  
gaini aad bakhan kai antaryantak ar deho.  
naam paas kai hoat hai cheen chatur chit leho. (417)

ਪਤਿਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਜਾਨ ਲੇਹੁ ਨਿਰਧਾਰ । ੪੧੮ ।  
patini aad bakhan kai ar pad bohar uchar.  
naam paas kai hoat hai jan leho nirdhar. (418)

ਰਥਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੧੯ ।  
rathni aad bakhan kai rip ar ant uchar.  
naam paas kai hoat hai leejioh so kab sudhar. (419)

ਨ੍ਰਿਪਣੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਖਿਪ ਬਹੁਰ ਉਚਾਰਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੨੦ ।  
nripani aad bakhan kai rip khip bohar uchar.  
naam paas kai hoat hai leejioh so kab sudhar. (420)

ਭਟਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਪ੍ਰਗਯਾਵਾਨ । ੪੨੧ ।  
bhatni aad bakhan kai rip or bohar bakhan.  
naam paas kai hoat hai cheenoh pargayavan. (421)

ਆਦਿ ਬੀਰਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੨੨ ।  
aad beerni sabad keh rip or bohar bakhan.  
naam paas kai hoat hai cheen liou matvan. (422)

First use the word saina (army) followed by words 'rip ar'. This is the name of paas. Let the learned ones think it over. (415)

First use the word 'hayeni' (army of horse-riders), followed at the end by the word 'antak'. This is the name of paas. The thinkers may Consider it. (416)

First use the word 'gaini' (army on elephants) then add the word 'antak ar' at the end. This results in the name of paas. Let the clever persons think it over. (417)

First use the word patini (the Infantry) then add the word ar. This would result in the name of paas. Keep this in mind with full faith. (418)

First use the word 'rathni', followed at the end by the word 'rip ar'. This makes the name of paas. Let the poets think over it. (419)

First use the word 'Nripani' (the kings army followed by the words 'rip khip'. This leads to the name of paas. Let the poets think over it. (420)

First use the word 'bhatni' (army of warriors), followed by the words rip ar. This would make the name of paas. Let the wise persons think it over. (421)

First use the word beerni (army of fighters), followed by the words 'rip ar'. Let the Intelligent ones realise it as the name of paas. (422)

ਸਤ੍ਰਣਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੇਹੁ ॥ ੪੨੩ ॥  
satran aad bakhan kai rip or pun pad deho.  
naam paas kai hoat hai cheen chatur chit leho. (423)

ਜੁਧਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਪੁਨਿ ਰਿਪੁ ਅਰਿ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ ॥ ੪੨੪ ॥  
judhan aad bakhan kai pun rip ar kai deen.  
naam paas kai hoat hai chatur leejioh cheen. (424)

ਰਿਪੁਣੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਖਿਪ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਪਹਿਚਾਨ ॥ ੪੨੫ ॥  
ripurni aad uchar kai rip khip ant bakhan.  
naam paas kai hoat hai chatur chit pehchan. (425)

ਅਰਿਣੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ ॥ ੪੨੬ ॥  
arini aad uchar kai rip ar bohar bakhan.  
naam paas kai hoat hai cheen leho matvan. (426)

ਰਾਜਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ ॥ ੪੨੭ ॥  
rajan aad uchar kai rip or ant bakhan.  
naam paas kai hoat hai cheen leho budhivan. (427)

ਆਦਿ ਈਸਰਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ ॥ ੪੨੮ ॥  
aad eesarni sabad keh rip ar bohar bakhan.  
naam paas kai hoat hai cheen leho matvan. (428)

ਭੂਪਣਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ ॥ ੪੨੯ ॥  
bhupan aad bakhan kai rip ar ant uchar.  
naam paas kai hoat hai cheenoh chatur apar. (429)

ਨ੍ਰਿਪਜਨ ਏਸ੍ਰਣਿ ਆਦਿ ਕਹੁ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ ॥ ੪੩੦ ॥  
nripjan easaran aad koh rip or ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (430)

.First use the word ' Satran', followed by the words 'rip ar'. This results in the name of paas. Let the learned ones keep in mind. (423)

First use the word Judhan (the fighting force) followed by the words 'rip ar'. This results in the name of paas. Let the clever ones think it over. (424)

First use the word ' ripmi' (enemy's army followed at the end by 'rip khip'). This would lead to the name of paas. Let the clever ones keep in mind. (425)

First use the word arni (enemy's army) followed by the words 'rip ar'. This is the name of paas. The intelligent persons should keep it in mind. (426)

First use the word rajan (king's army) followed by 'rip ar'. This is the name of paas. Let the intelligent persons understand it. (427)

First use the word 'easrani' (army of the master) followed by the words 'rip ar'. This would result in the name of paas. Let the wise persons realize it. (428)

First use the word 'bhupan' (king's army) followed at the end by the words 'rip ar'. This would result in the name of the paas. Let the learned once think over it. (429)

First use the words 'nripjan aisarani' (King's army) followed by the words 'rip ar', at the end. This would become the name of paas. The poets may think it over. (430)



ਰਾਜਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੪੩੧ ।  
rajan aad bakhan kai rip or ant uchar.  
naam paas kai hoat hai cheenoh chatur apar. (431)

ਏਸਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅੰਤਕ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੩੨ ।  
easan aad bakhan kai antak bohar uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (432)

ਪ੍ਰਿਥਮ ਨਰੇਸਣਿ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੩੩ ।  
pritham naresan sabad keh rip ar ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (433)

ਆਦਿ ਰਾਵਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੩੪ ।  
aad ravani sabad keh rip ar ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (434)

ਰਾਇਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਸਮਝਹੁ ਸੁਧਾਰ ਸੁਜਾਨ । ੪੩੫ ।  
raien aad uchar kai rip ar bohar bakhan.  
naam paas kai hoat hai samjuh sugaar sujaan. (435)

ਈਸਰਣਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਉਚਾਰਹੁ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਨੰਤ । ੪੩੬ ।  
easaran add bakhan kai rip ar uchroh ant.  
naam paas kai hoat hai cheenoh chatur anant. (436)

ਧੁਜਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੪੩੭ ।  
dhujni aad bakhan kai rip ar ant uchar.  
naam paas kai hoat hai cheenoh chatur apar. (437)

ਦੈਤਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੩੮ ।  
daitan aad bakhan kai rip ar ant uchar.  
naam paas kai hoat hai cheenoh so kab sudhar. (438)



First use the word rajan, followed by the words 'rip ar'. This would lead to the name of paas. The wise persons may think it over. (431)

First use the word aisan (master's army) then add the word 'antak'. This would result in the name of paas. The poets may realize it. (432)

First use the word 'naresan' (king along with army) followed by 'rip ar' at the end. This would lead to the name of paas. Let the poets think over it. (433)

First use the word Ravni (King's army) then add at the end 'rip ar'. This would lead to the name of paas. Let the poets think over it. (434)

First use the word 'Raien' (Rai's army) and then add the words 'rip ar'. This would lead to the name of paas. The clever ones should realize it. (435)

First use the word easaran (master's army) followed at the end by the words rip and ar. This would lead to the name of paas. The intelligent persons should consider it. (436)

First use the word dhujni (army with banners) followed by the words rip ar at the end. This results in the name of paas. The Intelligent persons should realize it.(437)

First use the word daitan (army of demino) followed by the word rip and ar at the end. This is the name of paas. O poets ! Consider it as such. (438)

ਰਦਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਉਚਰਹੁ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਬਿਅੰਤਿ । ੪੩੯ ।  
radni aad bakhan kai rip ar uchroh ant.  
naam paas kai hoat hai cheenoh chatur beant. (439)

ਪ੍ਰਿਥਮ ਪਦ ਉਚਰਿ ਬਾਰਣੀ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੪੦ ।  
pritham pad uchar barni rip ar ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (440)

ਦ੍ਰਿਪਨਿ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਏ ਸਭੈ ਨਿਕਸਤ ਚਲਤ ਹਜਾਰ । ੪੪੧ ।  
dripan pritham-uchar kai rip ar ant uchar.  
naam paas kai hoat hai sabhai niksath chalat hajar. (441)

ਦੁਰਦਨੀ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੪੪੨ ।  
durdani pritham bakhan kai rip ar pun pad deho.  
naam paas kai hoat hai cheen chatur chit leho. (442)

ਸਾਵਜਨੀ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੪੩ ।  
Savajni pad pritham keh rip ar ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (443)

ਮਾਤੰਗਨਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਨੰਤ । ੪੪੪ ।  
matangan pad pritham keh rip ar pad keh ant.  
naam paas kai hoat hai cheenoh chatur anant. (444)

ਪ੍ਰਿਥਮ ਤੁਰੰਗਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੇਹੁ ਪਹਿਚਾਨ । ੪੪੫ ।  
prithm trangani sabad keh rip or ant bakhan.  
naam paas kai hoat hai chatur leho pehchan. (445)

ਹਸਤਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਚੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੋਜੀਅਹੁ ਚੀਨ । ੪੪੬ ।  
hastan aad uchar kai rip ar pad ke deen.  
naam paas kai hoat hai chatur leejoh cheen. (446)

First use the word radni (army of elephants with teeth) then add at the end words 'rip ae'. These are all names of paas. The wise persons should consider it. (439)

First use the word barni (army of elephants) then add the words at the end 'rip ar'. This would result in the name of paas. The good poets should realize it. (440)

First use the word 'dripni' (army of elephants with two teeth), followed at the end by two words rip ar. All these would lead to the names of paas. (441)

First use the word durdan (army of elephants) then add the words rip and ar. This would result in the name of paas. O Intelligent persons ! Try to understand it.(442)

First use the word Savjani (army of elephants), followed at the end by the words 'rip ar'. Think it over, O clever ones ! Understand it clearly. (443)

First use the word 'matangani' (elephants army) their add 'rip ar' at the end. This would lead to the name of paas. O wise persons ! Think it over. (444)

First use the word tarungani (cavalry) (army of horse men) and then add at the end rip and ar. This would result in the name of paas. O Intelligent Ones ! Consider it. (445)

First use the word hastan (army of elephants) followed by rip ar at the end. This would lead to the name of paas. Let the intelligent ones realize it. (446)

ਪ੍ਰਿਥਮ ਉਚਰਿ ਪਦ ਦੰਤਨੀ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੋਹੁ ਬੁਧਿਵਾਨ । ੪੪੭ ।  
pritham uchar pad dantani rip ar ant bakhan.  
naam paas kai hoat hai cheen leho budhivan. (447)

ਦੁਰਦਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਮਰਦਨਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੪੮ ।  
durdan aad uchar kai mardan ant bakhan.  
naam paas kai hoat hai leejoh samajh sujan. (448)

ਪਦਮਨਿ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੪੯ ।  
padman aad uchariai rip ar ant bakhan.  
naam paas kai hoat hai leejoh samajh sujan. (449)

ਬ੍ਰਯਾਲਾ ਆਦਿ ਬਖਾਨੀਐ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਸੁ ਕਬਿ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੫੦ ।  
baryala aad bakhaniai rip or pad kai deen.  
naam paas kai hoat hai so kab leejioh cheen. (450)

ਆਦਿ ਸਬਦ ਕਹਿ ਕੁੰਜਰੀ ਅੰਤ ਰਿਪੰਤਕ ਦੀਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੫੧ ।  
aad sabad keh kunjri ant ripantak deen.  
naam paas kai hoat hai sughar leejioh cheen. (451)

ਇੰਭੀ ਆਦਿ ਸਬਦ ਉਚਰੀਐ ਰਿਪੁ ਅਰਿ ਕੈ ਪੁਨਿ ਦੀਨ  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੪੫੨ ।  
imbhi aad sabad uchariai rip ar kou pun deen.  
naam paas kai hoat hai leejoh samajh parbeen. (452)

ਪ੍ਰਿਥਮ ਕੁੰਭਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੫੩ ।  
pritham kumbhani sabad keh rip ar ant bakhan.  
naam paas kai hoat hai leejioh samajh sujan. (453)

ਕਰਨੀ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੫੪ ।  
karni pritham uchar kai rip ar ant bakhan.  
naam paas kai hoat hai leejioh samajh sujan. (454)

First use the word dantani (army of elephants with teeth) followed by rip and ar at the end. This results in the name of paas. Let the clever ones realize it. (447)

First use the word 'durdan' (army of elephants), followed by the word at the end 'murdan' (resulting in death). This would lead to the word paas. O Intelligent ones ! Consider it. (448)

First use the word 'padmini' (army of elephants) and then add at the end words 'rip ar'. This would result in the name of paas. Let the Intelligent ones remember it.(449)

First use the word 'beyala' (defeated army) then add the words rip or ar. This would result in the name of paas. O poets ! Recall it. (450)

First use the word 'Kunjri' (army of elephants) then add at the end 'ripantak' (destroyer of the enemy). This results in the name of paas. O Intelligent ones ! Remember it. (451)

First use the word 'Inbhi' (army of elephants) then add the words rip and ar to it. This would lead to the name of paas. Let the wise persons realize it. (452)

First use the word 'Kumbhani' (army of elephants) followed at the end by the word 'rip ar'. This would lead to the name of paas. The Intelligent persons should understand it. (453)

First use the word 'Karni' (elephant army) followed by the words 'rip ar' at the end. This would lead to the name of paas. Let the clever persons understand it. (454)

ਪ੍ਰਿਥਮ ਸਿੰਧੁਰੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਸਕਲ ਹੀ ਨਿਕਸਤ ਚਲਤ ਅਪਾਰ । ੪੫੫ ।  
pritham sidhuri sabad keh rip ar ant uchar.  
naam paas kai sakal hi niksat chalat apar. (455)

ਆਦਿ ਅਨਕਪੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ ੪੫੬ ।  
aad ankapi sabad keh rip aar ant bakhan.  
naam paas kai hoat hai leejoh so kab sudhar. (456)

ਪ੍ਰਿਥਮ ਨਾਗਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੫੭ ।  
pritham nagni sabad keh rip ar ant bakhan.  
naam paas kai hoat hai cheen leho matvan. (457)

ਹਰਿਨੀ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਸਮਝ ਲੇਹੁ ਬੁਧਿਵਾਨ ੪੫੮ ।  
harini aad uchariai rip ar ant bakhan.  
naam paas kai hoat hai samajh leho budhivan. (458)

ਮਾਤੰਗਨਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੫੯ ।  
matangan pad pritham keh rip ar ant uchar.  
naam paas kai hoat hai leejoh so kab sudhar. (459)

ਆਦਿ ਉਚਰਿ ਪਦ ਬਾਜਿਨੀ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਪਾਸਿ ਕੇ ਹੋਤ ਹੈ ਸੁਖਰ ਸਤਿ ਕਰਿ ਮਾਨ । ੪੬੦ ।  
aad uchar pad bajini rip ar ant bakhar.  
naam paas kai hoat hai sughar sat kar maan.

ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣ ਸ੍ਰੀ ਪਾਸਿ ਨਾਮ ਚਤੁਰਥਮੋ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤ ਸੁਭਮ ਸਤੁ । ੪ ।  
iti Sri naam mala puran Sri pass naam chaturthumo dhiaie samapatam. Sabh  
Subham Sat.



First use the word 'Sindhri' (army of elephants) followed by rip and ar at the end. These would all result in the name of paas. (455)

First use the word 'ankapi' (elephants army) then add the words 'rip ar' at the end. This would result in the name of paas. O Poets ! Think over it. (456)

First use the word 'nagin' (army of elephants) followed by the words 'rip ar' at the end. This would result in the name of paas. O wise persons ! Realize it. (457)

First use the word 'harni' (army with elephants) followed by the words rip and ar at the end. This would lead us to the name of paas. O wise persons ! Realize it. (458)

First use the word 'matungan' (army of elephants), then say the words at the end rip and ar. This would lead us to the name of paas. Let the poets think it over. (459)

First use the word 'bajini' (army of horses-cavalry), then add the words rip and ar at the end. This would mean the name of paas. O clever ones ! Take it as perfect Truth. (460)

Iti Sri Naam Mala's fourth chapter on Sri Paas is completed. All is well. (4)

ਅਥ ਤੁਪਕ ਕੇ ਨਾਮ

ਦੋਹਰਾ

ਬਾਹਿਨਿ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੪੬੧ ।

**Ab Tupak kai Naam**

**Dohra**

bahini aad uchariai rip pad ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (461)

ਸਿੰਧਵਨੀ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਰਿਪਣੀ ਅੰਤ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੪੬੨ ।  
Sindhvani pad pritham keh ripni ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (462)

ਤੁਰੰਗਨਿ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੇ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੪੬੩ ।  
turangan pritham uchar kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (463)

ਹਯਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਹਾ ਅਰਿ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ । ੪੬੪ ।  
haiyani aad uchar kai ha ar pad ant bakhan.  
naam tupak kai hoat hai cheen leho budhivan. (464)

ਅਰਬਨਿ ਆਦਿ ਬਖਾਨੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੪੬੫ ।  
arban aad bakhaniai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (465)

ਕਿੰਕਣੀ ਪ੍ਰਥਮੋਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੪੬੬ ।  
Kinkani prathamochar kai rip pad ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (466)

ਅਸੁਨੀ ਆਦਿ ਉਚਾਰੀਐ ਅੰਤਿ ਅਬਦ ਅਰਿ ਦੀਨ ।  
ਸਤ੍ਰੁ ਤੁਪਕ ਕੇ ਨਾਮ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੪੬੭ ।  
asuni aad uchariai ant sabad ar deen.  
Satar tupak kai naam hai leejoh samajh parbeen. (467)

**Description of Now Tupak (small guns or Tanks) or Similar names**

**Dohra :**

First use the word bahin, followed by 'rimp ar' at the end. These would lead to the name of gun. O Poets ! Try to understand it. (461)

First use the word 'Sindhvani' (Cavalry), followed at the end by the word 'ripin'. This would lead to the name of gun. O Poets ! Remember it. (462)

First use the word 'Turangan' (Cavalry) (Horses riding army) followed by words rip ar at the end. This would lead to the name of gun. O Poets ! Consider it. (463)

First use the word hayani (Cavalry) and then add the words ha and ar. This would result in the name of a gun. O thoughtful persons ! Think it over. (464)

First use the word 'arban', followed at the end by the word ;rip ar'. This would lead to the name of a gun. O clever poets ! Think it over. (465)

First use the word 'kinkani', followed by the word rip at the end. This would end in the name of a gun. O Poets ! Try to recollect it. (466)

First use the word asuni (Cavalry) followed at the end by the word 'ar' and then add the word Sastar. This would mean a gun. O clever ones ! Remember it. (467)

ਸੁਆਸਨਿ ਆਦਿ ਬਖਾਨੀਐ ਰਿਪੁ ਅਰਿ ਪਦੈ ਕੇ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੬੮ ।  
Suasan aad bakhaniai rip ar pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (468)

ਅਧਿਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੬੯ ।  
adhin aad uchar kai rip pad ant bakhana.  
naam tupak kai hoat hai cheen leho matvan. (469)

ਪ੍ਰਭੁਣੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੭੦ ।  
prabhuni aad uchar kai rip pad ant bakhana.  
naam tupak kai hoat hai cheen leho matvan. (470)

ਆਦਿ ਭੂਪਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੪੭੧ ।  
aad bhupani sabad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (471)

ਆਦਿ ਈਸਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੇ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੭੨ ।  
aad easan sabad kwh rip ar pad ko deen.  
naam tupak kai hoat hai sughar leejioh cheen. (472)

ਆਦਿ ਸੰਉਡਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੪੭੩ ।  
aad soudani sabad keh rip or bohar uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (473)

ਪ੍ਰਥਮ ਸਤੁਣੀ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੪੭੪ ।  
pratham satrani uchariai rip or ant uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (474)

ਸਕਲ ਛਤ੍ਰ ਕੇ ਨਾਮ ਲੈ ਨੀ ਕਹਿ ਰਿਪੁਹਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੭੫ ।  
sakal chhatar kai naam lai ni keh ripeh bakhana.  
naam tupak kai hoat hai leejoh samajh sujan. (475)

First use the word 'Suasni' (Cavalry) followed by the words rip and ar at the end. This is the name of a gun. O nise men ! Understand it. (468)

First use the word adhin (King's army) followed by the word rip at the end, this would lead to the name of gun. O wise persons ! Understand it. (469)

First use the word 'prabhuni', followed by the word rip at the end. (king's army). This results in the name of a gun. The Intelligent persons ! Think over it. (470)

First use the word 'tripuni', followed by the words rip ar, at the end. This would lead to the name of a gun. Let the poets keep this in mind. (471)

First use the word easni (master's army) followed by the words 'rip ar'. This would lead to the name of a gun. Let the wise persons realize it. (472)

First use the word, 'Soudani' (elephant's army) followed by the words 'rip ar'. This leads to the name of gun. O clever persons ! Think it over. (473)

First use the word sataran (enemy's army), then add the words 'rip ar' at the end. This would result in the name of gun. O learned ones ! Clearly understand it. (474)

Take first all the names of 'Chhatar' then add the word 'ni' and then 'rip'. This would result in the name of a gun. O Intelligent Ones ! Realize it. (475)

ਪ੍ਰਥਮ ਛਤ੍ਰਨੀ ਸਬਦ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੩੭੬ ।  
naam tupak kai hoat hai cheen leho matvan. (476)

ਆਤਪਤ੍ਰਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰਿ । ੩੭੭ ।  
atpatarani aad keh rip or ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (477)

ਆਦਿ ਪਤਾਕਨਿ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੪੭੮ ।  
aad patakan sabad keh rip or pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (478)

ਛਿਤਪਤਾਦਿ ਪ੍ਰਿਥਮੋਚਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੪੭੯ ।  
chhitpatadh prithamochar kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (479)

ਰਉਦੀਨ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੪੮੦ ।  
roudan aad uchariai rip or ant bakhan.  
naam tupak kai hoat hai leejoh chatur pachhan. (480)

ਸਸਤ੍ਰਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੮੧ ।  
Sastaran aad bakhan kai rip or pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (481)

ਸਬਦ ਸਿੰਧੁਰਣਿ ਉਚਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪਰਭੀਨ । ੪੮੨ ।  
sabad sindhuran uchar kai rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (482)

ਆਦਿ ਸੁਭਟਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੮੩ ।  
aad subhatani sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (483)



First use the word 'Chhatarni' (with an honourable Umbrella), then add the words 'rip ar' at the end, which leads to a gun. O clever persons ! Understand it. (476)

First use the word 'atampratni' (the army of a chhatardhan (established) ruler), then add the words 'rip ar'. This would lead to the name of the gun. O clever ones ! Remember it. (477)

First use the word 'patakan' (army of blasts) then add the words 'rip ar'. This would lead to the name of the gun. O Intellectuals ! Realize it. (478)

First use the word chhitpatadh (the army under a Raja), then add the word 'rip ar' at the end. This represents the name of a gun. Let the poets think over it. (479)

First use the word 'roudan' (the army with bands), then add the word rip ar at the end. This represents the name of a gun. O wise persons ! Understand it clearly. (480)

First use the word Sastaran (army with armaments), followed by rip ar. This would be the name of a gun. O clever ones ! Realize it. (481)

First use the word 'Sindhraan' (army of elephants) followed by the word rip ar. This leads to the name of a gun. O Intelligent ones ! Understand it. (482)

First use the word 'Subhatni' (army) followed by 'rip ar' at the end. O clever ones ! Realize it to be the name of a gun. (483)

ਰਥਿਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਮਥਨੀ ਮਥਨ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੮੪ ।  
rathini aad uchar kai mathni mathan bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (484)

ਸਬਦ ਸਯੰਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੮੫ ।  
sabad suryandani aad keh rip ar bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (485)

ਆਦਿ ਸਕਟਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸਮਝ ਲੇਹੁ ਮਤਿਵਾਨ । ੪੮੬ ।  
aad sakatani Sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai samajh leho matvan. (486)

ਪ੍ਰਥਮ ਸਤ੍ਰੁਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਕਬਿ ਸੁਧਾਰ । ੪੮੭ ।  
pratham satarni Sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh sabad sudhar. (487)

ਆਦਿ ਦੁਸਟਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੪੮੮ ।  
aad dusatani Sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh chatur pachhan. (488)

ਅਸੁ ਕਵਚਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੪੮੯ ।  
asu kavachani aad keh rip or ant uchar.  
naam tupak kai hoat hai leejoh sokab bichar. (489)

ਪ੍ਰਥਮ ਬਰਮਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ । ੪੯੦ ।  
pratham barmani sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai cheen leho budhivan. (490)

ਤਨੁਤ੍ਰਾਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੯੧ ।  
tantrani aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (491)

First use the word rabini (army of Chariots) followed by the word mathani mathan. This is the name of a gun. O learned ones ! Realize it. (484)

First say the word 'sauadni', followed by the words 'rip ar'. This leads to the name of a gun. O learned ones ! Try to understand it. (485)

First use the word 'sakatni' (army of carts) followed by the word 'rip ar' at the end. This leads to the name of a gun. O learned persons ! Understand it. (486)

First use the word 'Satarni (enemy's army) followed at the end the words 'rip ar'. This would give the name of a gun. O Poets ! Think over it. (487)

First use the word 'dustani', followed by words 'rip ar', at the end. This would lead to the name of a gun. O clever ones ! Think it over. (488)

First use the word 'asu kavachani' (the army with horses fitted with coats of iron), then add the words 'rip ar' at the end. This would lead to the name of gun. O Poets ! Remember it. (489)

First use the word 'barmani' (army with coats of mail), followed by the words 'rip ar' at the end ; this would take the name of gun. O learned ones ! Understand it. (490)

First use the word tantrani (army with Coats of mail), followed by the words 'rip ar' at the end. This would lead to the names of gun. O Poets ! Keep in mind ! (491)

ਪ੍ਰਥਮ ਚਰਮਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੯੨ ।  
pratham charmani sabad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab sudhar. (492)

ਪ੍ਰਥਮ ਸਿਧਰਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਉਚਰਹੁ ਅੰਤਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸਕਲ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੪੯੩ ।  
pratham siparni sabad keh rip ar uchroh ant.  
naam tupak kai hoat hai sakal niksats chalat anant. (493)

ਸਬ ਸਲਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੪੯੪ ।  
Sab salni aad keh rip ar pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (494)

ਪ੍ਰਥਮੈ ਚਕ੍ਰਣੀ ਸਬਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੇ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੪੯੫ ।  
prathamai chakran sabad keh rip ar pad ko deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (495)

ਆਦਿ ਖੜਗਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੪੯੬ ।  
aad khargani sabad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab sudhar. (496)

ਅਸਿਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੪੯੭ ।  
asini aad uchar kai rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (497)

ਨਿਸਤ੍ਰਿਸਨੀ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਨਿਕਸਤ ਚਲਤ ਪ੍ਰਮਾਨ । ੪੯੮ ।  
nistrisni uchar kai rip ar ant bakhan.  
naam tupak kai hoat hai niksats chalat parman. (498)

ਖਗਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੪੯੯ ।  
khagni aad bakhan kai rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh sujan. (499)

First use the word Charmani (army with shields) and then add the words 'rip ar' at the end. This would result in the name of gun. O Poets ! keep it in mind. (492)

First use the word siprani, followed by the words 'rip ar' at the end. This would lead to the many names of gun. O Thinkers ! Realize it. (493)

First use the word 'salni' (army with arrows and bows) then add the word 'rip ar'. This would lead to the name of the gun. O learned ones ! Think it over. (494)

First use the word 'Chakrani' (army with circular armour), followed by the words 'rip ar'. This would represent the gun. O Thoughtful ones ! Understand it. (495)

First use the word 'khargani', followed at the end by the words 'rip ar'. This leads to the name of a gun. O Poets ! Think over it. (496)

First use the word 'asini' (army with swords) followed by the words 'rip ar'. This would take the name of gun. O learned ones ! know it thoroughly. (497)

First use the word 'Nistrisni' (army with Swords about thirty fingers length) followed at the end by the words 'rip ar'. These would lead to the name of a gun. (498)

First use the word 'Khagni' (army with khag sword), followed by the words. 'rip ar' at the end. This is the name of gun. O learned ones ! Realize it. (499)



ਸਸਤ੍ਰ ਏਸ੍ਰਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੦੦ ।  
Sastar aisarni aad keh rip or pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (500)

ਸਸਤ੍ਰ ਰਾਜਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੦੧ ।  
Sastar rajni aad keh rip or ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (501)

ਸਸਤ੍ਰ ਰਾਟਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੦੨ ।  
Sastar ratni aad keh rip ar ant lakhana.  
naam tupak kai hoat hai leejoh chatur parman. (502)

ਆਦਿ ਸੈਫਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੦੩ ।  
aad saifni sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (503)

ਆਦਿ ਤੇਗਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੦੪ ।  
aad trgani sabad keh rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (504)

ਆਦਿ ਕ੍ਰਿਪਾਨਨਿ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੦੫ ।  
aad kirpanin sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh chatur parman. (505)

ਸਮਸੇਰਣੀ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਮਹਿ ਜਾਨ । ੫੦੬ ।  
samserani uchar kai rip ar ant bakhan.  
naam tupak kai hoat hai chatur chit mein jaan. (506)

ਆਦਿ ਖੰਡਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁਧਾਰ । ੫੦੭ ।  
aad khandini sabad keh rip ar bohar uchar.  
naam tupak kai hoat hai leejoh so kab sudhar. (507)



First use the word 'sastar aisarni' (the army of masters of weapons), followed by the words 'rip ar'. This represents the name of a gun. O learned ones ! Think over it.(500)

First use the word 'Sastar rajni' (army armed with swords), then add the words 'rip ar' at the end. This would lead to the name of gun. O Poets ! Think it over. (501)

First use the words 'Sastar ratni' (army with swords), followed by the words rip ar at the end. This represents the name of a gun. O clever ones ! Think over it. (502)

First use the word saifni (army armed with saif), then add the words 'rip ar' at the end. This represents the name of gun. O clever ones ! Realize it. (503)

First use the word ' taigani' (army with armour) followed by the words rip ar. This would lead to the name of gun. The learned ones may understand it. (504)

First use the word ' kirpanan' (army with swords), then add the words 'rip ar' at the end. This would lead to the name of a gun. O clever ones ! Think over it. (505)

First use the word 'Sumserni' (army armed with swords), followed by the words 'rip ar' at the end. This represents the name of a gun. O learned persons ! Understand it clearly. (506)

First use the word 'khandani' (army with javelins), followed by the words 'rip ar'. This represents the names of a gun. O Poets ! Think over it. (507)

ਖਲਖੰਡਨ ਪਦ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੦੮ ।  
Khalkhandan pad aad keh rip or pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (508)

ਕਵਚ"ਤਕਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੦੯ ।  
kavchantakni aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (509)

ਧਾਰਾਧਰਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੇ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੧੦ ।  
dharadharni aad keh rip or pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (510)

ਕਵਚ ਤਾਪਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੫੧੧ ।  
kavach tapni aad keh rip ar pad kai deen.  
naam tupak kai hoat hai chatur leejioh cheen. (511)

ਤਨੁ ਤ੍ਰਾਣਿ ਅਰਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੫੧੨ ।  
tan tran ar aad keh rip ar ant bakhan.  
naam tupak kai hoat hai chatur leejioh jaan. (512)

ਕਵਚ ਘਾਤਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੧੩ ।  
Kavach ghatni aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh chatur parman. (513)

ਦੁਸਟ ਦਾਹਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਸਬਦ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੧੪ ।  
'dusat dahni' aad keh rip ar sabad bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (514)

ਦੁਰਜਨ ਦਰਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਜਾਨੁ ਚਤੁਰ ਨਿਰਧਾਰ । ੫੧੫ ।  
durjan darni aad keh rip ar ant uchar.  
naam tupak kai hoat hai janu chatur nirdhar. (515)

First use the word 'khulkhandan' (the sword destroyer of skins), followed by the words 'rip ar'. This is the name of a gun. O Intelligent persons ! Think it over. (508)

First use the word 'kavchantakani' (the army laced with swords destroyer of coats of iron), then add the words 'rip ar'. This would lead to the name of gun O Poets ! Think it over. (509)

First use the word 'dharadharni' (army with swords fully sharpened) followed by the words 'rip ar'. This would be the name of a gun. O learned ones ! Understand it.(510)

First use the word 'kavach tapni', followed by the words 'rip ar'. This leads to the name of a gun. O wise persons ! Think it over. (511)

First use the words 'tan tran ar' (army against (enemy of Coats of iron), and then add the words 'rip ar' at the end. This represents a gun. O clever persons! Understand it clearly. (512)

First use the word 'kavach ghatni', followed by the words 'rip ar'. This is the name of gun. O clever ones ! Think it over. (513)

First use the words 'dusat dahni' (army capable of burning the vagabonds/ oppressors), followed by the words 'rip ar'. This name represents a gun. O wise persons ! Think it over. (514)

First use the words 'durjan darni' (army destroyer of the enemy troops) followed by the words 'rip ar' at the end. This leads to the name of a gun. O Intelligent persons ! Realize it. (515)

ਦੁਰਜਨ ਦਬਕਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੧੬ ।  
durjan dabkani aad keh rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (516)

ਦੁਸਟ ਚਰਬਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੫੧੭ ।  
dusat darbani aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh chatur pachhan. (517)

ਬੀਰ ਬਰਜਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੧੮ ।  
beer barjani aad keh rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (518)

ਬਾਰ ਬਰਜਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁਣੀ ਅੰਤਿ ਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੫੧੯ ।  
baar barjani aad keh ripni ant khan.  
naam tupak kai hoat hai leejoh chatur pachhan. (519)

ਬਿਸਿਖ ਬਰਖਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੫੨੦ ।  
bisikh barkhani aad keh rip ar pad kai deen.  
naam tupak kai hoat hai chatur leejioh cheen. (520)

ਬਾਨ ਦਾਇਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੨੧ ।  
baan dieni aad keh rip ar pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (521)

ਬਿਸਿਖ ਬ੍ਰਿਸਟਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੫੨੨ ।  
bisikh bristani aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (522)

ਪਨਜ ਪ੍ਰਹਾਰਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੨੩ ।  
panaj parharan aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (523)

**First use the words 'durjan dabkani', followed by the words 'rip ar', this represents the name of a gun. O wise persons ! Understand it clearly. (516)**

**First use the words ' dusat charbani', and then add the words 'rip ar' at the end. This name is that of a gun. O Intellectuals ! Recognize it. (517)**

**First use the words 'beer barjani' (army stopping the warriors of enemy), followed by rip ar. This leads to the name of a gun. O wise persons ! Understand it. (518)**

**First use the words 'baar-barjani' (army capable of stopping the enemy onslaughts) then add at the end 'ripuni' (enemy). This represents the name of a gun. O clever persons ! Recognize it. (519)**

**First use the word 'bisikh barkhani', followed by the word rip ar. This would lead to the name of a gun. O Intelligent persons ! Think it over. (520)**

**First use the words 'baan diaeni', followed by the words 'rip ar'. This represents the name of gun, O wise persons ! Understand it. (521)**

**First use the words 'bisikh bristani' (army shooting arrows in a shower), then add the words 'rip ar' at the end. This represents the name of a gun. O Poets ! Think over it. (522)**

**First use the words 'panaj parharin', (army using arrows) followed by the words 'rip ar' at the end. This is the name of gun. O Poets ! Think it over in the mind. (523)**



ਧਨੁਨੀ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੨੪ ।  
dhanuni aad uchariai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (524)

ਪ੍ਰਥਮ ਧਨੁਖਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੫੨੫ ।  
prathamdhanukhani sabad keh rip ar pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (525)

ਕੋਅੰਡਨੀ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੨੬ ।  
koaundani aad uchariai rip ar pad kou deho.  
naam tupak kai hoat hai leejoh samajh parbeen. (526)

ਬਾਣਗ੍ਰਜਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੫੨੭ ।  
banagarjani aad keh rip ar pad kou deho.  
naam tupak kai hoat hai cheen chatur chit leeho. (527)

ਬਾਣ ਪ੍ਰਹਰਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੫੨੮ ।  
baan parharni aad keh rip ar pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (528)

ਆਦਿ ਉਚਾਰਿ ਪਦ ਬਾਣਨੀ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੨੯ ।  
aad uchar pad banni rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (529)

ਬਿਸਿਖ ਪਰਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੩੦ ।  
bisikh parnani aad keh rip pad ant bakhan.  
naam tupak kai hoat hai cheenoh chatur parman. (530)

ਬਿਸਿਖਨਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੫੩੧ ।  
bisikhan aad bakhan kai rip pad ant uchar.  
naam tupak kai hoat hai chhenoh chatur apar. (531)



First use the word dhanuni (army shooting arrows with the bows) ; then add the words 'rip ar' at the end. This represents the name of gun. O Poets ! Understand it. (524)

First use the word 'dhanukhani' (army using bows for the arrows) followed by the words 'rip ar'. This represents the name of gun. O wise persons ! Realize it. (525)

First use the word 'Koandini (army armed with bows) followed by the words 'rip ar'. This leads to the name of gun. O Intellectuals ! Try to understand it. (526 )

First use the word 'baanagarjani' (army fitted with bows and arrows) followed by 'rip ar'. This would lead to the name of gun. O clever ones ! Try to realize it. (527)

First use the word 'baan parharni' (army shooting arrows continuously) then add the words 'rip ar'. This would lead to the name of a gun. O wise persons ! Realize it.(528)

First use the word 'banani', followed by the words 'rip ar' at the end. This represents the name of a gun. O Poets ! Think over it. (529)

First use the word 'bisikh parnani' (army which could fly away with the arrows) followed by the word 'rip ar' at the end. This leads to the name of a gun. O clever ones ! Understand it. (530)

First use the word 'bisikhan' (army shooting arrows), followed by the word 'rip' at the end. This would result in the name of gun. Let the clever ones realize it clearly.(531)

ਸੁਭਟ ਘਾਇਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਸੁ ਧਾਰ । ੫੩੨ ।  
subhat ghaieni aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur so dhar. (532)

ਸਤ੍ਰੁ ਸੰਘਰਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੫੩੩ ।  
Satart sungharni aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (533)

ਪਨਜ ਪ੍ਰਹਰਣੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੩੪ ।  
paraj parharni aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (534)

ਕੋਅੰਡਜ ਦਾਇਨਿ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੩੫ ।  
koandaj dien uchar rip ar bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (535)

ਆਦਿ ਨਿਖੰਗਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਪਛਾਨ । ੫੩੬ ।  
aad nikhangani sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh sughar pachhan. (536)

ਪ੍ਰਥਮ ਪੜ੍ਹਣੀ ਪਦ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੩੭ ।  
pratham patrani pad uchar rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (537)

ਪ੍ਰਥਮ ਪਛਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੩੮ ।  
pratham pachhani sabad keh rip ar pad kon deho.  
naam tupak kai hoat hai cheen chatur chit leho. (538)

ਪ੍ਰਥਮ ਪੜ੍ਹਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜੀਅਹੁ ਸੁਘਰ ਪਛਾਨ । ੫੩੯ ।  
pratham patrani sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejioh sughar pachhan. (539)

First use the word 'Subhat ghaieni' (army capable of killing the warriors) followed by the words 'rip ar' at the end. This would lead to the name of gun. O clever ones ! Think over it. (532)

First use the words 'Satar sangharni', followed by the words 'rip ar' at the end, this would lead to the name of gun. O Poets ! keep this in mind. (533)

First say the word 'panaj parharni', followed by the word rip ar. This would represent the name of a gun. O clever Individuals ! Realize this. (534)

First use the word 'koandaj diean' (army using arrows), then add the words 'rip ar'. This would make the name of a gun. O wise persons ! Think it over. (535)

First use the word 'nikhangani' (army using arrows for strike), then add the word 'rip ar' at the end. This would lead to the name of gun. O Intelligent ones ! Understand it. (536)

First use the word 'pratani' (army shooting arrows), followed by the words 'rip ar' at the end. This would be the name of a gun. O Poets ! Keep it in mind. (537)

First use the word 'pachhani' (army using arrows), then add the words 'rip ar'. This would represent the name of gun. O clever persons ! Think it over. (538)

First use the word 'Patrani', followed by 'rip ar' at the end. This would lead to the name of gun. O wise persons ! Realize it clearly. (539)

ਪਰਿਣੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੪੦ ।  
Parini aad uchar kai rip ar bohar bakhan.  
naam tupak kai hoat hai cheenoh chatur parman. (540)

ਪੰਖਣਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੪੧ ।  
pankhan aad uchar kai rip ar bohar uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (541)

ਪਤ੍ਰਣਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੫੪੨ ।  
patran aad bakhan kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (542)

ਨਭਚਰਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੫੪੩ ।  
nabhchar aad bakhan kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (543)

ਰਥਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੫੪੪ ।  
rathani aad uchar kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (544)

ਸਕਟਨਿ ਆਦਿ ਉਚਾਰੀਐ ਰਿਪੁ ਅਰਿ ਪਦ ਕੇ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੪੫ ।  
saktan aad uchariai rip ar pad ke deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (545)

ਰਥਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੪੬ ।  
rathani aad bakhan kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (546)

ਆਦਿ ਸਬਦ ਕਹਿ ਸਯੰਦਨੀ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ ੫੪੭ ।  
aad sabad keh seyandni rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (547)

First speak the word 'parini', followed by the words 'rip ar'. This is the name of a gun.  
O clever persons ! Try to think it over in the mind. (540)

First use the word 'Pankhani', followed by the word rip ar. This would lead to the  
name of a gun. Let the poets think it over. (541)

First use the word 'Patrani', then add the word 'rip ar' at the end. This would lead to  
the name of a gun. O clever ones ! Try to realize it. (542)

First use the word 'Nabhchar' (army laced with arrows flying towards the sky)  
then add the words 'rip ar' at the end. This would lead to the name of gun. O  
Poets ! Try to understand it. (543)

First use the word 'rathani', (army on chariots), followed by the words 'rip ar' at the  
end. This would represent the name of a gun. The Intelligent person could think over  
it. (544)

First use the word 'Saktan' (army on the Carts) followed by the word 'rip ar'. This  
would represent a gun. O wise persons ! Understand it. (545)

First use the word 'rathini' (army on the chariots), followed by words 'rip ar' at the  
end. This would mean the name of a gun. O Poets ! Try to realize it in mind. (546)

First use the word 'sehyudni', followed by the words rip ar at the end. This would lead  
to the name of a gun. Let the poets keep this in mind. (547)

ਪਟਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੫੪੮ ।  
patni aad bakhan kai rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (548)

ਆਦਿ ਬਸਤ੍ਰਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੫੪੯ ।  
aad bastarni sabad keh rip ar ant bakhan.  
naam tupak kai hoat hai cheen leho matvan. (549)

ਬਿਯੁਹਾਨਿ ਆਦਿ ਬਖਾਨੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੫੫੦ ।  
biyuhan aad bakhaniai rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (550)

ਬਜ੍ਰਣਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੫੧ ।  
bajran aad bakhan kai rip ae ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (551)

ਬਲਣੀ ਆਦਿ ਬਖਾਨੀਐ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੫੨ ।  
balni aad bakhaniai rip ari ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (552)

ਦਲਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਮਲਣੀ ਪਦ ਪੁਨਿ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੫੩ ।  
dalni aad uchar kai malni pad pun deho.  
naam tupak kai hoat hai cheen chatur chit leho. (553)

ਬਾਦਤ੍ਰਣੀ ਬਖਾਨਿ ਕੈ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੫੪ ।  
baadtarni bakhan kai ant sabad ar deho.  
naam tupak kai hoat hai cheen chatur chit leho. (554)

ਆਦਿ ਨਾਦਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੫੫੫ ।  
aad nadni sabad keh rip ar ant uchar.  
naam tupak kai hoat hai cheenoh chatur apar. (555)



First use the word 'patni' (army laced with patis satar), then add the word 'rip ar' at the end. This would be the name of a gun. O Poets ! Think over it. (548)

First use the word 'bastarni' (army occupying tents), then add the word 'rip ar' at the end. This would result in the name of tupak. O Intellectuals ! Please understand it. (549)

First use the word 'biyerhan', followed by the words rip ari at the end. This would result in the name of tupak. O clever ones ! Try to think over it. (550)

First use the word bajran (army with the bullets of stones), and then add at the end words rip ari. This would lead to the name of tupak. O Poets ! keep it impressed in mind. (551)

First use the word balni, followed by the words rip ari at the end. This would lead to the name of a tripak. Let the poets think over it. (552)

First use the word dalni (army with arrows fixed with wings) followed by the word malni. This represents the name of tupak (gun). O learned ones ! Think over it. (553)

First use the word 'baaditarni' (army with bands) add the word ari at the end. This would lead to the name of tupak. O clever ones ! keep it in mind. (554)

First use the word 'nadini' (army with conch shells) add the words rip ari at the end, which leads to the name of gun. O Intelligent ones ! Understand it. (555)

ਦੁੰਦਭਿ ਧਰਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੫੬ ।  
dandabh dharm aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (556)

ਦੁੰਦਭਨੀ ਪਦ ਪ੍ਰਥਮ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੫੭ ।  
dundbhani pad pratham keh rip ari ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (557)

ਨਾਦ ਨਾਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਬਿਚਾਰ । ੫੫੮ ।  
naad nadni aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so bichar. (558)

ਦੁੰਦਭਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸਮਝਹੁ ਸੁਘਰ ਅਪਾਰ । ੫੫੯ ।  
dundabh dhunani aad keh rip ar ant uchar.  
naam tupak kai hoat hai samjoh sughar apar. (559)

ਆਦਿ ਭੇਰਣੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੋਹੁ ਬੁਧਿਵਾਨ । ੫੬੦ ।  
aad bherani sabad keh rip pad bohar bakhan.  
naam tupak kai hoat hai cheen leho budhivan. (560)

ਦੁੰਦਭਿ ਘੋਖਨ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੫੬੧ ।  
dundubh ghokhan aad keh rip ari ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (561)

ਨਾਦਾਨਿਸਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਕਰੀਅਹੁ ਚਤੁਰ ਪ੍ਰਮਾਨ । ੫੬੨ ।  
nadanisni aad keh rip ar bohar bakhan.  
naam tupak kai hoat hai kariyoh chatur parman. (562)

ਆਨਿਕਨੀ ਪਦ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੬੩ ।  
anikani pad aad keh rip pad bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (563)

First use the word 'dundabh dharni' (army accompanied with the kettle drums), followed by the words 'rip ari' at the end. This would represent the gun. (tupak) O Intelligent persons ! Understand it. (556)

First use the word 'dund bhani' (army with kettle drums) followed by 'rip ari' at the end. This would represent a tupak (gun) O Poets ! Think over it. (557)

First use the word 'naad nadini' (army with Conch-shells) followed by the words 'rip ar' at the end. This would appear to be the name of a gun (tupak) O Poets ! Consider it fully. (558)

First use the word 'dundabh dhunani' (army with the band of 'big drums') followed by the words 'rip ari' at the end. This would lead to the name of a (tupak) gun. O wise persons ! Think it over. (559)

First use the word 'bhairani' (army with the band of clarionets) followed by the words 'rip ari'. This would result in the name of (tupak /gun). O clever ones ! Try to believe it fully. (560)

First use the word 'dundabh ghokhan' (army with large drums) followed by the words 'rip ari'. This would result in the name of (tupak) gun. O clever ones ! Believe it fully. (561)

First use the word 'nadanisni' (army using the tune of naad (appealing tp deer) and then add the words 'rip ari'. This would result in the name of tupak (gun). Let the clever persons believe in it fully. (562)

First use the word 'aanikni' (army with kettle drums), followed by the word rip. This would lead to the name of tupak (gun). O wise persons ! Understand it clearly.(563)

ਪ੍ਰਥਮ ਢਾਲਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਬਿਚਾਰ । ੫੬੪  
pratham dhalini sabad keh rip ari ant uchar.  
naam tupak kai hoat hai leejoh samajh bichar. (564)

ਢਢਨੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਬਹੁਰੇ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੬੫ ।  
dhadhani aad uchar kai rip pad bahuro deho.  
naam tupak kai hoat hai cheen chatur chit leho. (565)

ਸੰਖਨਿਸਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੫੬੬ ।  
Sankhnisni aad keh rip ari bohar uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (566)

ਸੰਖ ਸਬਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਸੁ ਧਾਰ । ੫੬੭ ।  
Sankh sabadani aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur so dhar. (567)

ਸੰਖ ਨਾਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੬੮ ।  
Sankh nadini aad keh rip ar ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (568)

ਸਿੰਘ ਨਾਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੬੯ ।  
naam tupak kai hoat hai leejoh so kab so dhar. (569)

ਪਲ ਭਛਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਪਹਿਚਾਨ । ੫੭੦ ।  
pal bhachh nadin aad keh rip ari ant bakhan.  
naam tupak kai hoat hai chatur chit pehchan. (570)

ਬਿਘਾਨੁ ਨਾਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੭੧ ।  
biaghar nadini aad keh rip ari bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (571)

First use the word dhalini (army with shields), then add the word 'rip ar' at the end. This would result in the name of tupak (gun). Think it over. (564)

First use the word 'dhadhni' (army with dhadh followed by the word 'rip'. This would make the name of tupak (gun). Let the wise persons bear this in mind. (565)

First make use of the word 'Sankhnisni' (army using Conch-shells), then add the words 'rip ari'. This would lead to the name of tupak (gun). Let the intellectuals bear this in mind. (566)

First use the word 'Sankh Sardani' (army using the conch-shell) then add the words 'rip ar' at the end. This would result in the name of tupak (gun). Let the clever persons remember it. (567)

First use the words 'sankh nadini' (army making use of the tune of conch-shell), then make use of the words rip ari at the end. This would end up in the name of tupak (gun). The poets should realize it clearly. (568)

First use the word 'Singh nadini', followed by the words 'rip ari' at the end. This would result in the name of tupak (gun). Let the poets realize it. (569)

First use the word 'pal bhachh nadin' (army with war mouggers), followed by the words 'rip ari' at the end. This would result in the name of tupak (gun). The wise persons may realize it in the mind. (570)

First use the words 'biaghar nadini', followed by the words 'rip ari'. This would lead to the name of tupak (gun) O Intelligent ones ! Realize it. (571)

ਹਰਿ ਜਛਨਿ ਨਾਦਨਿ ਉਚਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਪਛਾਨ । ੫੭੨ ।  
 har jachhan nadan uchar kai rip ari ant bakhan.  
 naam tupak kai hoat hai leejoh chatur pachhan. (572)

ਪੁੰਡਰੀਕ ਨਾਦਨਿ ਉਚਰਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ । ੫੭੩ ।  
 pundreek nadin uchar kai rip pad ant bakhan.  
 naam tupak kai hoat hai cheen leho budhivaan. (573)

ਹਰ ਨਾਦਨਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੫੭੪ ।  
 har nadan pad pritham keh rip ar ant uchar.  
 naam tupak kai hoat hai leejoh chatur bichar. (574)

ਪੰਚਾਨਨਿ ਘੋਖਨਿ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਪਹਚਾਨ । ੫੭੫ ।  
 panchanan ghokhan uchar rip ari ant bakhan.  
 naam tupak kai hoat hai chatur chit pehchan. (575)

ਸੇਰ ਸਬਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੭੬ ।  
 ser sabadani aad keh rip ari ant uchar.  
 naam tupak kai hoat hai leejoh so kab bichar. (576)

ਮ੍ਰਿਗਅਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰ ਬਖਾਨ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਪ੍ਰਗਿਆਵਾਨ । ੫੭੭ ।  
 mrigar nadin aad keh rip ar bohar bakhan.  
 naam tupak kai hoat hai cheenoh pragiavan. (577)

ਪਸੁਪਤਾਰਿ ਧਨਨੀ ਉਚਰਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੫੭੮ ।  
 pasupatar dharavnani uchar rip pad ant uchar.  
 naam tupak kai hoat hai cheen chatur nirdhar. (578)

ਮ੍ਰਿਗਪਤਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਪ੍ਰਗਿਆਵਾਨ । ੫੭੯ ।  
 mrigpat nadan aad keh rip ar bohar bakhan.  
 naam tupak kai hoat hai cheenoh pragiavan. (579)



First use the words 'har jachhan nadini' (army making a roar like the lion), and then add the words 'rip ar' at the end. This would result in the name of tupak (gun). O clever ones ! Try to understand it. (572)

First use the word 'Pandroek nadini' (army making use of the music of run singh) followed by the word 'rip' at the end. This would lead to the name of tupak (gun). Let the clever persons think over it. (574)

First use the word 'panchanin ghokhan' (army with the roar of runsingh) followed by the words 'rip ari' at the end. This would make the name of tupak (gun). Let the clever persons remember this. (575)

First use the word 'seir sabdani', followed by the word 'rip ari' at the end. This would result in the name of tupak (gun). Let the poets think over it. (576)

First use the word 'mrigar nadini' (army making the roar of a lion) followed by the words 'rip ar'. This would make the name of tupak (gun). Let the wise persons understand (realize) it. (577)

First use the words pasuptar dhunani' (army with the music of lion's roar) followed by the word rip. This would result in the name of tupak (gun). The clever persons may remember it in their hearts. (578)

First use the word 'mrigpat nadin' (army playing the music of lion's roar), then add the words 'rip ari' at the end. This would make the name of tupak (gun). Let the Intellectuals. Think it over. (579)

ਪਸੁ ਏਸ੍ਰਣ ਨਾਦਨਿ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਸੁ ਧਾਰ । ੫੮੦ ।  
pasu aisaran nadan uchar rip ar ant uchar.  
naam tupak kai hoat hai leejoh chatur so dhar. (580)

ਗਜਰਿ ਨਾਦਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਘਰ ਲੀਜੀਅਹੁ ਜਾਨ । ੫੮੧ ।  
gajar nadini aad keh rip pad ant bakhan.  
naam tupak kai hoat hai sughar leejioh jaan. (581)

ਸਉਡਿਯਰਿ ਪੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੮੨ ।  
souoodyar dhunani aad keh rip ari ant uchar.  
naam tupak kai hoat hai leejoh samajh sujan. (582)

ਦੰਤਿਯਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੮੩ ।  
dantiyar nadin aad keh rip ari ant uchar.  
naam tupak kai hoat hai leejoh so kabi bichar. (583)

ਅਨਕਪਿਯਰਿ ਨਾਦਨਿ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੫੮੪ ।  
anakpiyar nadin uchar rip ari ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (584)

ਸਿੰਧੁਰਾਰਿ ਪੁਨਨੀ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਬਿਚਾਰ । ੫੮੫ ।  
sindhurar dharanani uchar rip ari ant uchar.  
naam tupak kai hoat hai leejoh sumat bichar. (585)

ਮਾਤੰਗਰਿ ਨਾਦਨਿ ਉਚਰਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰਿ ਸੰਭਾਰਿ । ੫੮੬ ।  
matangar nadin uchar rip ari ant uchar.  
naam tupak kai hoat hai leejoh sughar sambhar. (586)

ਸਾਵਿਜਾਰਿ ਪੁਨਨੀ ਉਚਰਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਸੁ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੫੮੭ ।  
Savijaar dharanani uchar rip pad ant so bhakh.  
naam tupak kai hoat hai cheen chatur chit rakh. (587)

First use the words 'pasu aisaran nadin' (army with the sound of a lion) and then add the words 'rip ari' at the end. This would lead to the name of gun. Let the clever ones realize it clearly. (580)

First use the word 'gajar nadini (army with the music of a lion's roar). This would lead to the name of tupak (gun). Let the intelligent persons realize it. (581)

First use the word 'soudiyar dhunani' (army with the song of lion's music roar) then add the words 'rip ar' at the end. This would result in the name of tupak (gun). Let the wise persons consider this point in their minds. (582)

First use the words dantiyar nadin' (army with the music of elephant the enemy of lion) followed by the words 'rip ari' at the end. This is the name of a tupak (gun). Let the poets consider this in mind ! (583)

First use the words 'anakpeyar nadin' followed by the words 'rip ar' at the end. This would make the name of tupak (gun). O Poets ! keep it in mind. (584)

First use the word 'Sindrar dhurani', (army with the music of lions roar) then add the words 'rip ar' at the end. This makes the name of a tupak (gun). Let the Intelligent ones consider it. (585)

First use the words 'matungar nadin' (army with the music of elephant-enemy of lion) followed by the words 'rip ar' at the end. This would result in the name of tupak (gun). Let the wise persons think over it. (586)

First use the words 'savjar dhunani', (army with the music of elephant, the enemy of lion) followed by the word 'rip' at the end. This would lead to the name of tupak (gun). Let the clever ones realize in mind. (587)

ਗਜਨਿਯਾਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਿਵਾਨ । ੫੮੮ ।  
gajanyaar nadin aad keh rip ari ant bakhan.  
naam tupak kai hoat hai cheen lehu matvan. (588)

ਨਾਗਰਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਉਚਰਤ ਚਲੇ ਸੁਜਾਨ । ੫੮੯ ।  
nagar dhavanani aad keh rip ar bohar bakhan.  
naam tupak kai hoat hai uchrat chalo sujan. (589)

ਹਸਤਿਯਾਰਿ ਪੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੯੦ ।  
hasatyar dhavanani aad keh rip ari pun pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (590)

ਹਰਿਨਿਅਰਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਬਹੁਰੇ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੯੧ ।  
harniari aad uchar kai rip pad boharai deho.  
naam tupak kai hoat hai cheen chatur chit leho. (591)

ਕਰਨਿਯਾਰਿ ਪੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੫੯੨ ।  
Karanyar dhavnani aad keh rip pad ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (592)

ਬਰਿਯਾਰਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੫੯੩ ।  
baeryar dhavnani aad keh rip ar bohar uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (593)

ਦੰਤੀਯਾਰਿ ਪੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੇ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੫੯੪ ।  
dantiyar dhavnani aad keh rip ari pad ko deho.  
naam tupak kai hoat hai cheen chatur chit leho. (594)

ਦ੍ਰਿਪਿ ਰਿਪੁ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੰਭਾਰ । ੫੯੫ ।  
drip rip dhavnani aad keh rip ari bohar uchar.  
naam tupak kai hoat hai leejoh so kab sambhar. (595)

First use the words 'gajanyaar nadin' (army with the sound of elephant the enemy of lion), then add the words 'rip ar' at the end. This would result in the name of tupak (gun). The intelligent persons may realize it. (588)

First use the words 'naagar dhunani' (army with the sound of elephant-the enemy of lion) then add the words rip ar. This would make the name of tupak (gun). Let the wise persons repeat these. (589)

First use the words 'hasatyar dhunani' (army with the sound of elephant-the enemy of lion). This would result in the name of tupak (gun). The clever persons may consider it in the mind. (590)

First use the words 'harneyar' (army with the music of lion- enemy of deer) followed by the word rip. This would result in the name of tupak (gun). O Intellectuals ! Realize it clearly. (591)

First use the words 'haraniyar dhunani' (army with the music of lion-the enemy of elephant) followed by the word rip at the end. This would result in the name of tupak (gun). O clever persons ! Keep it in mind. (592)

First use the word 'bariyar dhunani' followed by the words 'rip ari'. This would lead to the name of tupak (gun). Let the poets think over it. (593)

First use the word 'dantiyar dhunani' (army with the roar of a lion-the enemy of elephant) followed by the words 'rip ari'. This would make the name of tupak (gun). O clever people ! Think it over in your mind. (594)

First use the words 'drip rip dhunani' (army producing the roar of a lion-the elephant's enemy) then add the words 'rip ar'. This would result in the name of a tupak (gun). O Poets ! Try to realize it. (595)

ਪਦਮਿਯਾਰਿ ਆਦਿ ਅਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੫੯੬ ।  
padamyar aad bakhan kai rip ari bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (596)

ਬਲਿਯਾਰਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਪਦ ਪੁਨਿ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੯੭ ।  
balyar aad bakhan kai rip pad pun kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (597)

ਇੰਭਿਯਾਰਿ ਧਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਮਤਿ ਲੀਜੀਅਹੁ ਬੀਨ । ੫੯੮ ।  
imbhiyar dhavnnani aad keh rip ari pad kai deen.  
naam tupak kai hoat hai sumat leejioh been. (598)

ਕੁੰਭਿਯਾਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਖਿਪ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੫੯੯ ।  
Kumbhiyar nadin aad keh rip khip pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (599)

ਕੁੰਜਰਿਯਾਰਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪੁਨਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸੰਭਾਰ । ੬੦੦ ।  
kunjaryar aad uchar kai rip pun ant uchar.  
naam tupak kai hoat hai leejoh sumat sambhar. (600)

ਪਤ੍ਰਿਯਾਰਿ ਅਰਿ ਧਨਨੀ ਉਚਾਰਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਨਿਧਾਨ । ੬੦੨ ।  
patariyar ar dhavanani uchar rip pad bohar bakhan.  
naam tupak kai hoat hai cheenoh chatur nidhan. (602)

ਸਉਊਡਿਯਾਤਕ ਧਨਨੀ ਉਚਾਰਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਮਤਵਾਨ । ੬੦੩ ।  
Souoodiyantak dhavnnani uchar rip ari bohar bakhan.  
naam tupak kai hoat hai cheen leho matvani. (603)



First use the words 'Padmiyar', (enemy of the elephant ie lion), followed by the words 'rip ar'. This would make the name of tupak (gun). The wise persons may realize this. (596)

First use the word 'baliyar' (enemy of elephant ie lion) followed by the words 'rip'. This would result in the name of tupak (gun). O Intelligent persons ! Understand it. (597)

First use the word 'imbhiyar dhunani' followed by the words 'rip ari'. This would lead to the name of tupak (gun). Let the poets think over it. (598)

First use the words "kumbhiyar nadin" (army with the sound of lion-the enemy of elephant), and then add the words 'rip khip'. This would be the name of a tupak (gun). O Intellectuals ! Try to understand it. (599)

First use the word 'kunjaryar' (enemy of elephant, the lion), followed by the word rip at the end. This would be the name of tupak (gun). Persons with intelligence may think it over. (600)

First use the words 'Patariyar ar dhunani' (army producing the sound (roar) of a lion-the elephants enemy) followed by the word rip. This would result in the name of a tupak (gun). O clever ones ! Try to follow it. (601)

First use the words 'tar rip ari dhunani', (the army with the music of lion-enemy of elephant who is enemy of trees). followed by the word rip. This would make the name of tupak (gun). O clever ones ! Try to understand it. (602)

First use the words 'Souodyatank dhunani' (army with the sound of a lion who could destroy the elephant) then add the words rip ar. This would result in the name of a gun (tupak). O Intellectuals ! Realize it clearly. (603)

ਹਯਨਿਅਰਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੬੦੪ ।  
hayaniyar aad uchar kai rip ari ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (604)

ਹਯਨਿਅਰਿ ਧਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੇਹੁ ਬੁਧਿਵਾਨ । ੬੦੫ ।  
'haniyar dhvanani' aad keh rip pad bohar bakhan.  
naam tupak kai hoat hai cheen liou budhivan. (605)

ਹਯਨਿਯ"ਤਕ ਧਨਨੀ ਉਚਰਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੬੦੬ ।  
'hayenyantik dhunani' ucher rip pad bohar bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (606)

ਅਸੁਅਰਿ ਧਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪਦ ਕੈ ਚੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਸੁਖਰ ਲੀਜੀਅਹੁ ਚੀਨ । ੬੦੭ ।  
'asuar dhavanani' aad keh rip ar pad kai deen.  
naam tupak kai hoat hai sughar leejioh cheen. (607)

ਤੁਰਯਾਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸੁ ਧਾਰ । ੬੦੮ ।  
'turyaar nadin' aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh sumat so dhar. (608)

ਤੁਰੰਗਰਿ ਧਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪੁਨਿ ਪਦ ਕੈ ਚੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੬੦੯ ।  
'turangar dhunai' aad keh rip pun pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (608)

ਘੋਰ"ਤਕਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸੁ ਧਾਰ । ੬੧੦ ।  
'ghorantakni' add keh rip pad ant uchar.  
naam tupak kai hoat hai leejoh sumat so dhar (610)

ਬਾਜ"ਤਕਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੧੧ ।  
baja(an)takni aad keh rip ar ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (611)

First use the words 'hayenari' (enemy of the horses-lion), then add the words 'rip ari' at the end. This would result in the name of tupak (gun). O Poets ! Try to think it over. (604)

First use the words 'hayenar dhunani' (army with the sound of the lion-the enemy of horses) followed by the word rip. This would result in the name of tupak (gun). O wise persons ! Think over it. (605)

First use the word 'hayenyantik dhunani' (army with the roar of lion-the destroyer of horses) followed by the word rip. This would lead to the name of tupak (gun). O Intellectuals ! Understand it clearly. (606)

First use the words 'astar dhunani' (army with the sound of lion-enemy of horses) then add the words 'rip ar'. This would make the name of tupak (gun). The wise persons should think it over. (607)

First use the words 'turiyar nadin' (army with the sound of lion-the enemy of horses), then add the words rip ari at the end. This would lead to the name of tupak (gun). O learned ones ! Think over it. (608)

First use the words 'turangar dhunani' (army with the sound of lion-the enemy of horses) followed by the word 'rip'. This would result in the name of the tupak (gun). Let the wise person realize it. (609)

First use the word ghorantakni (the lioness, the destroyer of horse) followed by the word 'rip' at the end. This would make the name of the tupak (gun). O clever persons ! Try to understand it. (610)

First use the words bajantakni (the destroyer of horses), then add the word 'rip ari' at the end. This would lead to the name of a gun (tupak). O clever ones ! Try to understand it thoroughly. (611)

ਬਾਹਨ"ਤਕੀ ਆਦਿ ਕਹਿ ਪੁਨਿ ਰਿਪੁ ਨਾਦਨਿ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਰਾਖੁ । ੬੧੨ ।  
bahna(n)taki aad keh pun rip nadan bhakh.  
naam tupak kai hoat hai cheen chatur chit rakh. (612)

ਸੁਰਜਜ ਅਰਿ ਧੁਨਨੀ ਉਚਰਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਲੋਹੁ ਮਤਿਵਾਨ । ੬੧੩ ।  
Sararjaj ar dhunani uchar rip pad bohar bakhan.  
naam tupak kai hoat hai cheen leho matvan. (613)

ਬਾਜ ਅਰਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਅੰਤਯ"ਤਕ ਪਦ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੬੧੪ ।  
baaj ari dhunani add keh antyantak pad deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (614)

ਸਿੰਧੁਰਾਰਿ ਪ੍ਰਥਮ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੧੫ ।  
Sindhurar pratham uchar kai rip pad ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (615)

ਬਾਹਨਿ ਨਾਦਨ ਆਦਿ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰਿ । ੬੧੬ ।  
'bahan nadin aad keh rip pad ant uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (616)

ਤੁਰੰਗਰਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਧੁਨਨੀ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰਿ । ੬੧੭ ।  
turangar aad bakhan kai dhuvanani bohar uchar.  
naam tupak kai hoat hai leejoh so kab so dhaar. (617)

ਅਰਬਯਾਰਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸਵਾਰਿ । ੬੧੮ ।  
arbeyar aad uchar kai rip ar bohar uchar.  
naam tupak kai hoat hai leejoh so kab so dhaar. (618)

ਤੁਰੰਗਰਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੋਹੁ । ੬੧੯ ।  
turangar dhunani aad keh rip ar pun pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (619)

First use the word 'bahanataki', (the destroyer of transport), followed by the words 'rip nadin'. This would appear as the name of tupak (gun). O Intelligent persons ! Keep it in mind. (612)

First use the word 'Surjaj ar dhunan' (the producer of the music of the enemy of horses) followed by the word rip. This would make the name of tupak (gun). O Intelluctuals ! Think over it. (613)

First use the word baaj ar dhunani' (producer of the music of lion-enemy of horses) followed by the word 'antak' at the end. This would result in the name of tupak (gun). O learned ones ! Try to think over it. (614)

First use the word 'sindhgar' (elephant's enemy, the lion) followed by rip at the end. This would make the name of tupak (gun). O clever ones ! Make sure to believe it. (615)

First use the words bahan nadin, followed by rip. This would end up in the name of tupak (gun). The wise persons may consider it. (616)

First use the word turangar (lion, the enemy of the horses), followed by the word dhunani. This would result in the name of tupak (gun). O Poets ! Make it better. (617)

First use the word arbyar (lion the enemy of Arabic horse), then add the words 'rip ari'. This would be the name of tupak (gun). Let the poets think over it. (618)

First use the words 'trangar dhunani' followed by the words rip ari. This would make the name of tupak (gun). O learned ones ! Consider it with thoughts. (619)

ਕਿੰਕਨ ਅਰਿ ਧੁਨਨੀ ਉਚਰਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੬੨੦ ।  
kinkan ar dhunani uchar rip pad ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (620)

ਘੁਰਅਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸੁ ਧਾਰ । ੬੨੧ ।  
ghurari nadin aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh sumat so dhar. (621)

ਮ੍ਰਿਗ ਅਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਧਾਰਿ । ੬੨੨ ।  
mrig ari nadin aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (622)

ਸਿੰਗੀ ਅਰਿ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੨੩ ।  
Singhi ar dhunani aad keh rip ar ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (623)

ਮ੍ਰਿਗੀ ਅਰਿ ਨਾਦਨਿ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸਵਾਰਿ । ੬੨੪ ।  
mirgi ari nadin aad keh rip ar ant uchar.  
naam tupak kai hoat hai leejoh so kab savar. (624)

ਤ੍ਰਿਣ ਅਰਿ ਨਾਦਨਿ ਉਚਰਿ ਕੈ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚਤੁਰ ਚਿਤ ਪਹਿਚਾਨ । ੬੨੫ ।  
trin ari nadin uchar kai rip pad bohar bakhan.  
naam tupak kai hoat hai chatur chit pehchan. (625)

ਭੂਚਰਿ ਆਦਿ ਬਖਾਨਿ ਕੈ ਰਿਪੁ ਅਰਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੨੬ ।  
bhuchar aad bakhan kai rip ari ant uchar.  
naam tupak kai hoat hai leejoh sumat savar. (626)

ਸੁਭਟ ਅਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਚੀਨ । ੬੨੭ ।  
subhat aad sabad uchar kai ant satar pad cheen.  
naam tupak kai hoat hai leejoh sughar so cheen. (627)



First use the words 'kinkan ari dhunani' (with the sound of lion-enemy of the horse) then add the word rip at the end. This would result in the name of tupak (gun). O Poets ! Think over it. (620)

First use the word 'ghurar nadin', (making the music of lion, the enemy of the horse), followed by the words rip ari at the end. This would be the name of tupak (gun). Let the wise persons think it over in the mind. (621)

First say the words "mrig ar nadin", and then add the words 'rip ari' at the end. This would result in the name of tupak (gun). Let the poets consider it thoughtfully.(622)

First use the words 'singhi ar dhunani' and then add at the end the words 'rip ar' . This would make the name of tupak (gun). Let the learned ones think it over. (623)

First use the word 'mirgi ar nadin', followed by the words 'rip ari' at the end. This would lead to the name of tupak (gun). O Poets ! Try to meditate on it. (624)

First use the words 'trin ar nadin' (with the music of the lion –the enemy of deer) followed by the word rip. This would lead to the name of tupak (gun). Let the clever persons understand it. (625)

First use the word bhuchar (animals moving on the land like deer etc) and then add the words 'rip ar' at the end. This would make the name of tupak (gun). Let the wise persons think over it. (626)

First use the word subhat, followed at the end by the word satar. This would be the name of the tupak (gun). Let the learned ones understand it. (627)

ਅਦਿ ਸਤ੍ਰੁ ਸਬਦ ਉਚਰਿ ਕੈ ਅੰਤਯਾਨਤਕ ਪਦ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੬੨੮ ।  
aad satar sabad uchar kai antaryantak pad bhakh.  
naam tupak kai hoat hai cheen chatur chit rakh. (628)

ਸਤ੍ਰੁ ਅਦਿ ਸਬਦ ਉਚਰੀਐ ਸੂਲਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੨੯ ।  
satar aad sabad uchariai sulan ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (629)

ਅਦਿ ਜੁਪਨੀ ਭਾਖੀਐ ਅੰਤਕਨੀ ਪਦ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੬੩੦ ।  
aad judhani bhakhiai antkani pad bhakh.  
naam tupak kai hoat hai cheen chatur chit rakh. (630)

ਬਰਮ ਅਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਬੇਧਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੬੩੧ ।  
baram aad sabad uchar kai beidhan ant uchar.  
naam tupak kai hoat hai leejoh naam so dhar. (631)

ਚਰਮ ਅਦਿ ਪਦ ਭਾਖਿ ਕੈ ਘਾਇਨਿ ਪਦ ਕੈ ਦੀਨ ।  
ਚਰਮ ਘਾਇਨੀ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜਹੁ ਚੀਨ । ੬੩੨ ।  
charam aad pad bhakh kai ghaien pad kai deen.  
charam ghaieni tupak kai naam leejoh cheen. (632)

ਦੁਜਨ ਅਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਭਛਨੀ ਅੰਤਿ ਉਚਾਰ ।  
ਦੁਜਨ ਭਛਨੀ ਤੁਪਕ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੬੩੩ ।  
durjan aad sabad uchar kai bhachhani ant uchar.  
durjan bhacchhani tupak ko leejoh naam so dhar. (633)

ਖਲ ਪਦ ਅਦਿ ਬਖਨਿ ਕੈ ਹਾ ਪਦ ਪੁਨਿ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਝ ਪ੍ਰਬੀਨ । ੬੩੪ ।  
khal pad aad bakhan kai ha pad pun kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (634)

ਦੁਸਟਨ ਅਦਿ ਉਚਰਿ ਕੈ ਰਿਪੁਣੀ ਅੰਤਿ ਬਖਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੇਹੁ ਪ੍ਰਬੀਨ ਪਛਾਨ । ੬੩੫ ।  
dustan aad uchar kai ripuni ant bakhan.  
naam tupak kai hoat hai leh parbeen pachhan. (635)



First use the word 'satar', followed by the word antak at the end. This would mean the name of tupak (gun). Let the intellectuals consider it fully in mind. (628)

First use the word Satar, followed by the word Sulan at the end. This would result in the name of tupak. Let thoughtful persons think it. (629)

First use the word 'judhni', followed by the word antakani. This would make the name of tupak. Let the wise persons realize it. (630)

First use baran (kavach) followed at the end by the word beidhan. Thus the baram badhani naam tupak will emerge ; think it over. (631)

First use the word charam (hair) followed by the ghaien. This would lead to the name of 'Charm ghaien tupak' (gun). It should be understood like this. (632)

First use the word charam, followed by the word tachhni at the end. This would result in the name of "durjan tachhni tupak" (gun). O learned ones ! Realize it. (633)

First make the use of the word 'khal' followed by the word 'ha'. This becomes the name of tupak (gun). Let all the wise persons understand it. (634)

First say the word 'dustan', then add at the end word 'ripuni'. This would make the name of tupak (gun). O Intelligent persons ! Think over it. (635)

ਰਿਪੁਣੀ ਆਦਿ ਉਚਾਰਿ ਕੈ ਖਿਪਣੀ ਬਹੁਰਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸਯਾਨ । ੬੩੬ ।  
ripuni aad uchar kai khipani bohar bakhan.  
naam tupak kai hoat hai leejoh samajh saiyan. (636)

ਨਾਲ ਸੈਫਨੀ ਤੁਪਕ ਭਨਿ ਜਬਰਜੰਗ ਹਥ ਨਾਲ ।  
ਸੁਤਰ ਨਾਲ ਘੁੜ ਨਾਲ ਭਨਿ ਚੂਰਣਿ ਪੁਨਿ ਪਰ ਜੁਆਲ । ੬੩੭ ।  
naal saifani tupak bhan jabarjung hath naal.  
Sutar naal ghurr naal bhan churan pun par juaal. (637)

ਜੁਆਲ ਆਦਿ ਸਬਦੁਚਰਿ ਕੈ ਧਰਣੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸੁ ਧਾਰ । ੬੩੮ ।  
jual aad sabaduchar kai dharni ant uchar.  
naam tupak kai hoat hai leejoh sumat so dhar. (638)

ਅਨਲੁ ਆਦਿ ਸਬਦੁਚਰਿ ਕੈ ਛੋਡਣਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੩੯ ।  
naam tupak kai hoat hai cheen chatur nirdhar. (639)

ਜੁਆਲਾ ਬਮਨੀ ਆਦਿ ਕਹਿ ਮਨ ਮੈ ਸੁਘਰ ਬਿਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਜਾਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੪੦ ।  
juala bamni aad keh man mein sughar bichar.  
naam tupak kai hoat hai jaan chatur nirdhar. (640)

ਘਨ ਪਦ ਆਦਿ ਬਖਾਨਿ ਕੈ ਧੁਨਨੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੬੪੧ ।  
ghan pad aad bakhan kai dhunani ant uchar.  
naam tupak kai hoat hai cheenoh chatur apar. (641)

ਘਨ ਪਦ ਆਦਿ ਉਚਾਰਿ ਕੈ ਨਾਦਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੪੨ ।  
ghan pad aad uchar kai nadin ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (642)

ਬਾਰਿਦ ਆਦਿ ਬਖਾਨਿ ਕੈ ਸਬਦਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੪੩ ।  
barid aad bakhan kai sabadan ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (643)

First use the word 'tripuni', followed by the word 'Khipani'. This would lead to the name of tupak (gun). The clever persons should realize it. (636)

With saifini tupak, well equipped, alongwith rath (chariot), alongwith satar, with the horse, then add churan and the word jual. These are the names of tupak (gun).(637)

First use the word 'jual', add the word dharni at the end (one who adopts). This results in the name of tupak (gun). Let the learned ones think over it. (638)

First use the word anal (fire) then add the word 'chhodan' at the end, this becomes the name of tupak (gun). The wise persons may realize this. (639)

First use the word 'juala bamni' (one who emits fire), the clever ones should consider in mind. This results in the name of tupak (gun). Bear this in mind fully. (640)

First say the word ghan (cloud), followed by the word dhanuni at the end. This would end up in the name of tupak (gun). Very clever persons may understand it. (641)

First use the word ghan (cloud), followed by the word 'nadin' at the end, this results in the name of tupak (gun). The intellectuals may understand it. (642)

First use the word 'barid', followed by the word 'sabadin' at the end. This would give us the name of tupak (gun). Let the wise persons think over it. (643)

ਮੇਘਨ ਧੁਨਨੀ ਆਦਿ ਕਹਿ ਰਿਪੁ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਹੁ ਚਤੁਰ ਅਪਾਰ । ੬੪੪ ।  
mèghan dhunani aad keh rip ari bohar uchar.  
naam tupak kai hoat hai cheenoh chatur apar. (644)

ਮੇਘਨ ਸਬਦਨੀ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਸਬਦ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੪੫ ।  
meghan sabadani bakatar tai prathmai sabad uchar.  
naam tupak kai hoat hai leejoh sumat swar. (645)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਆਲਯ ਅੰਤ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੪੬ ।  
gola aad uchar kai aley ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (646)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਧਰਨੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੪੭ ।  
gola aad uchár kai dharni ant uchar.  
naam tupak kai hoat hai leejoh sumat swar. (647)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਅਸਤ੍ਰਣਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੬੪੮ ।  
gola aad uchar kai astran pun pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (648)

ਗੋਲਾਲਯਣੀ ਆਦਿ ਕਹਿ ਮੁਖ ਤੇ ਸਬਦ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੪੯ ।  
golāleyani aad keh mukh te sabad uchar.  
naam tupak kai hoat hai leejoh sumat swar. (649)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਆਲਯਣੀ ਪੁਨਿ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੬੫੦ ।  
gola aad uchar kai aleyani pun bhakh.  
naam tupak kai hoat hai cheen chatur chit rakh. (650)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਸਦਨਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਬਿਚਾਰ । ੬੫੧ ।  
gola aad bakhan kai sadnan ant uchar.  
naam tupak kai hoat hai leejoh so kab bichar. (651)



First use the word 'meghan dhunani', followed by the words 'rip ari'. This is the name of a tupak (gun). Let the learned ones think over it. (644)

First use the word 'meghan sabadani' bakatar (producing the sound of a bull from the mouth). This becomes the name of tupak (gun). O clever Ones ! Consider it thoughtfully. (645)

First use the word 'gola', followed by the word 'aliya' (house) at the end. This means the name of tupak (gun). O clever ones ! Consider it thoughtfully. (646)

First use the word 'gola', followed by the word dharni (one which adopts) at the end. This would lead to the name of tupak (gun). O wise persons ! Realize it fully. (647)

First use the word 'gola', followed by the word 'astran' (one which throws away). This results in the name of tupak (gun). O learned ones ! Think over it in the mind. (648)

First use the word 'golalayani (house of the gola) followed by the sabad from the mouth. This would be the name of tupak (gun). O clever ones ! Think. (649)

First use the word 'gola', followed by the word 'aleyani' (house of gola). This would be the name of tupak. The wise persons may realize it. (650)

First use the word 'gola', followed by the word 'sadnan' (the person with a house). This is the name of tupak (gun). O Poets ! Please think it over. (651)

ਗੋਲਾ ਆਦਿ ਪ੍ਰਥਮੇ ਉਚਾਰਿ ਕੈ ਕੇਤਨਿ ਪਦ ਕਹੁ ਅੰਤਿ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਤੁਪਕ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੬੫੨ ।  
gola pad prathmai uchar kai ketan pad koh ant.  
naam tupak kai hoat kai niksath chalat anant. (652)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਕੇਤਨਿ ਪਦ ਕੈ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੬੫੩ ।  
gola aad uchar kai ketan pad kai deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (653)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਸਦਨੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੫੪ ।  
gola aad uchar kai sadni ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (654)

ਗੋਲਾ ਆਦਿ ਉਚਾਰੀਐ ਧਾਮਿਨ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤ ਸਵਾਰ । ੬੫੫ ।  
gola aad uchariai dhamin ant uchar.  
naam tupak kai hoat hai leejoh sumat swar. (655)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਨਈਵਾਸਨ ਕਹਿ ਅੰਤਿ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਨਿਕਸਤ ਚਲਤ ਬਿਅੰਤ । ੬੫੬ ।  
gola aad uchar kai naieevasan keh ant.  
naam tupak kai hoat hai niksath chalat beant. (656)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਲਿਆਲੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸਵਾਰ । ੬੫੭ ।  
gola aad uchar kai liali ant uchar.  
naam tupak kai hoat hai leejoh sughar swar. (657)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਮੁਕਤਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਕਹਿ ਕਬੋ ਲੀਜਹੁ ਸਕਲ ਬੀਚਾਰ । ੬੫੮ ।  
gola aad uchar kai muktan ant uchar.  
naam tupak kai hoat hai leejoh sakal bichar. (658)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਦਾਤੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੬੫੯ ।  
gola aad uchar kai dati ant uchar.  
naam tupak kai hoat hai cheen chatur nirdhar. (659)

First use the word 'gola', followed by the word 'kaitan' at the end. (resembling the house). This results in the name of tupak. Similar names also come up. (652)

First use the word 'gola', followed by the word 'kaitan'. This would become the name of tupak (gun). O wise person ! Try to understand it. (653)

First use the word 'gola', followed by the word 'Sadni' (like the house) at the end. This leads to the name of tupak (gun). Let the learned ones ! Realize it fully. (654)

First use the word 'gola', followed by "dhamin" at the end (like a lodge). This would make the name of tupak (gun). Let the thoughtful persons think it over. (655)

First use the word 'gola', followed by naieevasan' (like a building) at the end. This would lead to the name of tupak (gun) and will make many more. (656)

First use the word 'gola', followed by the word liali (which devours). This makes the name of tupak (gun). O wise persons ! Make it worthwhile. (657)

First use the word 'gola', followed by the word muktan (which makes free, worth leaving) at the end. This makes the name of tupak (gun). O Poets ! Consider it fully in your mind. (658)

First use the word 'gola', followed by the word 'dati' at the end (one who gives). This is the name of tupak (gun). O learned ones ! Think over it. (659)

ਗੋਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਤਜਨੀ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੬੬੦ ।  
gola aad uchar kai tajni pun pad deho.  
naam tupak kai hoat hai cheen chatur chit leho . (660)

ਜੁਆਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਛਡਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੬੧ ।  
juala aad uchar kai chhadan ant uchar.  
naam tupak kai hoat hai leejoh sumat swar. (661)

ਜੁਆਲਾ ਸਕਤਨੀ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਬੀਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਪਛਾਨ । ੬੬੨ ।  
juala saktani baktar tai prathmai karo bakhian.  
naam tupak kai hoat hai leejoh sughar pachhan. (662)

ਜੁਆਲਾ ਤਜਨੀ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਚਤੁਰ ਬਿਚਾਰ । ੬੬੩ ।  
juala tajni baktar tai prathmai karo uchar.  
naam tupak kai hoat hai leejoh chatur bichar. (663)

ਜੁਆਲਾ ਛਾਡਣਿ ਪ੍ਰਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੬੪ ।  
juala chhadan pratham hi mukh tai karo uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (664)

ਜੁਆਲਾ ਦਾਇਨਿ ਪ੍ਰਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੬੫ ।  
juala daien pratham himukh te karo uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (665)

ਜੁਆਲਾ ਬਕਤ੍ਰਣਿ ਪ੍ਰਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸਵਾਰ । ੬੬੬ ।  
juala baktran pratham hi mukh te karo uchar.  
naam tupak kai hoat hai leejoh sughar swar. (666)

ਜੁਆਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਪ੍ਰਗਟਾਇਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੬੬੭ ।  
juala aad uchar kai pragtaien pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (667)

First say the word 'gola', followed by the word tajni (one who gives up). This would result in the name of tupak (gun). Let the wise persons consider it in mind. (660)

First use the word 'juala', then add the word "chhadan" at the end. This would make the name of tupak (gun). O thoughtful persons ! Think it over. (661)

First use the word 'juala', then repeat the word 'saktani' (with the strength) at the end with the month. This would lead to the name of tupak (gun). Let the learned persons consider it. (662)

First use the word 'juala', with the month, followed by the word tajni (one giving up). This means the name of tupak (gun). O learned persons ! Thoughtfully Consider it. (663)

First use the word 'juala', followed by the word 'chhadan' uttered with the month. This results in the name of tupak (gun). O wise ones ! Think it over. (664)

First repeat the word 'juala', with the month, followed by the word daien (one who gives). This is the name of tupak (gun). O wise ones ! Consider it. (665)

First use the word 'juala', followed by the word 'baktran' (with the month). This would lead to the name of tupak (gun). Let the wise persons consider it thoughtfully.(666)

First use the word 'juala', followed by the word pragtaien' (which makes it appear). This would result in the name of tupak (gun). O Intelligent persons ! Consider it thoughtfully. (667)

ਜੁਆਲਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਧਰਣੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸਵਾਰ । ੬੬੮ ।  
juala aad uchar kai dharni ant uchar.  
naam tupak kai hoat hai leejoh sughar swar. (668)

ਦੁਰਸਨ ਆਦਿ ਉਚਾਰਿ ਕੈ ਦਾਹਨਿ ਪੁਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤ ਲੇਹੁ । ੬੬੯ ।  
durjan aad uchar kai dahin pun pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (669)

ਦੁਜਨ ਆਦਿ ਸਬਦ ਉਚਾਰਿ ਕੈ ਦਰਰਨਿ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੭੦ ।  
durjan aad sabad uchar kai 'darran' ant uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (670)

ਗੋਲੀ ਧਰਣੀ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੭੧ ।  
goli dharni baktar tai prathmai karo uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (671)

ਦੁਸਟ ਆਦਿ ਸਬਦ ਉਚਾਰਿ ਕੈ ਦਾਹਨਿ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੭੨ ।  
dusat aad sabad uchar kai dahin bohar uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (672)

#### ਚੌਪਈ

ਕਾਸਟ ਪ੍ਰਿਸਠਣੀ ਆਦਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰਹੁ ।  
ਭੂਮਿਜ ਪ੍ਰਿਸਠਨਿ ਪੁਨਿ ਪਦ ਦੀਜੈ । ਨਾਮ ਚੀਨ ਤੁਪਕ ਕੇ ਲੀਜੈ । ੬੭੩ ।

#### Choupaiee

kasat pristhani aad ucharoh. naam tupak kai sakal bicharoh.  
bhumij pristhan pun pad deejai. naam deen tupak kai leejai. (673)

ਕਾਸਠਿ ਪ੍ਰਿਸਠਣੀ ਆਦਿ ਉਚਾਰ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰ ।  
ਧੁਮਜ ਬਾਸਨੀ ਪਨਿ ਪਦ ਦੀਜੈ । ਚੀਨ ਨਾਮ ਨਾਲੀ ਕੋ ਲੀਜੈ । ੬੭੪ ।  
kasath pristhani aad uchar. naam tupak kai sakal bichar.  
dhurmaj basni pun pad deejai. cheen naam nali kai leejai. (674)



First use the word 'juala', followed by the word 'dharni' (one which practices). This make the name of tupak (gun). O learned persons ! Think over it. (668)

First use the word 'durjan', followed by the word 'dhin' (which causes burning. This would result in the name of tupak (gun). O Thoughtful persons ! Think over it.(669)

First use the word 'durjan', followed by the word 'darran' (which causes destruction). This would make the name of tupak (gun). O wise persons ! Consider it fully.(670)

First use the word 'goli', followed by the word 'dharni' (which adopts it). This would result in the name of tupak (gun). O learned persons ! Keep it in the mind. (671)

First use the word 'dusat', followed by the word 'dahini' (which causes burning). This would lead to the name of tupak (gun). Let the Intellectuals consider it thoughtfully. (672)

### **Choupaiee**

First use the word 'Kasat pristhani' (with the back of wood). This becomes the name of tupak (gun), followed by 'bhunij' (trees grown from Earth) and 'pristhan'. These could be considered as names of tupak. (673)

First use the word 'kasat pristhan'. All these names may be considered as of tupak followed by the wod 'dumaj basni' (attached to the wood, son of the tree). This is the name of tupak (nali). (674)

### ਦੋਹਰਾ

ਕਾਸਠਿ ਪ੍ਰਿਸਠਣੀ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਜਨ ਸਵਾਰ । ੬੭੫ ।

### Dohra

kasath pristhani baktar te prathmai karai uchar.  
naam tupak kai hoat hai leejoh sujan swar. (675)

ਜਲਜ ਪ੍ਰਿਸਠਣੀ ਪ੍ਰਿਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸੁ ਧਾਰ । ੬੭੬ ।  
jalaj pristhani pritham hi mukh te karai uchar.  
naam tupak kai hoat hai leejoh sughar so dhar. (676)

ਬਾਰਜ ਪ੍ਰਿਸਠਣ ਅਦਿ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੬੭੭ ।  
baraj pristhan aad hi mukh tai karo uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (677)

ਨੀਰਜਾਲਯਣਿ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਿਥਮੈ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੭੮ ।  
'neerjaleyan bakatar' tai prithmai karo uchar.  
naam tupak kai hoat hai leejoh sumat swar. (678)

ਅੰਬੁਜ ਪ੍ਰਿਸਠਣੀ ਪ੍ਰਿਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੬੭੯ ।  
'ambuj pristhani' pritham hi mukh tai karo uchar.  
naam tupak kai hoat hai leejoh sumat swar. (679)

ਘਨਜਜ ਪ੍ਰਿਸਠਣ ਪ੍ਰਿਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸਵਾਰ । ੬੮੦ ।  
ghanjaj pristhan pritham hi mukh tai karo uchar.  
naam tupak kai hoat hai leejoh sughar swar. (680)

ਜਲ ਤਰ ਅਦਿ ਉਚਾਰਿ ਕੈ ਪ੍ਰਿਸਠਣਿ ਧਰ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੬੮੧ ।  
jal tar aad uchar kai pristhan dhar pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (681)

ਬਾਰ ਅਦਿ ਸਬਦ ਉਚਾਰਿ ਕੈ ਤਰ ਪ੍ਰਿਸਠਣ ਪੁਨਿ ਭਾਖੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਰਾਖੁ । ੬੮੨ ।  
baar aad sabad uchar kai tar pristhan pun bhakhi.  
naam tupak kai hoat hai cheen chatur chit rakhu . (682)

### **Dohra**

First utter from the mouth the word 'kasath pristhani'. These refer to the names of tupak. O friends ! Think over it. (675)

First use the word 'Jalaj pristhani' (with the wooden back, made out of trees born in the water). O wise persons ! This is the name of tupak. You may consider it. (676)

First utter from the mouth 'baraj' (trees grown out of water), then add the word 'pristhan'. This would result in the name of tupak (gun). O learned people! Think it over. (677)

First use the word 'neerjaleyan' (making nest in the tree grown in water) by uttering from the mouth. This represents the name of tupak (gun). O learned ones ! Consider it thoughtfully. (678)

First use the word 'ambuj' (tree grown from water) by uttering from the mouth, followed by the word 'pristhani'. This would result in the name of tupak (gun). Just consider over it. (679)

First use the word 'ghanjaj pristhan' (with the back of wood, made from a tree out of water, the son of cloud, born out of water) with the back of wood, taken from a tree grown in water.

This leads to the name of tupak. O Intellectuals ! Think over it. (680)

First use the word 'jal tar' (floating on water), followed by the word 'pristhan'. This would make the name of tupak (gun). O clever persons ! Consider it in mind. (681)

First utter the word 'baar', followed by the word 'pristhan' (back of wood which could float). This name is leading to the tupak (gun). This makes the name of tupak (gun). O wise person ! Remember it. (682)

ਨੀਰ ਆਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਤਰ ਪਦ ਪ੍ਰਿਸਠਣ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੬੮੩ ।  
neer aad sabad uchar kai tar pad pristhan deho.  
naam tupak kai hoat hai cheen chatur chit leho. (683)

ਹਰਜ ਪ੍ਰਿਸਠਣੀ ਆਦਿ ਹੀ ਮੁਖ ਤੇ ਕਰੋ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਘਰ ਸਵਾਰ । ੬੮੪ ।  
haraj pristhani aad hi mukh te karo uchar.  
naam tupak kai hoat hai leejoh sughar swar. (684)

### ਚੋਪਈ

ਬਾਰਿਜ ਪ੍ਰਿਸਠਣੀ ਆਦਿ ਉਚਾਰ । ਨਾਮ ਨਾਲਿ ਕੇ ਸਕਲ ਬਿਚਾਰ ।  
ਭੂਰਹ ਪ੍ਰਿਸਠਣਿ ਪੁਨਿ ਪਦ ਦੀਜੈ । ਨਾਮ ਜਾਨ ਤੁਪਕ ਕੇ ਲੀਜੈ । ੬੮੫ ।

### Choupaice

barij pristhani aad uchar. naam naal kai sakal bichar  
bhoereh pristan pun pad deejai. naam jaan tupak ko leejai. (685)

ਭੂਮਿ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਰੁਹ ਪ੍ਰਿਸਠਣਿ ਤੁਮ ਬਹੁਰਿ ਸਵਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਹੋਹੀ । ਜੋ ਕੋਉ ਚਤੁਰ ਚੀਨ ਕਰ ਜੋਹੀ । ੬੮੬ ।  
bhoom sabad ko aad ucharo. ruh pristhan tum bohar swaro.  
naam tupak kai sabh hi hohi. jo houoo chatur cheen kar johi. (686)

ਤਰੁ ਰੁਹ ਪ੍ਰਿਸਠਣਿ ਆਦਿ ਉਚਰੀਅਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਰੀਅਹੁ ।  
ਕਾਸਠ ਕੁੰਦਨੀ ਆਦਿ ਬਖਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ੬੮੭ ।  
tar roh pristhan aad ucharioh. naam tupak kai sakal bichrio.  
kasath kundani aad bakharo. naam tupak kai sabh jia jaro. (687)

ਭੂਮਿ ਸਬਦ ਕਹੁ ਆਦਿ ਉਚਾਰਹੁ । ਰੁਹ ਸੁ ਸਬਦ ਕੋ ਬਹੁਰ ਬਿਚਾਰਹੁ ।  
ਨਾਮ ਤੁਪਕ ਜੁ ਕੇ ਸਭ ਮਾਨਹੁ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਜਾਨਹੁ । ੬੮੮ ।  
bhoom sabad koh aad uchroh. rooh so sabad ko bohar bicharoh.  
naam tupak ju kai sabh manoh. ya mein kachh bheid nahi janoh. (688)

ਪ੍ਰਿਥੀ ਸਬਦ ਕੋ ਪ੍ਰਿਥਮੈ ਦੀਜੈ । ਰੁਹ ਪਦ ਬਹੁਰਿ ਉਚਾਰਨ ਕੀਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੬੮੯ ।  
prithi sabad ko prithmai deejai. ruh pad bohar ucharan keejai.  
naam tupak kai sabh jia jano. ya mein kachh bheid nahi mano. (689)

ਬਿਰਛ ਸਬਦ ਕਪ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਣਿ ਪਦ ਕਹਿ ਜੀਅ ਬਿਚਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਹਿ ਅਪਾਰਾ । ਯਾ ਮੈ ਕਛੁ ਨ ਭੇਦ ਨਿਹਾਰਾ । ੬੯੦ ।  
birachh sabad ko aad ucharo. pristhan pad keh jia bicharo.  
naam tupak kai hohai apara. ya mein kachh na bheid nikhara. (690)

First utter the word 'neer' (water), followed by the words 'tar and pristhan', This would make the name of tupak (gun). O wise Individuals ! Think over it. (683)

First utter the word 'haraj' (wood produced from water) alongwith the word 'pristhani' uttered by mouth. This would result in the name of tupak (gun). This would become the name of tupak. O wise persons ! Think over it. (684)

### **Choupaiee**

First utter the word 'barij pristhani'. This may be considered as name of tupak followed by the word 'bhooreh pristhan', (with back of wood grown from Earth). This should be considered as name of tupak (gun). (685)

First utter the word 'bhoom', followed by the word 'rooh pristhan'. These would become the names of tupak (gun). If there is a clever person, he would surely follow it. (686)

First use the word 'tar roh pristhan'. Consider all these names of tupak, only followed by the word 'kasath kundani' (with the wooden handle). All this may be considered as names of tupak. (687)

First utter the word bhoom, then add the word roh, All these names represent tupak (gun). Do not have any doubt about it. (688)

First use the word prithi, followed by the word roh. All this should be considered as names of tupak. There should be no distinction between them. (689)

First use the word 'birchha', then consider the word pristhan in the mind. This should lead to the name of tupak (gun). There should be no doubt about it. (690)

ਦੁਮਜ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕਹਿ ਜੀਅ ਬਿਚਾਰੋ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਵੈ । ਜਉ ਕੋਉ ਚਤੁਰ ਚਿਤ ਮੈ ਜੋਵੈ । ੬੯੧ ।  
 dumaj sabad ko aad ucharo. pristhan pad keh jiai bicharo.  
 sabh hi naam tupak kai hovai. jou houoo chatur chit mein jovai. (691)

ਤੁਰ ਪਦ ਮੁਖ ਤੇ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੈ ਬਹੁਰਿ ਬਿਚਾਰੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਬ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੬੯੨ ।  
 tar pad mukh tai aad ucharo. pristhan pad ko bohar bicharo.  
 naam tupak kai sabh jia jano. ya mein kachh bheid nahi mano. (692)

ਰੁਖ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕਹਿ ਬਹੁਰਿ ਬਿਚਾਰੋ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਈ । ਯਾ ਮੈ ਕਹੂੰ ਭੇਦ ਨਹੀ ਕੋਈ । ੬੯੩ ।  
 rukh sabad ko aad ucharo. pristhan pad keh bohar bicharo.  
 sabh hi naam tupak kai hoiee. ya mein kahun bheid nahi koiee. (693)

ਉਤਭਜ ਪਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕਹਿ ਹੀਏ ਬਿਚਾਰੋ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੬੯੪ ।  
 utbhuj pad ko aad ucharo. pristhan pad keh hiai bicharo.  
 sabh hi naam tupak kai jano. ya mein kachh bheid nahi mano. (694)

ਤਰੁ ਸੁਤ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਬਹੁਰਿ ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਬਿਚਾਰੋ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨ ਪਛਾਨੋ । ੬੯੫ ।  
 tar sut sabad ko aad ucharo. bohar pristhan sabad bicharo.  
 sabh hi naam tupak kai jano. ya mein kachh bheid na pachhanai. (695)

ਪਤ੍ਰੀ ਪਦ ਕੋ ਆਦਿ ਬਖਾਨੋ । ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਸੁ ਬਹੁਰਿ ਪ੍ਰਮਾਨੋ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨਹੀ ਮਾਨਹੁ । ੬੯੬ ।  
 patri pad ko aad bakhano. pristhan sabad so bohar parmano.  
 sabh hi naam tupak kai janoh. ya mein kachh bheid nahi manoh. (696)

#### ਅੰਤਿਮ

ਧਰਾਧਰ ਪਦ ਪ੍ਰਥਮ ਉਚਾਰਨ ਕੀਜੀਐ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਬਿਹੁਰਿ ਠਉਰ ਤਹ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕ ਨਹੀ ਮਾਨੀਐ । ੬੯੭ ।

#### Aril

dharadhar pad prathan ucharan keejiai. pristhan pad ko bohar thohar the deejai.  
 sakal tupak kai naam chatur jia janiai. ho ya ke bheetar bheid naik nahi maniai. (697)



First use the word "dhumaj" (wood born out of tree) may be uttered first, then keep in mind the word prasthan. This would lead to the name of tupak (gun), only if some wise person will think about it in his heart. (691)

First utter the word 'tar' from the mouth, then add the word prasthan to it. All should consider it as name of tupak. No distinction should be kept in mind. (692)

First utter the word rukh (tree), followed by the word 'prasthan'. This would result in the name of tupak (gun). There should be no doubt about it. (693)

First use the word utbhuj, then think of the word 'prasthan' in the mind. This should be considered as the name of tupak. There should be no doubt about it. (694)

First use the word 'tar sut', followed by the word 'prasthani'. Everyone should consider it as the name of tupak. There should be no distinction between it (no doubt).(695)

First use the word 'patri', followed by the word prasthan. This may be taken by all as the name of tupak (guru). No doubt should be kept in mind about it. (696)

#### **aril**

First use the word dharadhar (the tree standing on the support of Earth), then add the word prasthan. All persons should consider it as the name of tupak in mind. There should be no doubt about it. (697)

### ਦੋਹਰਾ

ਧਰਾਰਾਜ ਪ੍ਰਥਮੈ ਉਚਰਿ ਪੁਨਿ ਪ੍ਰਿਸਠਨਿ ਪਦ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੬੯੮ ।

### Dohra

dharaaraj prathmai uchar pun pristhan pad deho.  
naam tupak kai hoat hai cheen chatur chit leho. (698)

ਧਰਾ ਆਦਿ ਸਬਦ ਉਚਰਿ ਕੈ ਨਾਇਕ ਅੰਤ ਉਚਾਰ ।  
ਪ੍ਰਿਸਠ ਭਾਖਿ ਬੰਦੂਕ ਕੇ ਲੀਜਹੁ ਨਾਮ ਸੁ ਧਾਰ । ੬੯੯ ।  
dhara aad sabad uchar kai naiek ant uchar.  
prisath bhakh banduk ko leejoh naam so dhar. (699)

### ਚੌਪਈ

ਧਰਾ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨਹੁ । ਨਾਇਕ ਸਬਦ ਤਹਾ ਫੁਨਿ ਠਾਨਹੁ ।  
ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਬਹੁਰਿ ਉਚਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੈ ਸਭੈ ਬਿਚਰੀਐ । ੭੦੦ ।

### Choupaiee

dhara sabad ko aad bakhanoh. naiyak sabad taha phun nanoh.  
pristhan pad ko bohar uchariai. Naam tupak kai sabhai bichariai. (700)

ਧਰਨੀ ਪਦ ਪ੍ਰਥਮੈ ਲਿਖਿ ਡਾਰੋ । ਰਾਵ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰੋ ।  
ਪ੍ਰਿਸਠਨਿ ਬਹੁਰਿ ਸਬਦ ਕੋ ਦੀਜੈ । ਨਾਮ ਪਛਾਨ ਤੁਪਕ ਕੋ ਲੀਜੈ । ੭੦੧ ।  
dharni pad prathmai likh daro. rav sabad teh ant ucharai.  
pristhan bohar sabad ko lideejai. naam pachhan tupak ko leejai. (701)

ਧਰਨੀਪਤਿ ਪਦ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਸਬਦਹਿ ਬਹੁਰਿ ਸਵਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੦੨ ।  
dharnipat pad aad ucharo. pristhan sabdeh bohar swaro.  
naam tupak kai sabh jia jano. ya mein kachh bheid nahi mano. (702)

ਧਰਾਰਾਟ ਪਦ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਬਹੁਰਿ ਸੁ-ਧਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਜਾਨੋ ਮਨ ਮਾਹੀ । ਯਾ ਮੈ ਭੇਦ ਨੈਕ ਹੂੰ ਨਾਹੀ । ੭੦੩ ।  
dhararat pad aad ucharo. pristhan pad ko bohar so dharai.  
naam tupak jano man mari. ya mein bheid naik hoon nahi. (703)

ਧਰਾਰਾਜ ਪੁਨਿ ਆਦਿ ਉਚਾਰੀਐ । ਤਾਹਿ ਪ੍ਰਿਸੈਣੀ ਬਹੁਰਿ ਸੁ ਧਰੀਐ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਵਹਿ । ਜਦ ਕੇ ਸਭ ਗੁਨਿਜਨ ਗੁਨ ਜੋਵਹਿ । ੭੦੪ ।  
dhararaj pun aad uchriai. tahai pristhani bohar so dhariai.  
sabh sri naam tupak kai hoveh. ja ko sabh gunjan gun joveh. (704)

### **Dohra**

First use the word dhararaj (tree resting on Earth), followed by the word 'pristhan'. This would result in the name of tupak. All should consider it in mind. (698)

First use the word 'dhara', followed by the word 'Naiyak' and then 'pristhan' to be added. This would result in the name of tupak. All should consider it in mind. (699)

### **Choupaiee**

First use the word 'dhara', followed by the word 'Naiek' and then 'pristhan' to be added. This would result in the name of tupak (gun), which should be considered by all. (700)

First write the word 'dharni', followed by the word 'Raav' at the end and then pristhan. This may be considered as name of tupak. (701)

First use the word "dharni pati", then add the word pristhan. All persons should consider it as name of tupak in the mind. There should be no doubt about it, of any type. (702)

First use the word 'dhararat' (tree) then add the word 'pristhan' to it. All should consider in mind as the name of tupak (gun). There is no doubt about it. (703)

Again use the word 'dhararaj' (tree) in the beginning, then add 'pristhani' to it. This will be the name of tupak (gun). All learned persons should realize it. (704)

ਧਰਾ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਸੁ ਅੰਤਿ ਸੁ ਧਾਰੋ ।  
 ਸਕਲ ਨਾਮ ਤੁਪਕ ਕੋ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੦੫ ।  
 dhara sabad ko aad ucharo. prasthan sabad so ant so dharo.  
 sakal naam tupak kai jano. Ya mein kachh bheid nahi nanai. (705)

ਧਰਾ ਸਬਦ ਕੋ ਆਦਿ ਭਨੀਜੈ । ਇੰਦ੍ਰ ਸਬਦ ਤਾ ਪਾਛੇ ਦੀਜੈ ।  
 ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਸਕਲ ਤੁਪਕ ਕੋ ਨਾਮ ਬੀਚਾਰੋ । ੭੦੬ ।  
 dhara sabad ko aad baneejai. Inder sabad ta pachhai deejai.  
 prasthan pad ko bohar ucharo. sakal tupak kai naam bicharo. (706)

ਧਰਾ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਪਾਲਕ ਸਬਦ ਸੁ ਅੰਤਿ ਬਿਚਾਰੀਐ ।  
 ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੋ ਜਾਨੋ । ੭੦੭ ।  
 dhara sabad ko aad uchariai. palak sabad so ant bachariai.  
 prasthan pad ko bohar bakhano. sabh hi naam tupak kai jano. (707)

ਤੁਰਜ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨੋ । ਨਾਥ ਸਬਦ ਤਿਹ ਅੰਤਿ ਪ੍ਰਮਾਨੋ ।  
 ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਸੁ ਬਹੁਰਿ ਭਨੀਜੈ । ਨਾਮ ਜਾਨ ਤੁਪਕ ਕੋ ਲੀਜੈ । ੭੦੮ ।  
 Turaj sabad ko aad bakhano. nath sabad the ant parmaano.  
 prasthan sabad so bohar bhaneejai. Naam jaan tupak kai leejai. (708)

ਦੁਰਜ ਸਬਦ ਕੋ ਆਦਿ ਸੁ ਦੀਜੈ । ਨਾਇਕ ਪਦ ਕੋ ਬਹੁਰਿ ਭਨੀਜੈ ।  
 ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਸੁ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਹੀ ਨਾਮ ਤੁਪਕ ਕੋ ਮਾਨਹੁ । ੭੦੯ ।  
 durjam sbad ko aad so deejai. Naiyak pad ko bohar bhaneerja.  
 pritham sabad so ant bakhanoh. sabh hi naam tupak kai manoh. (709)

ਫਲ ਪਦ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਪੁਨਿ ਪ੍ਰਿਸਠਨਿ ਤੁਮ ਸਬਦ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੋ ਸਕਲ ਬਿਚਾਰੋ । ੭੧੦ ।  
 aphal pad aad ucharan keejai. ta pachhai Naiyak pad deejai.  
 pun prasthan tum sabad ucharo. Naam tupak kai sakal bicharo. (710)

ਤੁਰਜ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਰਾਜ ਸਬਦ ਕੋ ਬਹੁਰਿ ਸੁ ਧਰੀਐ ।  
 ਤਾ ਪਾਛੇ ਪ੍ਰਿਸਠਨਿ ਪਦ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਜਾਨ ਜੀਅ ਲੀਜੈ । ੭੧੧ ।  
 taruj sabad ko aad uchariai. raj sabad ko bohar so dhariai.  
 ta pachhai prasthan pad deejai. Naam tufang jaan jia leejai. (711)

ਧਰਨੀਜਾ ਪਦ ਆਦਿ ਭਨੀਜੈ । ਰਾਟ ਸਬਦ ਤਾ ਪਾਛੇ ਦਿਜੈ ।  
 ਪ੍ਰਿਸਠਨਿ ਪਦ ਕੋ ਅੰਤਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਸਭ ਭੇਦ ਨ ਮਾਨੋ । ੭੧੨ ।  
 dharnija pad aad bhanijai. raat sabad ta pachhai dijai.  
 prasthan pad ko ant bakhano. naam tupak sabh bheid na mano. (712)

First use the word First repeat the word 'dhara', followed by the word 'pristhan' at the end. All should consider it as the name of tupak (gun). There should be no doubt about it. (705)

First use the word 'dhara', followed by the word 'Inder' (tree), and then add pristhan. All should consider it as the name of tupak. (706)

First utter the word 'dhar', followed at the end by the word 'palak', and then add the word 'pristhan'. All should consider it as the name of tupak (gun). (707)

First utter the word taruj (wood produced by tree) followed by the word 'nath' at the end, and then 'pristhan' word be added. This may be considered as the name of tupak (gun). (708)

First use the word 'durmaj' followed by the word 'Naiek', and add at the end the word 'pristhan'. All should consider it as the name of tupak (gun). (709)

First use the word 'phal', followed by the word 'Naiek', and then add the word pristhan. Everyone should consider it as the name of tupak. (710)

First use the word turaj (wood grown from the tree) then add the word 'raj', followed by the word pristhan, keep its name in the mind as tufang (tupak). (711)

First use the word "dharneeja" (tree grown from the Eearth) in the beginning, then add the word rot, followed by the word pristhan at the end. This results in the name of tupak. No one should have any doubt about it. (712)

ਬ੍ਰਿਛਜ ਸਬਦ ਕੋ ਆਦਿ ਭਨੀਜੈ । ਤਾ ਪਾਛੈ ਰਾਜਾ ਪਦ ਦੀਜੈ ।  
 ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਸੁ ਅੰਤਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੭੧੩ ।  
 'brichhaj' sabad ko add bhaneejai. ta pachhai raja pad deejai.  
 prasthan sabad so ant ucharo. Naam tupak kai sakal bicharo. (713)

ਤਰੁ ਰੁਹ ਅਨੁਜ ਆਦਿ ਪਦ ਦੀਜੈ । ਨਾਇਕ ਪਦ ਕੋ ਬਹੁਰਿ ਭਨੀਜੈ ।  
 ਪ੍ਰਿਸਠਨਿ ਸਬਦ ਅੰਤ ਕੋ ਦੀਨੇ । ਨਾਮ ਤੁਪਕ ਕੇ ਰੋਹਿ ਨਵੀਨੇ । ੭੧੪ ।  
 tar roh anuj aad pad deejai. Naiyak pad ko bohar bhaneejai.  
 prasthan sabad ant ko deeno. Naam tupak ke hohang naveeno. (714)

### ਦੋਹਰਾ

ਤਰੁ ਰੁਹ ਪ੍ਰਿਸਠਨਿ ਪ੍ਰਥਮ ਹੀ ਮੁਖ ਤੇ ਕਰੈ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨਿ ਚਤੁਰ ਨਿਰਧਾਰ । ੭੧੫ ।

### Dohra

tar roh prasthan pratham hi mukh tai karai uchar.  
 anaam tupak kai hoat hai cheen chatur nirdhar. (715)

ਸੁ ਕਬਿ ਬਕਤ੍ਰ ਤੇ ਕੁੰਦਣੀ ਪ੍ਰਥਮੇ ਕਰੈ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਮਤਿ ਸਵਾਰ । ੭੧੬ ।  
 So kab baktar tai kundini prathmai karai uchar.  
 Naam tupak kai hoat hai leejoh sumat swar. (716)

### ਅੜਿਲ

ਕਾਸਟ ਕੁੰਦਣੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਚੀਨਿ ਚਤੁਰ ਚਿਤ ਲੀਜੀਐ ।  
 ਬ੍ਰਿਛਜ ਬਾਸਨੀ ਸਬਦ ਬਕਤ੍ਰ ਤੇ ਭਾਖੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਿ ਹਿੰਦੈ ਮੈ ਰਾਖੀਐ । ੭੧੭ ।

### aril

kasat kundini aad ucharan keejiai. naam tupak kai deen chatur chit leejiai.  
 brichhaj basni sabad baktar tai bhakhiai. ho naam tupak kai jaan hirdai mein rakhiai.  
 (717)

ਧਰਟੇਸ ਰਾਜਾ ਸਬਦ ਸੁ ਅੰਤਿ ਬਖਾਨੀਐ । ਤਾ ਪਾਛੈ ਕੁੰਦਣੀ ਬਹੁਰਿ ਪਦ ਠਾਨੀਐ ।  
 ਸੁ ਕਬਿ ਸਭੈ ਚਿਤ ਮਾਝ ਸੁ ਸਾਚ ਬਿਚਾਰੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਨਿਸੰਕ ਉਚਾਰੀਐ । ੭੧੮ ।  
 dharais raja sabad so ant bakhania. ta pachhai kundini bohar pad thaniai.  
 so kab sabhai chit majh so sach bichariai. ho naam tupak kai sakal nisunk uchariai.  
 (718)



First use the word brichhaj, followed by the word raja, and then add at the end the word 'pristhan'. All should consider it as the name of tupak (gun). (713)

First use the word 'tar roh anuj', followed by the word 'Naiek, and keep the word pristhan at the end. This will make the new name of tupak (gun). (714)

### **Dohra**

First utter the word " tar roh pristhan", with the mouth, the name represents the tupak (gun). Let the clever ones remember it with thought. (715)

O Poets ! First use the word 'kundini' with the mouth, this would mean the name of tupak. All the wise persons should think over it. (716)

### **arid**

First use the word 'kasat kundini'. Keep this in mind as the name of tupak (gun). Then utter with the mouth the word 'brichhaj basni', keep this name in mind as that of tupak (gun). (717)

First use the word 'dharais' followed at the end by the word 'rajaa'. All the poets should keep this name in mind as that of tupak (gun). Then add the word kundini to it and all should pronounce it as that of tupak without any hesitation. (718)

ਤਰੁਜ ਬਾਸਨੀ ਆਦਿ ਸੁ ਸਬਦ ਬਖਾਨੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਸੁ ਕਬਿ ਮਨ ਮਾਨੀਐ ।  
 ਯਾ ਮੈ ਸੰਕ ਨ ਕਛੁ ਹਿਦੈ ਮੈ ਕੀਜੀਐ । ਹੋ ਜਹਾ ਜਹਾ ਇਹ ਨਾਮ ਚਹੇ ਤਹ ਦੀਜੀਐ । ੭੧੯ ।  
 Taruj basni aad so sabad bakhanie. naam tupak kai sakal so kab man maniai.  
 ya mein sunk na kachhu hirdai mein keejiai. ho jaha jaha eh naam chaho the  
 deejiai. (719)

### ਚੋਪਈ

ਭੂਮਿ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਪਦ ਤਿਹ ਪਾਛੈ ਦੈ ਡਾਰੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੨੦ ।

### Choupaiee

bhoom sabad ko aad ucharo. ja pad the pachhai dai daro.  
 naam tupak ke sabh jia jano. Ya mein kachhu bheid nahi mano. (720)

ਪ੍ਰਿਥੀ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਜਾ ਪਦ ਦੈ ਡਾਰੋ ।  
 ਨਾਮ ਤੁਫੰਗ ਜਾਨ ਜੀਯ ਲੀਜੈ । ਚਹੀਐ ਜਹਾ ਤਹੀ ਪਦ ਦੀਜੈ । ੭੨੧ ।  
 prithi sabad ko aad ucharo. tou pachhai ja pad dai daro.  
 naam tufang jaan jiu leejai. chahiai jaha tehi pad deejai. (721)

ਬਸੁਧਾ ਸਬਦ ਸੁ ਆਦਿ ਬਖਾਨਹੁ । ਤਾ ਪਾਛੈ ਜਾ ਪਦ ਕਹੁ ਠਾਨਹੁ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੨੨ ।  
 basudha sabad so aad bakhanoh. ta pachhai ja pad koh thanoh.  
 naam tupak kai sabh jia jano. ya mein kachh bheid nahi mano. (722)

ਪ੍ਰਥਮ ਬਸੁੰਧਾ ਸਬਦ ਉਚਰੀਐ । ਤਾ ਪਾਛੈ ਜਾ ਪਦ ਦੈ ਡਰੀਐ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭਿ ਜੀਅ ਲਹੀਐ । ਚਹੀਐ ਜਹਾ ਤਹੀ ਪਦ ਕਹੀਐ । ੭੨੩ ।  
 pratham 'basundhra' sabad uchariai. ta pachhai ja pad dei dariai.  
 naam tupak kai sabh jia lehai. chehiai jaha tehi pad kehiai. (723)

ਤਰਨੀ ਪਦ ਕੋ ਆਦਿ ਬਖਾਨੋ । ਤਾ ਪਾਛੈ ਜਾ ਪਦ ਕੋ ਠਾਨੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਲਹੀਐ । ਚਹੀਐ ਜਹਾ ਤਹੀ ਪਦ ਕਹੀਐ । ੭੨੪ ।  
 tarni pad ko aad bakhanoh. ta pachhai ja pad ko thano.  
 naam tupak kai sabh hi lehai. chehiai jaha tehi pad kehiaia. (724)

### ਛੰਦ

ਬਲੀਸ ਆਦਿ ਬਖਾਨ । ਬਾਸਨੀ ਪੁਨਿ ਪਦ ਠਾਨ ।  
 ਨਾਮੇ ਤੁਪਕ ਸਭ ਹੋਇ । ਨਹੀ ਭੇਦ ਯਾ ਮਹਿ ਕੋਇ । ੭੨੫ ।

### Chhand

balis aad bakhan. basni pun pad thaan.  
 namai tupak sabh hoiai. nahi bheid ya meh koiai. (725)

First use the word “taruj basni”, that is the name of tupak (gun). All the poets should keep this in mind. There should be no doubt about it, and use the word wherever you want to. (719)

### **Choupaiee**

First use the word ‘bhoom’, then add the word ‘ja’ later. All the persons should keep this name as that of tupak in the mind. There need not be any doubt about it at all. (720)

First use the word ‘prithi’, then add the word ja after it. keep this name as that of tufang in the minds and use it wherever you like to use. (721)

First use the word ‘basudha’ (Earth) in the beginning, followed by the word ‘Ja’. All should consider it as the name of the tupak (gun). There should be no doubt. (722)

First use the word ‘basundhra’ (Earth) followed by the word Ja. All should consider it as the name of tupak (gun) in the mind, and use it as you like it. (723)

First use the word tarni (rivulet), then add the word Ja to it. All should consider it as the name of tupak (gun). Make use of it wherever required. (724)

### **Chhand**

First use the word ‘balis’ (master of the creepers), then add the word basin. This would appear as the name of tupak (gun). There is no question of any doubt about it. (725)

### ਚੋਪਈ

ਸਿੰਘ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨ । ਤਾ ਪਾਛੇ ਅਰਿ ਸਬਦ ਸੁ ਠਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨਹੁ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨਹੁ । ੭੨੬ ।

### Choupaiee

Singh sabad ko aad bakhan. ta pachhai 'ari' sabad so thaan.  
naam tupak kai sakal pachhanoh. yamein kachh bheid nahi manoh. (726)

ਪੁੰਡਰੀਕ ਪਦ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਅਰਿ ਪਦ ਦੈ ਡਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਕੀਜੈ । ੭੨੭ ।  
pundreek pad aad ucharo. ta pachhai ari pad dai daro.  
naam tupak kai sabh leh leejai. ya mein kachh bheid nahi keejai. (727)

ਆਦਿ ਸਬਦ ਹਰ ਜਛ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਅਰਿ ਪਦ ਦੈ ਡਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਲਹੀਯੋ । ਚਹੀਐ ਨਾਮ ਜਹਾ ਤਹ ਕਹੀਯੋ । ੭੨੮ ।  
aad sabad har jachh ucharo. tapachhai ari pad dai daro.  
nam tupak kai sabh jia lehiai. cheehiai naam jaha the kariyai. (728)

### ਛੰਦ

ਮ੍ਰਿਗਰਾਜ ਆਦਿ ਉਚਾਰ । ਅਰਿ ਸਬਦ ਬਹੁਰਿ ਸੁ ਧਾਰ ।  
ਤਉਛੰਗ ਨਾਮ ਪਛਾਨ । ਨਹੀ ਭੇਦ ਯਾ ਮਹਿ ਮਾਨ । ੭੨੯ ।

### Chhand

mrigraj aad uchar. ari sabad bohar so dhar.  
touoofang naam pachhan. Nahi bheid ya mahi man. (729)

### ਚੋਪਈ

ਆਦਿ ਸਬਦ ਮ੍ਰਿਗਰਾਜ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਰਿਪੁ ਪਦ ਦੈ ਡਾਰੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਜਾਨੋ । ੭੩੦ ।

### Choupaiee

aad sabad mrigraj ucharo. ta pachhai rip pad dai daro.  
naam tupak kai sakal pachhano. ya mein kachh bheid nahi jano. (730)

ਪਸੁ ਪਤੇਸ ਪਦ ਪ੍ਰਥਮ ਭਨਿਜੈ । ਤਾ ਪਾਛੇ ਅਰਿ ਪਦ ਕੋ ਦਿਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੁ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੩੧ ।  
'pasu pates' pad pratham bhaniyai. ta pachhai ari pad ko dijai.  
naam tupak kai sabh jia jano. ya mein kachh bheid nahi mano. (731)

### **Choupaiee**

First utter the word Singh, then add the word 'ari' to it. Let us all consider it as the name of tupak, without any doubt. (726)

First use the word pundreek (lion) followed by the word 'ari' at the end ! All this may be taken as name of tupak (gun). There should be no doubt about it. (727)

First use the word 'har jachh', (lion with yellow eyes) followed by the word 'ari'. Let us all Consider it in mind as the name of tupak, and use it as required. (728)

### **Chhand**

First use the word 'Mrigraj', followed by the word 'ari'. Consider it as the name of tufang. There should be no doubt. (729)

### **Choupaiee**

First use the word 'mrigraj', followed by the word 'rip'. Let all consider it as the name of tupak (gun). There should be no doubt about it. (730)

First use the word 'pati pates' (king of elephants-the lion), then add the word ari to it. All should Consider it as the name of tupak (gun). There should be no distinction. (731)

### ਦੋਹਰਾ

ਸਕਲ ਪਸੁਨ ਕੇ ਨਾਮ ਲੈ ਸਤੁ ਸਬਦ ਕਹਿ ਅੰਤਿ ।  
ਸਭ ਹੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਨਿਕਸਤ ਚਲਤ ਅਨੰਤ । ੭੩੨ ।

### Dohra

sakal pasun kai naam lai satar sabad keh ant.  
sabh hi naam tufang kai niksat chalat anant. (732)

ਮ੍ਰਿਗ ਪਦ ਅਦਿ ਬਖਾਨਿ ਕੈ ਪਤਿ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਫੰਗ ਕੇ ਲੀਜੈ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੭੩੩ ।  
mrig pad aad bakhan kai pati pad bohar uchar.  
ari keh naam tufang kai leejai so kab so dhar. (733)

### ਛੰਦ

ਮ੍ਰਿਗ ਸਬਦ ਅਦਿ ਬਖਾਨ । ਪਾਛੈ ਸੁ ਪਤਿ ਪਦ ਠਾਨ ।  
ਰਿਪੁ ਸਬਦ ਬਹੁਰਿ ਉਚਾਰ । ਸਭ ਨਾਮ ਤੁਪਕ ਬਿਚਾਰ । ੭੩੪ ।

### Chhand

mrig sabad aad bakhan. pachhai so pati pad thaان.  
rip sabad bohar uchar. sabh naam tupak bichar. (734)

ਸਿੰਗੀ ਪ੍ਰਿਥਮ ਪਦ ਭਾਖੁ । ਅਰਿ ਸਬਦ ਕਹਿ ਲਖਿ ਰਾਖੁ ।  
ਅਰਿ ਸਬਦ ਬਹੁਰਿ ਬਖਾਨ । ਸਭ ਨਾਮ ਤੁਪਕ ਪਛਾਨ । ੭੩੫ ।  
singhi pritham pad bhakh. ari sabad keh lakh rakh.  
ari sabad bohar lakhan. sabh naam tupak pachhan. (735)

### ਛੰਦ ਵਡਾ

ਪਤਿ ਸਬਦ ਅਦਿ ਉਚਾਰਿ ਕੈ ਮਿਰਗ ਸਬਦ ਬਹੁਰਿ ਬਖਾਨੀਐ ।  
ਅਰਿ ਸਬਦ ਬਹੁਰਿ ਉਚਾਰ ਕੇ ਨਾਮ ਤੁਪਕ ਪਹਿਚਾਨੀਐ ।  
ਨਹੀ ਭੇਦ ਯਾ ਮੈ ਨੈਕੁ ਹੈ ਸਭ ਸੁ ਕਬਿ ਮਾਨਹੁ ਚਿਤ ਮੈ ।  
ਜਹ ਜਾਨੀਐ ਤਹ ਦੀਜੀਐ ਪਦ ਅਉਰ ਛੰਦ ਕਬਿਤ ਮੈ । ੭੩੬ ।

### Chhand Vada

pati sabad aad uchar kai mrig sabad bohar bakhaniai.  
ari sabad bohar uchar kai naam tupak pehchaniai.  
nahi bheid ya mein naik hai sabh so kab manoh chit mein.  
jeh janiai the deejiai pad aour chhand kabit mein. (736)

### ਚੋਪਈ

ਹਰਣ ਸਬਦ ਕੋ ਅਦਿ ਭਣਿਜੈ । ਤਾ ਪਾਛੈ ਪਤਿ ਪਦ ਕੋ ਦਿਜੈ ।  
ਤਾ ਪਾਛੈ ਅਰਿ ਸਬਦ ਉਚਾਰੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੈ । ੭੩੭ ।

### Choupalee

haran sabad ho aad bhanijai. ta pachhai pati pad ko dijai.  
ta pachhai 'ari' sabad ucharo. naam tupak kai sakal bicharo. (737)



### **Dohra**

First take the names of all animals, add the word satar at the end. All these names will be of tupak (gun) only. (732)

First use the word 'mrig' (animal) followed by the word 'pati', then add the word ari. This would give the name of tufang. O Poets ! Think over it. (733)

### **Chhand**

First use the word mrig in the beginning, followed by the word pati later, and then utter the word 'rip'. All this would be thought of as name of tupak. (734)

First say the word singi", followed by the word 'ari', then add 'ari'. All these names would appear to be that of tupak. (735)

### **Chhand (Large)**

First state the word 'pati', add the word mrig then add then add 'ari' to it. Now consider it as the name of tupak. There is no doubt about it. Let all the poets think about it, Wherever wanted, it could be used with the word, Kabit or Chhand, as required.(736)

First use the word 'haran', then add the word pati, and further the word 'ari'. All should consider it as the name of tupak. (737)

ਸਿੰਗੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਤਾ ਪਾਛੇ ਪਤਿ ਪਦ ਕਹੁ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੭੩੮ ।  
 Singi aad ucharan keejai. ta pachhai pati pad koh deejai.  
 Satar Sabad koh bohar bakhano. naam tupak kai sakal pachhano. (738)

ਕ੍ਰਿਸਨਾਜਿਨ ਪਦ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਪਤਿ ਪਦ ਦੈ ਡਾਰੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਨਾ ਕੋਉ ਜਾਨੋ । ੭੩੯ ।  
 krisnajin pad aad ucharo. te pachhai pati pad dai daro.  
 naam tupak kai sabh pehchano. Ya mein bheid na kouoo jano. (739)

#### ਦੋਹਰਾ

ਨੈਨੋਤਮ ਪਦ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਉਚਾਰ ।  
 ਪਤਿ ਅਰਿ ਕਹਿ ਕਰ ਤੁਪਕ ਕੇ ਲੀਜੋ ਨਾਮ ਸੁ ਧਾਰ । ੭੪੦ ।  
**Dohra**  
 nainotum pad baktar te prathmai karo uchar.  
 pati ari keh kar tupak ko leejo naam so dhar. (740)

#### ਚੌਪਈ

ਸ੍ਵੈਤਾਸ੍ਵੈਤ ਤਨਿ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਪਤਿ ਸਬਦ ਸਵਾਰੋ ।  
 ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਉਚਾਰਨ ਕੀਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲੀਜੈ । ੭੪੧ ।  
**Choupaiee**  
 Savaitasavait tan aad ucharo . ta pachhai pati sabad swaro.  
 rip pad bohar ucharan keejai. naam tupak kai sabh lakh leejai. (741)

#### ਅੜਿਲ

ਮਿਰਗੀ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਸੁ ਸਬਦ ਕਹੁ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੀਐ । ਹੋ ਜਉਨ ਠਉਰ ਪਦ ਰੁਚੈ ਸੁ ਤਹੀ ਬਖਾਨੀਐ । ੭੪੨ ।  
**aril**  
 mirgi sabad ko aad ucharan keejiai. ta pachhai naiyak so sabad koh deejiai.  
 Satar Sabad keh naam tupak kai janiai. ho jaun thour pad ruchai so tehi bakhaniai.  
 (742)

ਸੈਤ ਅਸਿਤ ਅਜਿਨਾ ਕੇ ਆਦਿ ਉਚਾਰੀਐ । ਤਾ ਪਾਛੇ ਪਤਿ ਸਬਦ ਸੁ ਬਹੁਰਿ ਸੁਧਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਹੀਯ ਮੈ ਜਾਨੀਐ । ੭੪੩ ।  
 sait asit ajina kai aad uchariai. ta pachhai pati sabad so bohar sudhariai.  
 Satar Sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam so hiou mein janiai.  
 (743)

First use the word Singhi, followed by the word 'pati' later, and then repeat the word satar. All the persons should Consider it as the name of tupak (gun). (738)

First use the word, 'Krisnajin' (black-white deer) followed by the word 'pati'. All should take it as the name of tupak. There should be no doubt about it. (739)

### **Dohra**

First utter with the mouth the word 'nainotam' (deer with beautiful eyes), then add the words 'pati and ari'/ Thus remember it as the name of tupak. (740)

### **Choupaiee**

First use the word "Sarota Sorait tan' (deer with white black colour), followed by the word 'pati', and then word rip. All should consider it as the name of tupak. (741)

### **aril**

First utter the word mirgi (female deer) followed by the word 'Naiek', and then the word Satar be added. Treat this as the name of tupak (gun) and use this word wherever one likes to. (742)

First use the word 'Sat asit ajina (deer with white and black colour), followed by the word 'pati' later, and in the end add the word 'satar'. This would represent the name of tupak (gun). All should understand (realize) it in the mind. (743)

ਉਦਰ ਸੇਤ ਚਰਮਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਤਾ ਕੇ ਪਾਛੈ ਬਹੁਰਿ ਨਾਥ ਪਦ ਦੀਜੀਐ ।  
 ਤਾ ਕੇ ਪਾਛੈ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਚਤੁਰ ਬਿਚਾਰੀਐ । ੭੪੪ ।  
 Uder sait charmad ucharan kijiai. ta kai pachhai bohar nath pad deejiai.  
 ta kai pachhai rip pad bohar uchariai. ho naam tupak kai sabh ki chatur bichariai.  
 (744)

### ਚੋਪਈ

ਕਿਸਨ ਪਿਸਨ ਚਰਮਾਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੭੪੫ ।

### Choupaiee

kisan pisath charmad ucharo. ta pachhai naiek pad daro.  
 satar Sabad ko bohar bakhano. naam tupak kai sakal pachhano. (745)

ਚਾਰੁ ਨੇਤ੍ਰੁ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਪਤਿ ਸਬਦ ਬਿਚਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰੇ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੭੪੬ ।  
 chaar naitar sabadad ucharo. ta pachhai pati sabad bicharo.  
 Satar Sabad koh boharo deejai. Naam tufang cheen chit leejai. (746)

ਨੈਨੋਤਮ ਪਦ ਆਦਿ ਉਚਾਰੋ । ਨਾਇਕ ਪਦ ਪਾਛੈ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੋ । ੭੪੭ ।  
 Nainotam pad aad ucharo. naiyek pad pachhai dai daro.  
 Satar Sabad koh bohar bakhano. naam tupak kai sabh jia jano. (747)

ਦ੍ਰਿਗੀ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨੋ । ਤਾ ਪਾਛੈ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰੇ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੭੪੮ ।  
 drigi sabad ko aad bakhano. ta pachhai naiyek pad thano.  
 Satar Sabad kohbohoro deejai. naam tufang cheen chit leejai. (748)

ਚਖੀ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਪਤਿ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੭੪੯ ।  
 Chakhi sabad ko aad ucharo. ta pachhai pati pad dai daro.  
 Satar Sabad ko bohar bakhano. sabh Sri naam tupak kai jano. (749)

ਮ੍ਰਿਗੀ ਅਧਿਪ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਪਤਿ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ੭੫੦ ।  
 mirgi adhip ko add ucharo. ta pachhai pati pad dai daro.  
 Satar Sabad ko bokar bakhano. naam tupak kai sab pehchano. (750)

First use the word 'udar sait charmad' (deer with white coloured belly) followed by the word 'nath', and then utter the word rip. All the people should Consider it as the name of tupak (gun). (744)

### **Choupaiee**

First use the words 'Kisa pisan charam (with black back), followed by the word 'Naiek' (master) and then the word satar. All may take it as the name of tupak (gun). (745)

First make use of the words 'char neitar' (beautiful eyes) in the beginning, and then think of the word 'pati', and then add the word satar. Think of it as the name of tufang in the mind. (746)

First use the word nainotam (deer with great beautiful eyes), in the beginning, followed by the word 'Naiek', and then utter the word Satar. Let all of us Consider it as the name of tupak (gun). (747)

First make use of the word drigi (deer with beautiful eyes), and then add the word 'Naiek' to it, followed by the word 'Satar'. This may be Considered as the name of 'tupak'. (748)

First use the word 'Chakhin' (deer with Charming eyes), followed by the word 'pati', and then utter the word 'Satar'. This may be taken by all as name of tupak. (749)

First use the word "mirgi adhip" (male deer) followed by the word 'pat', and then utter the word 'Satar'. All may Consider it as the name of tupak (gun). (750)

ਮ੍ਰਿਗੀਰਾਟ ਸਬਦਾਦਿ ਭੁਨੰਜੈ । ਤਾ ਪਾਛੇ ਪਤਿ ਪਦ ਕਹੁ ਦਿਜੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਧਾਰੋ । ੭੫੧ ।  
 mirgiratt sabadad bhanijai. ta pachhai pati pad koh dijai.  
 Satar sabad ko ant ucharo. naam tupak kai sabh jia dharo. (751)

ਮ੍ਰਿਗੀ ਇੰਦ੍ਰੁ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਤਾ ਪਾਛੇ ਰਿਪੁ ਸਬਦ ਭਨੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੭੫੨ ।  
 mirgi Inder sabadad bakhano. ta pachhai naiyak pad thano.  
 ta pachhai rip sabad bhaneejai. Naam tufang cheen chit leejai. (752)

ਮ੍ਰਿਗੀ ਏਸਰ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਤਾ ਪਾਛੇ ਪਤਿ ਪਦ ਦੇ ਡਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਫੰਗ ਸਕਲ ਪਹਿਚਾਨੋ । ੭੫੩ ।  
 mirgi aisar ko aad uchariai. tapachhai pati pad ko dariai.  
 Satar sabad ko ant bakhano. Naam tufang sabad pehchano. (753)

#### ਅੜਿਲ

ਮ੍ਰਿਗੀਰਾਜ ਕੋ ਆਦਿ ਚਾਰਨ ਕੀਜੀਐ । ਤਾ ਕੇ ਪਾਛੇ ਨਾਇਕ ਪਦ ਕਹਿ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੈ ਸਕਲ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ੭੫੪ ।

#### aril

‘mirgiraj’ ko aad ucharan keejiai. ta kai pachhai naiyak pad keh deejiai.  
 Satar sabad ko ta ko ant bakhaniou. ho naam tupak ko sakal chatur pehchaniou.  
 (754)

ਮ੍ਰਿਗਿਜ ਸਬਦ ਕੋ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਤਾ ਕੇ ਪਾਛੇ ਨਾਇਕ ਪਦ ਕੋ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਚਤੁਰ ਬਿਚਾਰੀਐ । ੭੫੫ ।  
 mrigrihj sabad ko mukh tai aad bakhaniai. takai pachhai naiyak pad ko thamai.  
 Satar sabad ko ta ko ant uchariai. ho naam tupak kai sabh hi chatur bicharia. (755)

ਮੁਖ ਤੇ ਪ੍ਰਥਮ ਮ੍ਰਿਗੀ ਸੁ ਸਬਦ ਕੋ ਭਾਖੀਐ । ਤਾ ਕੇ ਪਾਛੇ ਨਾਇਕ ਪਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਚਤੁਰ ਚਿਤਿ ਧਾਰੀਐ । ੭੫੬ ।  
 mukh te pratham mirgi so sabad ko bhakhiai. takai pachhai naiyek pad ko rakhiai.  
 Satar sabad ko ta kai ant uchariai. ho naam tupak kai sakal chatur chit dhariai.  
 (756)

#### ਚੌਪਈ

ਮ੍ਰਿਗੀ ਅਨੂਜ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਪ੍ਰਮਾਨਹੁ । ਨਾਮ ਤੁਫੰਗ ਸਕਲ ਜੀਅ ਜਾਨਹੁ । ੭੫੭ ।  
 Choupalee  
 mirgi anuj ko aad ucharo. ta pachhai naiyak pad daro.  
 Satar sabad ko bohar parmanoh. Naam tufang sakaljia janoh. (757)



First use the word 'mirgirot', then add the word 'pati' to it, and then in the end use 'Satar' word. All may take it as the name of 'tupak' in the mind. (751)

First use the word 'Mirgi Inder' etc. in the beginning, then add the word 'Naiyak' and then the word rip. Thus consider it as the name of tufang in the mind. (752)

First use the word "mirgi aisar" (deer) followed by the word 'pati', and then add the word Satar in the end. All should Consider it as name of tufang. (753)

#### **aril**

First use the word "mirgiraj" (lion) then add the word 'Naiyek' to it and then in the end use the word Satar. All the clever persons should take it as the name of tupak. (754)

First use the word 'mirgij' (baby deer) with the mouth, followed by the word 'Naiyek', and in the end add the word Satar. All intelligent persons may Consider it as the name of tupak (gun). (755)

First say the word 'mirgi' with the mouth, followed by the word 'Naiek', and then add the word Satar at the end. All the clever ones should take it as the name of tupak (gun). (756)

#### **Choupaiee**

First say the word 'mirgi anuj' (younger deer) followed by the word 'Naiek' and then add the word Satar to it. All should Consider it as the name of tufang. (757)

ਮ੍ਰਿਗੀ ਅਨੂਜ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਬਹੁਰੋ ਸੁ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕਧ ਜਾਨੋ । ੭੫੮ ।  
 mirgi anuj ko aad ucharo. ta pachhai naiyek pad daro.  
 satar sabad boh arai so bakhaniao. sabh Sri naam tupak kai jano. (758)

ਮ੍ਰਿਗੀ ਅਨੂਜ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਨਾਇਕ ਪਦ ਪਾਛੇ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰ ਬਖਾਨੋ । ਨਾਮ ਤੁਫੰਗ ਸਭੈ ਜੀਅ ਜਾਨੋ । ੭੫੯ ।  
 mirgi anuj sabdad ucharo. naiyek pad pachhai dei daro.  
 satar sabad ko bohar bakhano. naam tufang sabhai jia jano. (759)

ਮ੍ਰਿਗੀ ਰਵਣ ਸਬਦਾਦਿ ਬਣਿਜੈ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੭੬੦ ।  
 mirgi ravan sabdad bhanijai. ta pachhai naiyek pad dijai.  
 Satar sabad ko bohar bakhano. sabh Sri naam tupak kai janoh. (760)

ਮ੍ਰਿਗਜਾਇਕ ਪਦ ਆਦਿ ਬਖਾਨੈ । ਤਾ ਪਾਛੇ ਨਾਇਕ ਪਦ ਠਾਨੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਬੰਦੂਕ ਜਾਨ ਜੀਅ ਧਾਰੋ । ੭੬੧ ।  
 mrigjaiek pad aad bakhani. tapachhai naiyek pad thanai.  
 Satar sabad ko bohar bharinjai. naam bandook jaan jia lijai. (761)

#### ਦੋਹਰਾ

ਆਦਿ ਮ੍ਰਿਗੀਜਾ ਉਚਾਰਿ ਕੈ ਪਤਿ ਰਿਪੁ ਅੰਤਿ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੭੬੨ ।

#### Dohra

aad mirgija uchar kai pati rip ant uchar.  
 naam tupak kai hoat hai leejoh so kab so dhar. (762)

ਤ੍ਰਿਣਚਰ ਆਦਿ ਉਚਾਰ ਕੈ ਪਤਿ ਅਰਿ ਬਹੁਰਿ ਉਚਾਰ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁਖਰ ਸਵਾਰ । ੭੬੩ ।  
 trinchar aad uchar kai pati ari bohar uchar.  
 naam tupak kai hoat hai leejoh sughar swar. (763)

#### ਅੜਿਲ

ਤ੍ਰਿਣਚਰ ਪਦ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਨਾਥ ਸਬਦ ਕੋ ਤਾ ਕੈ ਪਾਛੇ ਦਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮੁ ਸੁ ਚਤੁਰ ਪਛਾਨੀਐ । ੭੬੪ ।

#### aril

Trinchar pad ko aad ucharan keejiai. nam sabad ko ta kai pachhai deejiai.  
 Satar sabad ko ta ke ant bakhaniai. Sakal tupak kai naam So chatur pachhaniai.  
 (764)

First use of the word 'mirgi anuj' followed by the word 'Naiek, and then add the word "Satar". All may consider it as the name of tupak. (758)

First use the word "mirgi anuj", followed by the word 'Naiek, and then add the word 'Satar'. All may consider it in mind as the name of tufang. (759)

First use the word 'mirgi ravan' (deer) then add the word 'Naiek' to it, and then the word satar be added. All may consider it as the name of tupak. (760)

First use the word 'mrigjaiek' (baby deer) followed by the word 'Naiek', and then add the word 'satar'. Consider this in mind as the name of gun. (761)

#### **Dohra**

First use the word "mirgeeja" (deer), then add the words 'pati rip', at the end. This is the name of tupak (gun). Good poets may think of it. (762)

First use the word "trinchar" (animal grazing grass-deer) followed by the words "pati ari". This would result in the name of tupak (gun). Let the wise persons realize it thoughtfully. (763)

#### **aril**

First use the word "trinchar", then add the word 'Nath' to it, and then add at the end the word 'Satar'. This would lead to the names of tupak (gun). All Intellectuals should realize it. (764)

ਤ੍ਰਿਣਭਖ ਪਦ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਨਾਇਕ ਪਦ ਕੋ ਤਾ ਕੇ ਪਾੜੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੭੬੫ ।  
 trinbhakhpaad ko aad ucharan keejiai. Naiyek pad ko ta kai pachhai deejiai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam parbeen beechariai.  
 (765)

### ਚੌਪਈ

ਤ੍ਰਿਣਹਾ ਪਦ ਕੋ ਆਦਿ ਨਖਾਨੋ । ਤਾ ਪਾਛੈ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੭੬੬ ।

### Choupaiee

atrinha pad ko aad bakhano. ta pachhai Naiyek pad thano.  
 Satar sabad ko bohar ucharo. naam tupak kai sakal bicharo. (766)

### ਅੜਿਲ

ਤ੍ਰਿਣਹਾਤ੍ਰੀ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਤਾ ਕੋ ਪਾਛੈ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਤਾ ਕੋ ਪਾਛੈ ਸਤ੍ਰੁ ਸਬਦ ਜੋ ਠਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੋ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਜਾਨੀਐ । ੭੬੭ ।

### aril

'trinhatari' ko aad ucharan keejiai. ta kai pachhai Nath Sabad ko deejiai.  
 takai pachhai satar sabad ko thaniai. ho sakal tupak kai naam chatur chit janiai.  
 (767)

ਤ੍ਰਿਣ ਭਛੀ ਕੋ ਆਦਿ ਬਖਾਨਨ ਕੀਜੀਐ । ਨਾਇਕ ਪਦ ਕੋ ਤਾ ਕੋ ਪਾਛੈ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਕਹੀਓ ਬਹੁਰਿ ਸੁਧਾਰਿ ਕੈ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਲੀਜਹੁ ਸਕਲ ਬਿਚਾਰ ਕੈ । ੭੬੮ ।  
 trin bhachhi ko aad bakhnan keejiai. Naiyek pad ko takai pachhai deejiai.  
 Satat Sabad ko kehio bohar sudhar kai. ho naam tupak kai leejoh sakal bichar kai.  
 (768)

ਤ੍ਰਿਣਹਾ ਰਿਪੁ ਕੋ ਆਦਿ ਬਖਾਨਨ ਕੀਜੀਐ । ਨਾਥ ਸਬਦ ਕੋ ਤਾ ਕੋ ਪਾਛੈ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ੭੬੯ ।  
 trin ha 'rip' hai aad bakhnan keejiai. nath sabad kai ta ko ant pachhai deejiai.  
 Satar Sabad ko ta kai ant bakhaniai. ho naam tupak kai sakal chatur prhchaniai.  
 (769)

### ਦੋਹਰਾ

ਤ੍ਰਿਣਰਿਪੁ ਆਦਿ ਉਚਾਰਿ ਕੈ ਪਤਿ ਰਿਪੁ ਅੰਤਿ ਉਚਾਰ ।  
 ਸਭ ਹੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਲੀਜਹੁ ਸੁਧਾਰ ਸੁਧਾਰ । ੭੭੦ ।

### Dohra

trin rip aad uchar kai pati rip ant uchar.  
 sabh hi naam tufang kai leejoh sughar sudhar. (770)

First use the word 'trinbhakh', followed by the word 'Naiek', and then add the word 'satar', at the end. O wise persons ! Consider this as the name of tupak (gun). (765)

### **Choupaiee**

First use the word 'trinha' (deer-eating grass) folowed by the word 'Naiek', and then utter the word 'satar'. All may Consider it as the name of tupak (gun). (766)

### **Aril**

First use the word "trinhatri" (female deer) followed by the word 'Nath' and then add the word 'Satar'. This would represent the name of tupak (gun). All wise persons may Consider it. (767)

First use the word "trin bhachhi", then add the word 'Naiek', and then use the word "Satar". All persons should Consider it thought fully as the name of tupak (gun).(768)

First use the word 'trinha, rip", followed by the word 'Nath', and then use the word 'satar' at the end. This would lead to the name of tupak (gun). All Intelligent persons may consider it fully. (769)

### **Dohra**

First use the word "trinrip", followed by the word 'pati rip' at the end. This refers to the name of tufang. All the wise persons should think over it. (770)

### ਚੋਪਈ

ਤ੍ਰਿਣਰਿਪੁ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਤਾ ਪਾਛੈ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੭੭੧ ।

### Choupaiee

trin rip aad ucharan keejai ta pachhai naiek pad deejai.  
Satar sabad ko bohar ucharo. naam tupak kai sakal bicharo. (771)

ਭੂਜਾਤਕ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਨਾਇਕ ਤਾ ਪਾਛੈ ਪਦ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੭੭੨ ।  
bhujantak sabadad ucharo. Naiyek ta pachhai pad daro.  
Satar Sabad ko bohar bhanijai. Naam tufang cheen chit lijai. (772)

ਪ੍ਰਿਥੀਜ ਅਰਿ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਤਾ ਪਾਛੈ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ੭੭੩ ।  
pribeej ari sabadad ucharo. ta pachhai naiyek pad daro.  
Satar Sabad kai bohar bakhano. Naam tupak kai sabh pehchano. (773)

### ਅੜਿਲ

ਭੂ ਸੁਤ ਰਿਪੁ ਸਬਦਾਦਿ ਬਖਾਨਨ ਕੀਜੀਐ । ਤਾ ਕੇ ਪਾਛੈ ਬਹੁਰਿ ਨਾਥ ਪਦ ਦੀਜੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੭੭੪ ।

### aril

bhu sut rip sabadad bakhanan keejai. ta kai pachhai bohar nath pad deejiai.  
Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam parbeen bichariai. (774)

### ਚੋਪਈ

ਉਰਵਿਜ ਸਬਦ ਸੁ ਆਦਿ ਉਚਾਰੋ । ਰਿਪੁ ਨਾਇਕ ਪਾਛੈ ਪਦ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੭੭੫ ।

### Choupaiee

urvij sabad so aad ucharo. rip naiek pachhai pad daro.  
Satar Sabad ko bohar bharinjai. Naam tufang cheen chit lijai. (775)

ਬੈਸੁੰਧਰਜਾ ਸਤ੍ਰੁ ਉਚਾਰੋ । ਨਾਇਕ ਸਬਦ ਅੰਤਿ ਦੇ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਨਾਮ ਬੰਦੂਕ ਚਿਤ ਮੈ ਧਰੀਐ । ੭੭੬ ।  
baisundharja satar ucharo. Naiek sabad ant ko daro.  
Satar sabad ko bohar uhariai. Naam bandook chit mein dhariai. (776)

ਧੁਰਿਨ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾਂ ਰਿਪੁ ਪਦ ਕੋ ਪਾਛੈ ਦੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੭੭੭ ।  
dhuran aad ucharan keejai. ja rip pad ko pachhai deejai.  
Satar sabad ko bohar bakhano. naam tupak kai sakal pachhano. (777)



### **Choupaiee**

First use the word "trinrip", followed later by the word Naiek and then add the word Satar to it. All should Consider it as the name of tupak. (771)

First use the word "bhujantik" (deer- who finishes grass), then add the word Naiek, followed by the word 'Satar'. Consider this in mind as the name of tufang. (772)

First use the word 'pritheej ari' (enemy of grass-deer), followed by the word Naiek, and then add the word 'Satar' to it. All may Consider it as the name of tupak (gun). (773)

### **aril**

First utter the words "bhu Sut rip" (enemy of grass produced by earth-deer), then add the word Satar at the end. All the Intelligent persons may Consider it as the name of tupak (gun). (774)

### **Choupaiee**

First use the word 'Urvij' (son of the soil-grass), followed by the words rip naiek and then add the word Satar. This may be considered in mind as the name of tufang. (775)

First use the word 'baisundharja' (son of the soil-grass), followed by the word naiek, and then add the word Satar. Consider this in mind as the name of the gun. (776)

First use the word 'dhurni (Earth), followed by the words 'ja rip', and then utter the word satar. All should recognize it as the name of tupak (gun). (777)

ਦੀਪਨਿ ਅਦਿ ਸਬਦ ਕੋ ਦਿਜੈ । ਜਾ ਪਾਛੇ ਚਰ ਸਬਦ ਭਨਿਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਸਵਾਰੋ । ੭੭੮ ।  
 davipan aad sabad kai dijai. ja pachhai char sabad bhanijai.  
 satar sabad ko bohar ucharo. naam tupak kai sakal savaro. (778)

ਸਿਸਟਨਿ ਪਦ ਕੋ ਅਦਿ ਉਚਾਰੋ । ਜਾ ਕਹਿ ਚਰ ਪਾਛੇ ਦੇ ਡਾਰੋ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤ ਲਿਜੈ । ੭੭੯ ।  
 Sistan pad ko aad ucharo. ja keh char pachhai dai daro  
 satar sabad ko bohar bhanijai. naam tufang cheen chit lijai. (779)

ਧਰਨਿ ਸਬਦ ਕੋ ਅਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਪਦ ਪਾਛੇ ਤਿਹਿ ਡਾਰੋ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੭੮੦ ।  
 dharan sabad ko aad ucharo. ja char pad pachhai keh daro.  
 satar sabad ko bohar bakhanoh. Sabh Sri naam tupak kai janoh. (780)

ਧਰਾ ਸਬਦ ਕੋ ਅਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਪਦ ਪਾਛੇ ਤਿਹਿ ਠਾਰੋ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਫੰਗ ਸਕਲ ਚਿਤਿ ਧਾਰੋ । ੭੮੧ ।  
 dhara sabad ko aad bakhano. ja char pad pachhai the thano.  
 Satar sabad ko bohar ucharo. naam tufang Sakal Chit dharo. (781)

#### ਦੋਹਰਾ

ਭੂਮਿਜ ਅਦਿ ਉਚਾਰਿ ਕੈ ਚਰ ਪਦ ਬਹੁਰਿ ਉਚਾਰਿ ।  
 ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਫੰਗ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੭੮੨ ।

#### Dohra

bhumij aad uchar kai char pad bohar uchar.  
 rip keh naam tufang kai leejoh so kab so dhaar. (782)

#### ਚੌਪਈ

ਦੁਮਨੀ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ੭੮੩ ।

#### Choupaiee

drumani aad ucharan keejai. ja char keh naiek pad deejai.  
 Satar sabad ko bohar bakhano. naam tupak kai sabh pehchano. (783)

ਬ੍ਰਿਛਨਿਜ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਚਰਨਾਇਕ ਪਾਛੇ ਪਦ ਦੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੭੮੪ ।  
 brichhnij aad ucharan keejai. Charnaiek pachhai pad deejai.  
 Satar sabad ko bohar bharinjai. naam tufang cheen chit lijai. (784)

First use the word 'dripan' (Earth with seven, Islands), followed by the words 'ja char', and then add the word satar to it. All may consider it as the name of tuupak (gun).  
(778)

First use the word 'Sistan' (Universe), followed by the words ja char, and then add the word satar Consider thus in mind as the name of tufang.  
(779)

First use the word 'dharan', followed by the words 'ja char', and then add the word satar to it. All may take it as the name of tupak (gun).  
(780)

First use the word in the beginning the word 'dhara', followed by the words 'ja char', and then add the word satar. All should consider it in mind as the name of tufang.  
(781)

### **Dohra**

First use the word "bhumij", followed by the word 'char' and then add the word 'rip'. This would represent the name of tufang. The poets may think over it.  
(782)

### **Choupaiee**

First use the word "drumani" (Earth full of trees), followed by the words 'Ja char', followed by the word Naiek, and then add the word Satar. All may Consider it as the name of tupak (gun).  
(783)

First use the word 'brichhnij', (grass) followed by the word 'Charnaiek', then add the word 'Satar' to it. Consider it in mind as the name of tufang.  
(784)

ਧਰਦੇਸਰਣੀ ਆਦਿ ਬਖਾਨੋ । ਤਾ ਪਾਛੇ ਜਾ ਚਰ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੭੮੫ ।  
 dhardaisarni aad bakhano. ta pachhai ja char pad thano.  
 Satar Sabad ko bohar bakhano. sabh Sri naam tupak kai janoh. (785)

ਧਰਾਰਾਟਨੀ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਨਾਇਕ ਚਰ ਸਬਦ ਬਿਚਾਰੋ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨਹੀ ਮਾਨੋ । ੭੮੬ ।  
 dhararatani aasd ucharo. Ja naiek char sabad bicharo.  
 Sabh Sri naam tupak kai jano. ya mein kachh bheid nahi mano. (786)

### ਅੜਿਲ

ਬਾਰਿਧਨੀ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਧਾਰੀਐ । ੭੮੭ ।

### aril

baardhani sabadad ucharan keejiai. ja char naiek sabad ant the deejiai.  
 satar sabad ko ta ko ant uchariai. ho sakal tupak kai naam chatur chit dharia. (787)

ਸਾਮ੍ਦ੍ਰਨਿ ਸਬਦਾਦਿ ਉਚਾਰੋ ਜਾਨਿ ਕੈ । ਜਾ ਚਰ ਪਦ ਤਾ ਕੇ ਪੁਨਿ ਪਾਛੇ ਠਾਨਿ ਕੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੭੮੮ ।  
 Saamdarun sabadad uchar jaan kai. ja char pad ta ko pun pachhai thaani kai.  
 Satar Sabad ta kai ant uchariai. ho sakal tupak kai naam parbeen bichariai.

ਨੀਰਰਾਸਿ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸਾਚ ਪਹਿਚਾਨੀਐ । ੭੮੯ ।  
 neeraras ko aad ucharan keejiai. ja char naiek sabad ant the deejiai.  
 Satar Sabad ko ta ko ant bakhaniai. ho sakal tupak kai naam saach pehchaniai.  
 (789)

### ਚੌਪਈ

ਨੀਰਾਲਯਨੀ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਨਾਇਕ ਬਹੁਰਿ ਬਿਚਾਰੋ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੭੯੦ ।

### Choupahee

neeraleyni aad ucharo. ja char naiek bohar bichar.  
 takai ant Satar pad deejai. Naam tufang cheen chit leejai. (790)

### ਅੜਿਲ

ਨੀਰਧਨੀ ਸਬਦਾਦਿ ਉਚਾਰੋ ਜਾਨਿ ਕੈ । ਜਾ ਚਰ ਨਾਇਕ ਪਦ ਕੋ ਪਾਛੇ ਠਾਨਿ ਕੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੭੯੧ ।

### aril

neerdhani sabadad ucharo jaan kai. ja char naiek pad ko pachhai thaani kai.  
 Satar sabad ko ta ko ant uchariai. ho sakal tupak kai naam parbeen bichariai. (791)

First use the word 'paraisarni' (soil with trees) followed by the words 'Ja char', and then add the word satar. All should consider it as the name of tupak. (785)

First use the word 'dhara ratni' (Earth with water) followed by the words "Ja char naiek", all may consider them as names of tupak (gun). There is no difference, whatsoever. (786)

### **aril**

First use the word "bardhani" (soil with water), followed by the word Satar at the end. This would represent the name of tupak. All wise persons may realize it. (787)

First use the word 'Samundran' (Soil with the ocean), followed by the words 'Ja Char' and then add the word Satar at the end. All wise persons may consider it as the name of tupak (gun). (788)

First use the word 'neerras' (Earth with the ocean), followed by the words "Jachar naiek" and the word Satar. All should truly Consider it as the name of tupak (gun). (789)

### **Choupaiee**

First use the word 'Neeraleyni' (Earth soaking water) followed by Ja Char Naiek, and then add at the end the word Satar. Consider it in mind as name of tufang. (790)

### **aril**

First use the word 'neerdhani' (Earth) followed by the word 'Ja Char' and then add the word Satar at the end. All the Intelligent persons should consider it as the name of tupak (gun). (791)

### ਦੋਹਰਾ

ਬਾਰਾਲਯਨੀ ਆਦਿ ਕਹਿ ਜਾ ਚਰ ਪਤਿ ਦੇਹੁ ।  
ਸਤ੍ਰੁ ਸਬਦ ਪੁਨਿ ਭਾਖਿਐ ਨਾਮ ਤੁਪਕ ਲਖਿ ਲੇਹੁ । ੭੯੨ ।

### Dohra

baraleyani aad keh ja char pati pad dehi.  
Satar Sabad pun bhakhiai naam tupak lakh leho. (792)

### ਅੜਿਲ

ਜਲ ਰਾਸਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਪਦ ਤਿਹ ਪਾਛੇ ਦੀਜੀਐ ।  
ਸਤ੍ਰੁ ਪਦ ਕੋ ਤਲ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਬਿ ਬਿਚਾਰੀਐ । ੭੯੩ ।

### aril

jal rasnani aad ucharan keejiai. ja chai naiek pad The pachhai deejiai.  
Satar pad ko ta ant uchariai. ho sakal tupak ke naam so kab bicharia. (793)

### ਚੌਪਈ

ਕੀਨਧਨੀ ਸਬਦਾਦਿ ਭਟਿਜੇ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੇ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੭੯੪ ।

### Choupaiee

kanidhani sabadad bharinjai. ja char keh naiek pad dijai.  
Satar sabad ko ant ucharo. naam tupak kai sakal bicharo. (794)

ਅੰਬੁਜਨੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਟਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੭੯੫ ।  
ambujani sabadad bakhano. ja char keh naiek pad thano.  
Satar Sabdad ko bohar bhanijai. naam tufang cheen chit lijai. (795)

ਜਲਨੀ ਆਦਿ ਬਖਾਨਨ ਕੀਜੈ । ਜਾ ਚਰ ਪਤਿ ਪਾਛੇ ਪਦ ਦੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੭੯੬ ।  
jalni aad bakhanan keejai. ja char pati pachhai pad deejai.  
Satar sabad ko ant bakhano. naam tupak kai sakal pachhano. (796)

ਪਾਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾ ਚਰ ਪਤਿ ਸਬਦਾਦਿ ਭਟਿਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੭੯੭ ।  
paanin aad ucharan keejai. ja char pati sabdant bhanijai.  
Satar sabad ko bohar ucharo. naam tupak kai sabh sakal bicharo. (797)

ਅੰਬੁਜਨੀ ਸਬਦਾਦਿ ਭਟਿਜੈ । ਜਾ ਚਰ ਪਤਿ ਸਬਦਾਦਿ ਕਹਿਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਬਹੁਰੋ ਤੁਮ ਠਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ੭੯੮ ।  
ambujani sabadad bharinjai. ja char pat sabadant kehijai.  
Satar sabad boharo tum thaano. naam tupak kai sabh pehchano. (798)



### **Dohra**

First utter the word 'barleyani' (Earth) followed by the words 'Ja Char pati', and then add the word satar. Those may be Considered as names of tupak (gun). (792)

### **aril**

First use the words 'jal rasnani', followed by the words 'Ja char' Naiek', and then in the end the word Satar. This makes the name of tupak. Let the poets think about it.(793)

### **Choupaiee**

First use the word 'kanidhani' (soil with water), followed by the words 'Ja Char naiek', and then in the end add the word satar. All may Consider it as the name of tupak (gun). (794)

First use the word 'ambujani' (Earth) followed by the words 'Ja Char naiek' and then add the word satar. Consider this name as tufang in the mind. (795)

First use the word 'Jalni' (Earth) then add the words 'Ja char pati', and then use the word 'Satar' in the end. Consider it as the name of tupak by all people. (796)

First use the word 'parnin' (Earth full of water), then utter the word 'Ja char pati' at the end, and add the word satar. All people may Consider it as the name of tupak (gun). (797)

First use the word ambjani (Earth) and at its end use the words 'Ja char pati', then add the word Satar. All would recognize it as the name of tupak (gun). (798)

### ਦੁਹਰਾ

ਬਾਰਿਨਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਜਾ ਚਰ ਧਰ ਪਦ ਦੇਹੁ ।  
ਸਤ੍ਰੁ ਉਚਾਰੁ ਤੁਫੰਗ ਕੇ ਨਾਮ ਚਤੁਰ ਲਖਿ ਲੇਹੁ । ੭੯੯ ।

### Dohra

barin aad uchar kai ja char dhar pad deho.  
satar uchar tufang kai naam chatur lakh leho. (799)

### ਅੜਿਲ

ਬਾਰਿਜਨੀ ਸਬਦਾਦਿ ਉਚਾਰੋ ਜਾਨਿ ਕੈ । ਜਾ ਚਰ ਪਤਿ ਪਦ ਕੋ ਤਿਹ ਪਾਛੇ ਠਾਨਿ ਕੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰਿ ਕੈ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਲੇਹੁ ਬਿਚਾਰਿ ਕੈ । ੮੦੦ ।

### aril

barijani sabadad ucharo jaan kai. ja char pati pad ko the pachhai thaani kai.  
Satar sabad ko ta ko ant uchar kai. ho sakal tupak ke naam so leho bichar kai. (800)

ਜਲਨਿਧਨੀ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰੋ ਦੀਜੀਐ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੮੦੧ ।

Jalnidhni sabadad ucharan keejiai ja char keh naiek pad bohara deejiai.  
Satar sabad ko ta ant uchariai. ho sakal tupak ke naam parbeen bichariai. (801)

### ਚੌਪਈ

ਮੇਘਜਨੀ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਜਾਨ ਜੀਅ ਲੀਜੈ । ੮੦੨ ।

### Choupaiee

meghjani sabadad ucharoa. Ja char keh naiek pad darai.  
satar sabad ko bohar bharinjai. Naam tufang jaan jia leejai. (802)

ਅੰਬੁਦਨੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੮੦੩ ।

'ambundani' sabadad bakhano. Ja char keh naiek pad thanai.  
satar sabad ko bohar ucharo. Naam tupak kai sakal bicharo. (803)

ਹਰਿਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੮੦੪ ।

harini aad ucharan keejai. Ja char keh naiek pad deejai.  
satar sabad kai bohar bakhano. Naam tupak kai sakal pachhanai. (804)

ਬਾਰਿਦਨੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਸਭ ਹੀਏ ਬਿਚਾਰਹੁ । ੮੦੫ ।

baridini sabadad bakhani. Ja char keh naiek pad thanai.  
satar sabad ko bohar ucharo. Naam tupak sabh hiai bicharoh. (805)

### **Dohra**

First use the word 'barin', then add the words 'Ja char dhar', followed by the word Satar. This makes the name of tufang. The learned people may ponder over it.(799)

### **aril**

First use the word 'barijni' (Earth), followed by the words 'Ja char pati', and finally add the word 'Satar' in the end. This would lead to the name of tupak (gun). All may think over it. (800)

First use the word 'Jalnidni' (Earth) followed by the word 'Ja char Naiek' and add the word Satar in the end. This would lead to the name of tupak (gun). All Intelligent persons may think over it. (801)

### **Choupaiee**

First use the word 'meghjani' (Earth), followed by 'Ja char naiek', and then utter the word 'Satar' Consider this in your mind as the name of tufang. (802)

First use the word abundani (Earth having the oceans of water), followed by the words 'Ja char naiek', then add the word Satar. All may Consider this as the name of tupak (gun). (803)

First use the word 'harini' (Earth) bicharo then add the words 'Ja char' followed by the word 'Satar'. All may take it as the name of tupak (gun). (804)

First utter the word 'baridini' (Earth) followed by "Jar char naiek", and then add the word Satar. All should Consider this name in mind as that of tupak (gun). (805)

ਨਦਿਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨੈ । ੮੦੬ ।  
 nadini aad ucharan keejai Ja char keh naiek pad deejai.  
 satar sabad ko boharbakhanai. Naam tupak kai sabh jia jano. (806)

#### ਅੜਿਲ

ਨਯਨੀ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਦ ਨਾਇਕ ਪਦ ਪੁਨਿ ਦੇ ਡਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੈ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਜਾਨੀਐ । ੮੦੭ ।

#### aril

neyini sabad so mukh te aad uchariai. Ja char keh naiek pad pun dei dariai.  
 satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam chatur chit janiai. (807)

ਸਰਤਿਨ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਪਾਛੇ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੮੦੮ ।  
 Sartan sabad so mukh tai aad bakhaniai. Ja char keh naiek pad pachhai thaniai.  
 satar sabad ko ta ko ant uchariai. ho sakal tupak kai naam parbeen bichariai. (808)

ਨਾਦਿਨਿ ਮੁਖ ਤੇ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਜਾਨੀਐ । ੮੦੯ ।  
 nadin mukh tai sabad ucharan keejiai. Ja char keh naiek pad boharai deejiai.  
 satar sabad ko ta ko ant bakhaniai. ho sakal tupak kai naam chatur chit janiai. (809)

ਜਲਨੀ ਮੁਖ ਤੋਂ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਪਾਛੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੧੦ ।  
 Jalni mukh tai aad ucharan keejiai. Ja char keh naiek pad pachhai deejiai.  
 satar sabad kai ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (810)

ਆਦਿ ਤਰੰਗਨਿ ਸਬਦ ਉਚਾਰੋ ਜਾਨਿ ਕੈ । ਜਾ ਚਰ ਕਹਿ ਪਦ ਨਾਇਕ ਪਦ ਬਹੁਰੇ ਠਾਨਿ ਕੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੧੧ ।  
 aad trangan sabad ucharo jaan kai. Ja char keh naiek pad boharo thaan kai.  
 satar sabad koh ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (811)

ਆਦਿ ਕਰਾਰਨਿ ਸਬਦ ਉਚਾਰੋ ਬਕਤ੍ਰ ਤੇ । ਜਾ ਚਰ ਕਹਿ ਪਦ ਨਾਇਕ ਪਦ ਉਚਾਰੋ ਚਿਤ ਤੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਖਾਨੀਐ । ੮੧੨ ।  
 aad kararan sabad ucharo bakatar tai. Ja char keh naiek pad ucharo chit lai.  
 satar sabad ko ta ko ant bakhaniai.. ho sakal tupak kai naam subudh bakhaniai. (812)

First use the word 'nadini', followed by "Ja char naiek", and then add the word Satar at the end. All should Consider this as the name of tupak (gun). (806)

### **aril**

First use the word 'neyani' (Earth with many rivers), followed by the word 'Ja char naiek', and then add the word 'Satar', in the end. This would appear as the name of tupak. All may keep it in mind. (807)

First use the word Sartan (Earth with many rivers), followed by the words "Ja char naiek", and then add the words 'Satar' at the end. This represents the name of tupak. All intelligent persons may think over it. (808)

First use the word 'nadin' (soil with rivers), followed by the word 'Ja char naiek', and then add the word 'Satar' at the end. This would be the name of tupak gun). All learned persons should think over it. (809)

First use the word 'Jalni' (soil with water), followed by the words. 'Ja char naiek', and then add the word Satar at the end, and then this is the name of tupak (gun). (810)

First use the word trangan (Earth with rivers of waves) followed y"Ja char naiek", and then add the word 'Satar' at the end. This boils down to the name of tupak (gun). All Friends ! Note it please. (811)

First use the word ' 'kararan' (soil with rivers with thorns) with the mouth, followed by the words 'Ja char naiek' in the heart, and keep the word 'Satar' at the end. All wise persons may think over it. (812)

ਫੋਨਨੀ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਦ ਨਾਇਕ ਪਦ ਬਹੁਰੇ ਦੀਜੀਐ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੧੩ ।  
 pheinanani sabadad ucharan keejiai. Ja char keh naiek pad boharai deejiai.  
 satar sabad ko ta ko ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
 (813)

ਬ੍ਰਿਛ ਕੰਦਨੀਨਿ ਆਦਿ ਬਖਾਨੋ ਜਾਨਿ ਕੈ ਜਾ ਚਰ ਕਹਿ ਪਦ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨਿ ਕੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ੮੧੪ ।  
 brichh kandnin aad bakhaniai jaan kai. Ja char keh naiek padbohar parman kai.  
 satar sabad ko ta kai ant bakhaniai.. ho sakal tupak kai naam chatur pehchaniai. (814)

### ਦੋਹਰਾ

ਜਲ ਰਸ ਸਨਨੀ ਆਦਿ ਕਹਿ ਜਾ ਚਰ ਪਤਿ ਕਹਿ ਅੰਤਿ ।  
 ਸਤੁ ਸਬਦ ਕਹਿ ਤੁਪਕ ਕੇ ਨਿਕਸਹਿ ਨਾਮ ਅਨੰਤ । ੮੧੫ ।

### Dohra

Jal ras sanani aad keh ja char pati keh ant.  
 Satar sabad keh tupak kai nikseh naam anant. (815)

ਕ੍ਰਿਤਾਰਿਨੀ ਪਦ ਆਦਿ ਕਹਿ ਜਾ ਚਰ ਨਾਥ ਉਚਾਰਿ ।  
 ਸਤੁ ਉਚਰਿ ਕਰਿ ਤੁਪਕ ਕੇ ਲੀਜੋ ਨਾਮ ਸੁ ਧਾਰ । ੮੧੬ ।  
 Kiratarini pad aad keh ja char nath uchar.  
 satar uchar kar tupak kai leejai naam so dhar. (816)

### ਚੌਪਈ

ਕ੍ਰਾਰ ਕੰਦਨੀਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੮੧੭ ।

### Choupaiee

karar kandineen aad bakhano. Ja char keh naiek pad thanai.  
 Satar sabad koh bohar bharanijai. naam tufang cheen chit lijai. (817)

ਕ੍ਰਾਰ ਆਰਿਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੮੧੮ ।  
 Karar arini aad bakhano. Ja char keh naiek pad thaano.  
 Satar sabad koh bohar ucharai. naam tupak kai sakal bicharo. (818)

ਕਲਨਾਸਨੀਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰੀਐ । ਨਾਮ ਤੁਪਕ ਸਕਲ ਬਿਚਾਰੀਐ । ੮੧੯ ।  
 Kalnasinan aad bharinjai. Ja char keh naiek pad dijai.  
 Satar sabad the ati uchariai. naam tupak sakal bichariai. (819)



First use the word phenanani (soil with the rivers full of foam), then add the words "Ja char naiek", followed by the word 'Satar' at the end. This results in the name of tupak (gun). All learned ones ! You may recognize it. (813)

First use the word brichh kandinin (soil with the rivers uprooting trees along) followed by the words 'Ja char naiek', and then add at the end the word 'Satar'. This would be the name of the tupak (gun). All the clever persons may recognize it.(814)

### **Dohra**

First use the words "Jal ras sanani" (soil wettened with water) followed by the word "Ja char pati", and then add the word Satar. This would result in innumerable names of tupak (gun). (815)

First use the word 'kiratrini' (soil with riversd innuimical to thorns) followed by the words 'Ja char<sup>n</sup> nath', and then add the word Satar. This may be taken as the name of tupak (gun). (816)

### **Choupaiee**

First use the words "karar kandneen (rivers which demolish their banks) followed by the words 'Ja char naiek', and then add the word Satar. Consider thtis in mind as the name of tufang. (817)

First use the word 'karar arini', followed by the words 'Ja char naiek', and then add the word Satar to it. All may Consider it as the name of tupak (gun). (818)

First use the word ' kalunasnin' (Ganga that destroys our sins), followed by the words "Ja char naiek", and then add at the end the word 'satar'. All may Consider it as the name of tupak. (819)

### ਅੜਲ

ਗੰਗਨਿ ਪਦ ਕੋ ਪ੍ਰਥਮ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰੋ ਦੀਜੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੨੦ ।

### aril

gangan pad ko pratham ucharan keejiai. Ja char keh naiek pad boharo deejiai.  
Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.

(820)

### ਚੌਪਈ

ਜਨੁਵਨਿ ਪਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੮੨੧ ।

### Choupaiee

Januvan pad ko aad ucharo. Ja char keh naiek pad daro.  
Satar sabad koh bohar bharinjai. Naam tufang cheen chit lijai. (821)

### ਅੜਲ

ਭਾਗੀਰਥਨੀ ਪਦ ਕੋ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰੋ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੮੨੨ ।

### aril

bhagarthani pad ko aad bakhaniai. Ja char keh naiek pad boharo thaaniai.  
Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam parbeen bichariai. (822)

### ਚੌਪਈ

ਜਟਨਿਨਿ ਪਦ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਧਰੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪ੍ਰਮਾਨੋ । ੮੨੩ ।

### Choupaiee

Jatnin pad ko aad uchariai. Ja char keh naiek pad dhariai.  
Satar sabad ko bohar bakhano. naam tupak kai sakal parmano. (823)

ਨਦੀ ਰਾਟਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਜਾਨ ਜੀਅ ਲੀਜੈ । ੮੨੪ ।  
nadi raatnin aad bakhano. Ja char keh pat sabad parmano.  
Satar sabad koh bohar bharinjai. naam tufang jaan jia leejai. (824)

ਭੀਖਮ ਜਨਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਲਹੀਐ । ਯਾ ਮੈ ਕਛੂ ਭੇਦ ਨਹੀ ਕਹੀਐ । ੮੨੫ ।  
bhikham jannin aad bakhano. Ja char keh pat sabad parmano.  
Naam tupak kai sabh hi lehiai. ya mein kachha bheid nahi kehiai. (825)

### **aril**

First use the word 'ganjan' (soil with the rivers like Ganga) followed by the words 'Ja char naiek', then add at the end the word 'Satar'. All the skillful persons may consider it as the name of tupak (gun). (820)

### **Choupaiee**

First use the word 'Janovav' (soil with river Ganga) followed by the words 'Ja char naiek', and then add the word Satar. Consider this in the mind as the name of tufang. (821)

### **aril**

First use the word 'bhageerthani' (soil with the river Ganga brought down by bhagirath) followed by the word "Ja char naiek", and then in the end think of the word Satar. This results in the name of tupak. All efficient persons ! Think over it. (822)

### **Choupaiee**

First use the word 'Jatnin' (soil with the river Ganga flowing from the tufts of hair) followed by the words "Ja char naiek", and then add the word Satar to it. All the people may Consider it as the name of tupak (gun). (823)

First use the word 'nadi ratenan', followed by the words 'Ja char naiek', then add the word 'Satar'. Consider it in the mind as the name of tufang. (824)

First use the word "bhikham Jananini" (Earth with Ganga) followed by the words 'Ja char pati'. This may be considered by all as the name of tupak (gun). There should be no doubt about it. (825)

ਨਦੀ ਈਸ਼ਨਿਨਿ ਆਦਿ ਉਚਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੮੨੬ ।  
 nadi easarnin aad uchariai. Ja char keh naiek pad dariai.  
 Satar sabad koh bohar bakhano. Naam tupak kai sakal pachhano. (826)

ਨਦੀ ਰਾਜਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਬਹੁਰੇ ਮੁਖਿ ਭਾਖੁ । ਨਾਮ ਤੁਫੰਗ ਚੀਨਿ ਚਿਤਿ ਰਾਖੁ । ੮੨੭ ।  
 Nadi rajanin aad bakhano. Ja char keh naiek pad thaano.  
 Satar sabad koh bohar ucharai. naam tufang cheen chit raakh. (827)

ਨਦੀ ਨਾਇਕਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਬਹੁਰੇ ਤਿਹ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚਿਨਿ ਚਿਤਿ ਲੀਜੈ । ੮੨੮ ।  
 nadi naieknin aad bakhano. Ja char keh pati sabad parmano.  
 Satar sabad boharo the deejai. Naam tufang cheen chit leejai. (828)

ਸਰਿਤੋਸ਼ਨਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੮੨੯ ।  
 Saritaisarnini aad bharinjai. Ja char keh naiek pad deejai.  
 Satar sabad koh bohar bakhano. naam tupak kai sakal pachhano. (829)

ਸਰਿਤਾ ਬਰਨਿਨਿ ਆਦਿ ਉਚਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਪਹਿਚਾਨੋ । ੮੩੦ ।  
 Sarita barnin aad uchariai. Ja char keh naiek pad dariai.  
 Satar sabad koh bohar bakhano. naam tupak kai sabh pachhano. (830)

ਸਰਿਤੋਦ੍ਰਨਿਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਬ ਜੀਅ ਜਾਨੋ । ੮੩੧ ।  
 Saritaidarnin aad ucharo. Ja char keh naiek pad dei daro.  
 Satar sabad koh bohar bakhano. Naam tupak kai sabh jia jano. (831)

### ਦੋਹਰਾ

ਸਰਿਤਾ ਨ੍ਰਿਪਨਿਨਿ ਬਕਤ੍ਰ ਤੇ ਪ੍ਰਥਮੈ ਕਰੋ ਉਚਾਰ ।  
 ਜਾ ਚਰ ਪਤਿ ਕਹਿ ਸਤ੍ਰੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਜੀਅ ਧਾਰ । ੮੩੨ ।

### Dohra

Sarita nripanin bakatar tai prathmai karo uchar.  
 Ja char pati keh Satar keh naam tupak jia dhaar. (832)

First use the word “nadi easarnani” (soil with Ganga), followed by the words “Ja char naiek”, then add the word Satar. All may Consider it as the name of tupak (gun).(826)

First use the word “ nadi rajnini” (soil with Ganga) followed by the words “Ja char naiek”, and then utter through the mouth the word Satar. Consider this in mind as the name of tufang. (827)

First use the word ‘nad naieknin’ (soil with the leading river Ganga) followed by the words ‘Ja char pati’, then add to it later the word ‘Satar’. Consider this in mind as the name of tufang. (828)

First use ‘sartaisarnin’ (soil with the leading river Ganga), followed by the words Ja char naiek, and then the word satar added to it. All may Consider it as the name of tupak (gun). (829)

First use the word “sarita barnin” (soil with river Ganga) followed by Ja char naiek and then add the word Satar to it. All may consider it as the name of tupak (gun). (830)

First use the word Saritaidarenin (Ganga river) followed by ‘Ja char pati’, and then use the word ‘Satar’. Consider it in mind as the name of tupak. (gun). 831)

### **Dohra**

First use the word Sarita nripnin’ (soil with river Ganga) from the mouth, followed by the word ‘Ja char pati’ and add Satar to it. Consider it as the name of tupak in mind. (832)

### ਅੜਿਲ

ਆਦਿ ਤਰੰਗਨਿ ਰਾਜਨਿ ਸਬਦ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਪੁਨਿ ਦੇ ਡਾਰੀਐ ।  
ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੩੩ ।

### aril

aad tarangan rajin sabad uchariai. Ja char keh naiek pad pun dai dariai.  
Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
(833)

ਨਦੀ ਨ੍ਰਿਪਨਿਨੀ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤ ਧਾਰੀਐ । ੮੩੪ ।

nadi nripanini mukh tai aad bakhaniai Ja char keh naiek pad bohar parmaniai.  
Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam chatur chit dhariai. (834)

### ਚੌਪਈ

ਆਦਿ ਜਮੁਨਨੀ ਸਬਦ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
ਸਤੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤ ਲਿਜੈ । ੮੩੫ ।

### Choupaiee

aad jamunani sabad ucharo. Ja char keh naiek pad daro.  
Satar sabad ko bohar bharnijai. naam tufang cheen chit lijai. (835)

ਕਲਿੰਦ੍ਰਨਿਨੀ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਰੀਐ ।  
ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੮੩੬ ।

Kalindarnin aad uchariai. Ja char keh naiek pad dariai.  
Satar sabad ko bohar bakhaño. Sabh Sri naam tupak kai jano. (836)

ਕਿਸਨ ਬਲਭਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।

ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੀਐ । ੮੩੭ ।

kisan balbhin aad bharinjai. Ja char keh naiek pad dijai.  
Satar sabad ko bohar bakhaniai Sabh Sri naam tupak kai janiai. (837)

ਬਸੁਦੇਵਜ ਬਲਭਨਨਿ ਭਾਖੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।

ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਏਕ ਨਹੀ ਮਾਨੋ । ੮੩੮ ।

basudevaj balbhanan bhakhai. Ja char keh naiek pad rakhai.  
Sabh Sri namm tupak kai jano. ya mein bheid ek nahi mano. (838)



### **aril**

First use the word ' trangan rajani' (soil with Ganga) followed by the words 'Ja char naiek', and then add at the end the word 'Satar'. All the efficient persons may Consider it as the name of tupak (gun). (833)

First use the word "nadi nripnini" (Soil with the river Ganga) with the mouth ; followed by the words 'Ja char naiek' and then add at the end the word Satar. All may think it as the name of tupak. (834)

### **Choupaiee**

First use the word Jamunani (soil with Jamuna), followed by the words 'Ja char naiek', and add at the end the word 'Satar'. This may be taken as the name of tufang. (835)

First use the word Kalindernini (soil with Jamuna river) followed by the words "Ja char naiek", and then add the word satar. All the people may consider it as the name of tupak (gun). (836).

First use the word kisan balbhin (soil of the Jamuna river) followed by the word 'Ja char naiek', then add the word 'satar'. All may realize that this name represents tupak (gun). (837)

First use the word "basudevaj" balabhnan (soil of Jamuna river) followed by the words 'Ja char naiek', all may consider it as the names of tupak (gun). There should be no doubt about it. (838)

### ਅੰਤਰਲ

ਸਕਲ ਨਾਮ ਬਸੁਦੇਵ ਕੇ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਬਲਭਨੀ ਤਾ ਪਾਛੇ ਪਦ ਡਾਰੀਐ ।  
ਜਾ ਚਰ ਕਹਿ ਰਿਪੁ ਸਬਦ ਬਹੁਰਿ ਤਿਹ ਭਾਖੀਐ । ਹੋ ਚੀਨਿ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਰਾਖੀਐ । ੮੩੯ ।

### aril

sakal naam basudev kai aad uchariai. Ja balbhani ta pachhai pad dariai.  
Ja char keh rip sabad bohar the bhakhiai. ho cheen tupak kai naam chatur chit  
rakhiai. (839)

### ਚੌਪਈ

ਸਿਆਮ ਬਲਭਾ ਆਦਿ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦੁ ਠਾਨੇ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੮੪੦ ।

### Choupaiee

Siam balbha aad bakhano. Ja char keh naiek pad thaano.  
satar sabad ko bohar bakhano. Sabh Sri naam tupak kai janoh. (840)

ਮੁਸਲੀਧਰ ਬਲਭਾ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਭਣੀਜੈ । ਜਾਨ ਨਾਮ ਤੁਪਕ ਕੇ ਲੀਜੈ । ੮੪੧ ।  
muslidhar balbha bakhano. Ja char keh pati sabdeh thaano.  
satar sabad kai bohar bharinjai. jaan naam tupak ko leejai. (841)

ਬਾਪੁਰਧਰ ਬਲਭਾ ਪ੍ਰਮਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦਹਿ ਠਾਨੇ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਸਬ ਜੀਅ ਨਾਮ ਤੁਪਕ ਕੇ ਧਰੀਐ । ੮੪੨ ।  
bapurdhar balbha parmano. Ja char keh paati sabdeh thaano.  
Satar sabad ko bohar uchariai. sabh jia naam tupak ke dharia. (842)

ਬੰਸੀਧਰ ਧਰਨਿਨਿ ਪਦ ਦਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਭਣੀਜੈ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨੇ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਪਹਿਚਾਨੇ । ੮੪੩ ।  
bansidhar dharnin pad dijai. Ja char keh paati sabad bhaneijai.  
Satar sabad ko bohar bakhano. Sabh Sri naam tupak pehchano. (843)

ਬਿਸੁਇਸ ਬਲਭਾਦਿ ਪਦ ਦੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਭਣੀਜੈ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨੇ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੇ । ੮੪੪ ।  
basuis balbhad pad deejai. Ja char keh paati sabad bharnijai.  
Satar sabad ko bohar bakhano. sabh Sri naam tupak kai jano. (844)

ਬਿਸੁਇਸੈਸ੍ਰੀ ਆਦਿ ਭਣੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਪੁਨਿ ਦਿਜੈ ।  
ਸਤੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਬਖਾਨੇ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੮੪੫ ।  
bisnisaisarni aad bharinjai. Ja char keh pati pad pun dijai.  
Satar sabad ko bohar bakhano. sabh Sri naam tupak kai janoh. (845)

### **aril**

First utter all the names of Basudev followed by 'Ja balbhani' (Jamuna river). Then add the words 'Ja char rip'. All may consider this as the name of tupak (gun). (839)

### **Choupaiee**

First use the word Siam balbha (soil with Jamuna river), followed by the words, 'Ja char naiek', and then add the word 'Satar'. This may be thought of as the name of tupak (gun). (840)

First use the word 'muslidhar' balbha, followed by the word 'Ja char pati' then add the word 'Satar' to it. This represents the name of tupak.

(841)

First use the word 'bapurdhar balbha' followed by the word 'Ja char pati', then add the word Satar. This may be referred to as the name of tupak (gun). (842)

First use the word 'bansidhar dharnin' (soil of the river Jamuna, adopted by krisna) followed by the words 'Ja char pati, and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (843)

First use the words bisuis balphad', followed by the words Ja char pati and then add the word Satar. All may consider it as the name of tupak (gun). (844)

First use the word bisisaisarni (soil of Jamuna river), followed by the words 'Ja char pati', then add the word Satar. This may be Considered by all as the name of tupak (gun). (845)

ਜਦੁ ਨਾਇਕ ਨਾਇਕਾ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੇ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਦੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੮੪੬ ।  
 Jad naiek naieka bakhano. Ja char keh pati pad sabad parmano.  
 ta kai ant Satar pad deejai. Naam tufang cheen chit leejai. (846)

#### ਅੜਿਲ

ਦੁਆਰਾਵਤੀਸ ਬਲਭਾ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਪਦ ਕੋ ਪੁਨਿ ਦੈ ਡਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੪੭ ।

#### aril

duaravatis balbha aad uchariai. Ja char naiek pad ko pun dai dariat.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
 (847)

ਜਾਦੋ ਰਾਇ ਬਲਭਾ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਕਹਿ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਭਟੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਖਿ ਲੀਜੀਐ । ੮੪੮ ।  
 jado rai balbha aad bakhaniai. Ja char keh naiek pad bohar parmaniai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
 (848)

ਦੁਆਰਕੇਦ੍ਰ ਬਲਭਿਨਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਨਾਇਕ ਪਦ ਪਾਛੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੪੯ ।  
 duarkendar balbhin ucharan keejiai. Ja char keh naiek pad pachhai deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
 (849)

ਦੁਆਰਕੇਸ ਬਲਭਿਨਿ ਸੁ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਧਾਰੀਐ । ੮੫੦ ।  
 duarkes balbhan so aad bakhaniai. Ja char keh naiek pad bohar parmaniai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam chatur chit dhariai. (850)

#### ਚੌਪਈ

ਦੁਆਰਕੇ ਅਨਿਨਿ ਆਦਿ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਪਰੀਐ । ੮੫੧ ।

#### Choupaiee

duarkai anin aad bakhano. Ja char keh pati sabad parmano  
 Satar sabad ko bohar uchariai. Sabh Sri naam tupak kai dhariai. (851)

ਜਦੁਨਾਥਨਨੀ ਆਦਿ ਭਨੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੇ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੇ । ੮੫੨ ।  
 jadunathanai aad bhaneeja. Ja char keh naiek pad deejai.  
 Satar sabad ko bohar bakhano. Sabh Sri naam tupak kai jano. (852)

First use the word Naiek naieka, followed by the words "Ja char pati". Then add at the end the word Satar. Consider this in mind as the name of tufang. (846)

### **aril**

First use the word 'duaravatis' balbhi (the beloved river of the master of Dwarka, Krisna), followed by the words "Ja char naiek". Then add the word Satar at the end. The dextrous persons may Consider this as the name of tupak (gun). (847)

First use the word Jadai rai balbha followed by the word 'Satar' at the end. All the wise persons should take it as the name of tupak (gun). (848)

First use the word duarkendar balbhin (Earth of Jamuna river, the beloved river of Krisna). Then add 'Ja char naiek followed by the word Satar at the end. Clever persons may take it as Tupak (gun). (849)

First explain the word 'duarkes balbhin' following this Ja char naiek may be added, then utter the word Satar at the end. All the clever people may Consider it as the name of tupak (gun). (850)

### **Choupaiee**

First use the word duarkai anin' (soil of Jamuna river), followed by word Ja char naiek, and then add the word Satar. This may be Considered as the name of tupak (gun) by all. (851)

First use the word Jadunathanani, followed by the words Ja char naiek, and then add the word 'Satar'. All will take it as thte name of tupak (gun). (852)

ਦੁਆਰਵਤੀ ਸਰਨਿਨ ਪਦ ਭਾਖੁ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੁ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੮੫੩ ।  
 duarvati sarnin pad bhakh. Ja char keh pun naiek pad rakh.  
 Satar sabad ko bohar bakhano. Sabh Sri naam tupak kai jano. (853)

#### ਅੜਿਲ

ਦੁਆਰਵਤੀ ਨਾਇਕਨਿਨ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨ ਨਾਇਕ ਪਦ ਡਾਰੀਐ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪਛਾਨੀਐ । ੮੫੪ ।

#### aril

duarvati naieknin aad uchariai. Ja char keh kai pun naiek pad dariai.  
 satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen pachhaniai.  
 (854)

#### ਚੌਪਈ

ਦੁਆਰਕਾ ਧਨਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਨੀਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲੀਜੈ । ੮੫੫ ।

#### Choupaiee

duarka dhanin aad bakhano. ja char keh pati sabad parmano.  
 satar sabad ko bohar bharijai. Naam tufang cheen chit leejai. (855)

ਦੁਆਰਕੇ ਦੁਨਿਨ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਸੁ ਧਰੀਐ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਅੰਤਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਮਾਨੋ । ੮੫੬ ।

duarkendarnin aad uchariai. ja char keh pati sabad so dhariai.  
 satar sabad ko ant bakhano. sabh Sri naam tupak kai mano. (856)

ਦੁਆਰਾਵਤੋਸ੍ਰਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਸੁ ਠਾਨਹੁ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਧਰੀਐ । ੮੫੭ ।

duaravataisaran aad bakhano. ja char keh pati sabad so thaano.  
 satar sabad ko bohar uchariai. sabh Sri naam tupak kai dhariai. (857)

ਜਦੇਸਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।

ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਧਰਿਚਾਨੋ । ੮੫੮ ।

jadevsan aad ucharan keejai. ja char keh naiek pad deejai.  
 satar sabad ko ant bakhano. sabh Sri naam tupak pechano. (858)

ਦੁਆਰਾਵਤੀ ਨਾਇਕਨਿਨ ਭਾਖਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਕਹੁ ਰਾਖਹੁ ।

ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੮੫੯ ।

duaravati naieknin bhakhoh. ja char keh pati pad koh rakhoh.  
 satar sabad ko bohar bakhano. sabh Sri naam tupak kai janoh. (859)



First use the word “duarvati sarni” (the land of Jamuna, Krishna’s beloved river), followed by the words ‘Ja char naiek’, and then add the word Satar to it. All may accept this as the name of tapak (gun). (853)

#### **aril**

First use the word, “Inaravati naieknani” (land of Jamuna river), followed by the words “Ja char naiek” and then add at the end the word ‘Satar’. This would result in the name of tupak. All the efficient persons may think it out. (854)

#### **Choupaiee**

First use the words “duarka dhanani”, followed by the words ‘Ja char pati’, and then add the word ‘Satar’ to it. Consider this in mind as the name of tufang. (855)

First use the word duarkendernin (land of Jamuna) followed by the words Ja char naiek, and then add word Satar at the end. All may accept it as name of tupak.(856)

First use the word duaravatsaran (land of Jamuna river) followed by the words, Ja char pati, and then add the word ‘Satar’. All may Consider it as the name of tupak (gun). (857)

First use the word ‘Jadvesan (land of Jamuna river) followed by the word Ja char naiek, and then add the word ‘Satar’ to it. All may Consider this as the name of tupak. (858)

First use the word “duarawati naieknin”, followed by the words ‘Ja char pati’, and then add the word ‘Satar’. All may Consider it as the name of tupak. (859)

ਜਗਤੇਸਰਨਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੈ । ੮੬੦ ।  
 Jagtesarnin aad bharinjai. ja char keh naiek pad dijai.  
 satar sabad ko bohar bakhanai. sabh Sri naam tupak kai jano. (860)

#### ਅੜਿਲ

ਅਨਿਕ ਦੁੰਦਭਜਾ ਬਲਭਨਿ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੬੧ ।

#### aril

anik dundbhaja balbhan aad bakhaniai. ja char keh naiek pad bohar parmniai.  
 satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (861)

ਹਲੀ ਭ੍ਰਾਤਨਿਨਿ ਆਦਿ ਬਖਾਨਿਨਿ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪ੍ਰਮਾਨੀਐ । ੮੬੨ ।  
 hali bhratnin aad bakhanin beejiai. ja char keh kai pun naiek pad deejiai.  
 satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (862)

#### ਚੌਪਈ

ਬਲਿ ਆਨੁਜਨਿਨਿ ਆਦਿ ਬਖਾਨੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਫੰਗ ਚੀਨ ਚਿਤਿ ਲਿਜੈ । ੮੬੩ ।

#### Choupaiee

bal anujnin aad bakhano. Ja char keh pati sabad parmano.  
 satar sabad koh bohar bharinjai. naam tufang cheen chit lijai. (863)

ਬਲਿ ਭਈਅਨਨੀ ਆਦਿ ਬਖਾਨੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰੋ ਕਹੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ੮੬੪ ।  
 bal bhaiceanini aad bakhano. ja char keh pati sabad parmano.  
 satar sabad ko bohara kehiai. Sabh Sri naam tupak kai lehiai. (864)

ਰਉਹਣੇਅ ਭ੍ਰਾਤਨਿਨਿ ਭਾਖੁ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਹਿ ਲਿਜੈ । ੮੬੫ ।  
 rouhanaia bhratnan bhakh. ja char keh naiek pad rakh.  
 satar sabad ko bohar bharinjai. Sabh Sri naam tupak leh lijai. (865)

ਬਲਭਦ੍ਰ ਭ੍ਰਾਤਨਿਨਿ ਆਦਿ ਉਚਾਰੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੈ । ੮੬੬ ।  
 balbhadar bhratnin aad ucharo. ja char keh naiek pad daro..  
 satar sabad ko bohar bakhano.. Sabh Sri naam tupak kai jano. (866)

First use the words Jagtesarnin, followed by the words Ja char naiek. All may take it as the name of tupak (gun). (860)

#### **aril**

First use the word 'anak dundbhaja' balbhin (land of river Jamuna, beloved of Krisna followed by the word Ja char naiek ; and then add at the end the word 'Satar'. This may be Considered as the name of tupak (gun). (861)

First use the word 'hali bharatnin, followed by the words Ja char naiek', and then add at the end the word 'Satar', This would lead to the name of tupak, all wise persons may think it over. (862)

#### **Choupaiee**

First use the words bali anujanin (land of the younger brother of Balram's beloved river Jamuna) followed by 'Yachan pati' then add the word Satar. This represents the name of tufang. Think of it in mind. (863)

First use the word bal bhaieeanani in the beginning, followed by 'Jachar pati', and then add the word Satar later. All should Consider this as the name of tupak. (864)

First use the word 'rouhanai bharatanani' (land of the river Jamuna, the wife of the Rohni's husband Baldev's brother) followed by the word 'Ja char naiek', and then add the word Satar later on. All should Consider this as the name of tupak. (865)

First use the word balbhadar bhratanin followed by the word 'Ja char naiek', and then add the word 'Satar' later on. All may Consider it as the name of tupak. (866)

### ਅੜਲ

ਪ੍ਰਲੰਬਘਨੁ ਅਨੁਜਨਨੀ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
ਸਤੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੮੬੭ ।

### aril

parlambaghan anujnani aad bakhani. ja char keh naiek pad bohar parmaniai.  
satar sabad koh ta kai ant uchariai. ho sakal tupak kai naam subudh bichariai. (867)

ਕਾਮਪਾਲ ਅਨੁਜਨਨੀ ਆਦਿ ਭਨੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦੀਜੀਐ ।

ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੬੮ ।

Kampal anujanini aad bhanijiai. ja char keh kai pun naiek pad deejiai.  
satar sabad koh ta kai ant uchariai. ho sakal tupak kai naam so mantar bichariai. (868)

ਹਲ ਆਯੁਧ ਅਨੁਜਨਨੀ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।

ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਸੁ ਕਥਿ ਕਹਿ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ੮੬੯ ।

hal ayudh anujanini aad bakhaniai. ja char keh naiek pad bohar parmaniai.  
ari pad ta kai ant so kab keh deejiai. ho sakal tupak kai naam jaan jia leejiai. (869)

ਰਿਵਤਿ ਰਵਨ ਅਨੁਜਨਨੀ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।

ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਸੁ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ੮੭੦ ।

rivati ravan anujanini aad bakhaniai. ja char keh naiek pad bohar parmaniai.  
satar sabad koh ta kai ant so deejiai. ho sakal tupak kai naam jaan jia leejiai. (870)

### ਚੌਪਈ

ਰਾਮ ਅਨੁਜਨਨੀ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਦੈ ਡਾਰੋ ।

ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਪਦ ਜਾਨੋ । ੮੭੧ ।

### Choupaiee

Ram anujanini aad ucharo. Ja char keh pati pad dai daro.  
satar sabad ko bohar bakhano. Sabh Sri naam tupak pad jano. (871)

ਬਲਦੇਵ ਅਨੁਜਨੀ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।

ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੋ । ੮੭੨ ।

baldev anujani aad ucharo. Ja char keh naiek pad daro.  
satar sabad koi bohar bharinjai. Naam tupak kai sabh leh lijai. (872)

### ਅੜਲ

ਪ੍ਰਲੰਬਾਰਿ ਅਨੁਜਨਨੀ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਪੁਨਿ ਦੈ ਡਾਰੀਐ ।

ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ੮੭੩ ।

### aril

parlambar anujanini aad uchariai. ja char keh naiek pad pun dariai.  
Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam chatur pehchaniai. (873)

### **aril**

First use the word 'parlambhgan anujanani' (land of the river Jamuna, the beloved of the younger brother Krishna of Baldev, killer of demon parlamb) followed by the words 'Ja char naiek'. Then add the word 'Satar' in the end. All the learned persons should Consider it as the name of tupak (gun). (867)

First use the word 'Kampal anujanini (land of the river Jamuna, the beloved of Krishna, the caretaker of Parduman the god of love) followed by the words 'Ja char naiek' then add at the end the word 'Satar. All the friends may Consider it the name of tupak (gin). (868)

First use the word hal ayudh anujanini (land of river Jamuna, the younger sister-in-law of Baldev, the wielder of plough as his weapon) followed by 'Ja char naiek' words. O Poets ! Then add the word ari. This may be taken as name of tupak. (869)

First use the word 'rivat ravan anujanini' (land of the river Jamuna, the younger sister-in-law of Baldev, the lover of Ravati) followed by the words 'Ja char naiek' then add the word Satar in the end. Then all may Consider it as the name of tupak (gun). (870)

### **Choupaiee**

First use the word Ram anujanini (land of the river Jamuna, the beloved of Krishna, the younger of Balram), followed by the words 'Ja char pati', then add the word Satar. All may Consider it as the name of tupak (gun). (871)

First use the word Baldev anujani, followed by the words 'Ja char naiek', and then add the word Satar later. All should Consider it as the name of tupak (gun). (872)

### **aril**

First make use of the words parlambar anujanini (land of the younger sister-in-law of Balram, the river Jamuna, the enemy of demon parlamb, followed by the words 'Ja char naiek'. Then add the word 'Satar' at the end. All intelligent persons may Consider it as the name of tupak (gun). (873)

ਤ੍ਰਿਨਾਵਰਤ ਅਰਿਨਨਿ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੇ ਪੁਨਿ ਨਾਇਕ ਪਦ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੭੪ ।  
 trinavarat arinan sabadad bakhaniai. ja char keh naiek pad thaniai..  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (874)

ਕੇਸਿਯਾ ਤਕਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੇ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੭੫ ।  
 kaseyantaknin aad ucharan keejiai. ja char keh kai pun naiek pad deejiai  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (875)

ਬਕੀਆ ਤਕਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੇ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੮੭੬ ।  
 bakiantakanin aad ucharan keejiai ja char keh kai pun naiek pad deejiai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh bichaeiai. (876)

ਪਤਿਨਾਗਨਿਨਿ ਆਦਿ ਉਚਾਰੋ ਜਾਨਿ ਕੈ । ਜਾ ਚਰ ਕਹਿ ਪੁਨਿ ਨਾਇਕ ਪਦ ਠਾਨਿ ਕੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪ੍ਰਮਾਨੀਐ । ੮੭੭ ।  
 patinaganin aad ucharo jaan kai. ja char keh kai pun naiek pad thaanhai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen parmaniai.  
 (877)

ਸਕਟਾਸੁਰ ਹਨਨਿਨ ਸਬਦਾਦਿ ਭਣੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਾਛੇ ਨਾਇਕ ਪਦ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਗਿਆਨ ਪਛਾਨੀਐ । ੮੭੮ ।  
 saktasur hananin sabadad bhanijiai. ja char keh pachhai naiek pad deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam sugyan pachhaniai.  
 (878)

### ਚੌਪਈ

ਮੁਰਾਰਿਨਿਨਿ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੮੭੯ ।  
**Choupaiee**  
 murarinin sabadad bhanijai. ja char keh naiek pad dijai.  
 Satar sabad ko bohar bakhaniai. sabh Sri naam tupak kai janoh. (879)

ਨਰਕਾ ਤਕਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹਿਜੈ । ੮੮੦ ।  
 narkantakanin aad bakhanoh. ja char keh pati sabad parmanoh .  
 Satar sabad ko bohar bhanijai. sakal tupak kai naam kehijai. (880)



First use the word 'trinaat arinani (land of the river Jamuna, beloved of Krishna, enemy of trinavarat demon). Then add the word Satar in the end. All friends may Consider this as the name of tupak (gun). (874)

First make use of the word Kesiantaknin (land of the river Jamuna, Krishna's beloved, the killer of demon kansu) followed by the words 'Ja char naiek', then add the word Satar to it. All the true friends may Consider this as the name of tupak (gun). (875)

First use the word bakiantaknin (land of river Jamuna, beloved of Krishna, the killer of demon Bali) followed by the words 'Ja char naiek', then add the word 'Satar in the end. All the learned people may take it as the name of tupak (gun). (876)

First use the word patinaganin (land of the river Jamuna, the beloved of Krishna, the killer of python kali) followed by the words 'Ja char naiek', and then add the word Satar in the end. All the dextrous persons may Consider it as name of tupak. (877)

First use the words 'Saktasur hananin' (land of the river Jamuna, beloved of Krishna, killer of Saktasur) followed by the words "Ja char naiek", then add the word 'Satar' in the end. All the learned persons Consider it as the name of tupak. (878)

### **Choupaiee**

First use the word 'Surarinin' (land of river Jamuna, beloved of Krishna, enemy of demon mur) followed by the words 'Ja char naiek' and then add 'Satar' word. This may be taken by all as the name of tupak. (879)

First use the words narkantaknini (land of river Jamuna, beloved of Krishna, killer of Narkasur) followed by 'Ja char pati' and then add the word Satar. All may address it as the name of tupak (gun). (880)

ਆਦਿ ਨਰਕਹਾਨਿਨਿ ਪਦ ਭਾਖੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੮੮੧ ।  
 aad narkahanin pad bhakhai. ja char keh naiek pad rakhai.  
 Satar sabad ko bohar bakhanoh. sabh Sri naam tupak kai janoh. (881)

ਸਤ੍ਰੁ ਘਾਇਨਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਪਹਿਚਾਨਹੁ । ੮੮੨ ।  
 satar ghaienan aad bharnijai. ja char keh naiek pad dijai.  
 Satar sabad ko bohar bakhanoh. sabh Sri naam tupak pehchanoh. (882)

### ਅੜਿਲ

ਮੁਰ ਮਰਦਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਪੁਨਿ ਨਾਇਕ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਭਣੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ੮੮੩ ।  
 aril  
 mur maradanin aad ucharan keejiai. ja char keh kai naiek pad deejiai.  
 Satar sabad ko ta kai ant bhanijiai. ho sakal tupak ka naam chatur leh leejiai. (883)

### ਚੌਪਈ

ਮਧੁ ਸੂਦਨਨਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੮੮੪ ।  
 Choupaiee  
 madh sudananin aad bharinjai. ja char keh naiek pad dijai.  
 Satar sabad ko bohar bakhanai. sabh Sri naam tupak kai janoh. (884)

### ਅੜਿਲ

ਮਧੁ ਦੁੰਦਨਨੀ ਮੁਖ ਤੇ ਆਦਿ ਭਣਿਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਸਬਦੇਸੁਰ ਕਹਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪ੍ਰਮਾਨੀਐ । ੮੮੫ ।  
 aril  
 madh dhundanini mukh tai aad bharinjai. ja char keh kai pun subdaindar kehijiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen parmaniai. (885)

ਮਧੁ ਨਾਸਨਨੀ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਸਬਦੇਸੁਰ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਧਾਰੀਐ । ੮੮੬ ।  
 madh nasanani mukh tai aad bakhaniai. ja char keh kai pun subadesur parmaniai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam chatur chit dhariai. (886)

ਕਾਲਜਮੁਨ ਅਰਿਨਨਿ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੮੭ ।  
 kalajmun arinan sabadad bakhaniai. ja char keh kai pun naiek pad thaaniai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (887)

First use the words 'narakharnin' (land of river Jamuna, beloved of Krishna, the killer of Narkasur) followed by the words 'Ja char naiek', and then add the word Satar later. All may Consider it as the name of tupak (gun). (881)

First use the word 'Satar ghaienin (land of river Jamuna, beloved of Krishna, killer of the enemies), followed by the words 'Ja char naiek', and then add the word Satar to it. All should recognize it as the name of Tupak (gun). (882)

#### **aril**

First make use of the word "Mur mardanin" (land of the river Jamuna, the beloved of Krishna, killer of demon Mur) followed by the words 'Ja char naiek', and then add the word 'Satar' in the end. All clever persons may Consider it as name of tupak (gun). (883)

#### **Choupaiee**

First use the words Madhu Sudananin (the land of river Jamuna, beloved of Krishna, the killer of demon Mur) followed by the words "Ja char naiek", and then add the word Satar. All may take it as the name of tupak. (884)

#### **aril**

First use the word 'madh dūndanini' (land of river Jamuna, the beloved of Krishna, killer of demon Madhu) with the mouth, and add the words 'Ja char Inder followed by the word 'Satar' in the end. All efficient persons may consider it as the name of tupak (gun). (885)

First use the word madhu nasini with the mouth, then add in the end the word Satar. All the clever persons may Consider it as name of tupak. (886)

First utter the word, "Kaal Jamun arinin", followed by 'Ja char naiek', and add word Satar in the end. All friends may Consider it as name of tupak. (887)

First utter the word narak arinan (land of river Jamuna beloved of Krishna, enemy of

ਨਰਕ ਅਰਿਨਨਿ ਮੁਖ ਤੇ ਆਦਿ ਭਟਿਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ੮੮੮ ।  
 narak arinan mukh tai aad bharnijai. ja char keh kai pun naiek pad deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh pachhaniai. (888)

ਕੰਸਕੇਸ ਕਰਖਨਣੀ ਆਦਿ ਬਖਾਨ ਹੀ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਠਾਨ ਹੀ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੮੮੯ ।  
 Kanskes karakhanani aad bakhan hi. ja char keh kai pun naiek pad thaani hi.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh bichariai. (889)

ਬਾਸੁਦਿਵੇਸਨਨਿਨੀ ਆਦਿ ਭਟਿਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਧ੍ਰਮਾਨੀਐ । ੮੯੦ ।  
 basdivesananini aad bharinjiai. ja char keh kai pun naiek pad deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (890)

ਅਨਕਦੁੰਦਭੇਸਨਨਿ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਡਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਪਛਾਨੀਐ । ੮੯੧ ।  
 “anakdundbhesanin” aad uchariai. ja char keh kai pun naiek pad dariai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam sumantar pachhaniai. (891)

ਰਸ ਨਰਕਸਨਿਨਿ ਆਦਿ ਸਬਦ ਕੋ ਭਾਖੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਰਾਖੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਧਾਰੀਐ । ੮੯੨ ।  
 ras narakasanin aad sabad ko bhakhiai. ja char keh kai pun naiek pad rakhiai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam chatur chit dhariai. (892)

ਨਾਰਾਇਨਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਰਾਜ ਸਬਦ ਪੁਨਿ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਧ੍ਰਮਾਨੀਐ । ੮੯੩ ।  
 Naraienani aad ucharan keejiai. ja char keh kai raj sabad pun deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (893)

ਬਾਰਾਲਯਨਨਿ ਮੁਖਿ ਤੇ ਆਦਿ ਭਟਿਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਬਹੁਰਿ ਪਦ ਦਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਧ੍ਰਮਾਨੀਐ । ੮੯੪ ।  
 baraleyanin mukh tai aad bharinjiai. ja char keh kai nath bohar pad dijjiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (894)

ਨੀਰਾਲਯਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਬਹੁਰਿ ਤਿਹ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਧ੍ਰਮਾਨੀਐ । ੮੯੫ ।  
 neraleyni aad ucharan keejiai. ja char keh pati sabad bohar teh deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen parmaniai. (895)

Narkasur) followed by the word 'Ja char naiek' and then add Satar word in the end. All clever persons may Consider it as name of tupak (gun). (888)

First use the words 'Kans kes karakhani', followed by the words 'Ja char naiek' and then add the word Satar at the end. All the learned persons should Consider this as the name of tupak (gun). (889)

First use the words 'basdivesanani' (land of the river Jamuna, beloved of Krishna, the (children) family of Basudev) followed by the words "Ja char naiek", and then add the word Satar at the end. All the intellectuals may Consider this as the name of tupak (gun). (890)

First use 'anikdunbhesanin' (land of the river Jamuna, the beloved of Krishna, the son of Basudev with great many kettle drums) followed by the words 'Ja char naiek' and then at the end add the word Satar. All the friends may Consider this as name of tupak. (891)

First use the words "ras narkasnin" (land of river Jamuna, the beloved of Krishna, who was tied with ropes for punishment) followed by the words "Ja char naiek", then add at the end the word 'Satar'. All clever persons may take it as the name of tupak (gun). (892)

First utter the word naraianani, followed by the words "Ja char raj", then add at the end the word Satar. All the learned persons may Consider it as the name of tupak (gun). (893)

First use the words baraleyanin with the mouth, followed by the words, 'Ja char nath', and then explain (add) the word Satar at the end. All may Consider this as the name of tupak (gun). (894)

First make use of the word neeraleyani followed by the words 'Ja char pati' and then add the word 'Satar' later. All the skilful persons may Consider it as the name of tupak (gun). (895)

ਨਾਰ ਕੇਤਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਪੁਨਿ ਨਾਇਕ ਪਦ ਦਿਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੮੯੬ ।  
 naar ketanin aad ucharan keejiai. ja char keh kai pun naiek pad deejiai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam parbeen parmaniai. (896)

ਜਲ ਬਾਸਨਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਪੁਨਿ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੋ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੮੯੭ ।  
 Jal basanini aad ucharan keejiai. ja char keh kai nath sabad pun deejiai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (897)

### ਚੌਪਈ

ਜਲ ਕੇਤਨਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਟਿਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਖਿ ਲਿਜੈ । ੮੯੮ ।  
**Choupaiee**  
 Jal ketanini aad bakhano. ja char keh pati sabad parmano.  
 Satar sabad koh bohar bharinjai. Sabh Sri naam tupak lakh lijai. (898)

### ਅੜਿਲ

ਜਲ ਬਾਸਨਨੀ ਆਦਿ ਬਖਾਨਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਪੁਨਿ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੋ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪ੍ਰਮਾਨੀਐ । ੮੯੯ ।  
**aril**  
 jal basanani aad bakhanan keejiai. ja char keh kai nath sabad pun deejiai.  
 Satar sabad ko ta kai ant bakhania. ho sakal tupak kai naam parbeen parmniai. (899)

### ਚੌਪਈ

ਜਲ ਧਾਮਨਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਕਹੁ ਬਹੁਰਿ ਭਟਿਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਖਿ ਲਿਜੈ । ੯੦੦ ।  
**Choupaiee**  
 Jal dhamanani aad bakhano. ja char keh pati sabad parmano.  
 Satar koh bohar bharinjai. Sabh Sri naam tupak lakh lijai. (900)

ਜਲਗ੍ਰਿਹਨਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਟਿਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਖਿ ਲਿਜੈ । ੯੦੧ ।  
 Jal grehanani aad bakhano. ja char keh kai pati sabad parmano.  
 Satar sabad koh bohar bharinjai. Sabh Sri naam tupak lakh lijai. (901)

ਜਲ ਬਾਸਨਨੀ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਧਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਮਾਨਹੁ । ੯੦੨ ।  
 Jal basanani aad uchariai. ja char keh naiek pad dhariai.  
 Satar sabad koh ant bakhano. Sabh Sri naam tupak kai manoh. (902)



First use the words "nar ketanin" (land with the abode of water) followed by the words "Ja char naiek" and then add at the end the word 'Satar'. All the dextrous persons should Consider it as the name of tupak (gun). (896)

First use the word 'Jal basanini' aad (etc.) followed by the words "Ja char nath", and then add the word Satar at the end. All the friends may Consider it as the name of tupak (gun). (897)

### **Choupaiee**

First use the word "Jal Ketanani", followed by the words 'Ja char pati', and then add the word Satar letter. All should recognize it as the name of Tupak (gun). (898)

### **aril**

First make use of the words 'Jal char nath' and then add at the end the word 'Satar', to it, all the efficient persons may Consider it as the name of tupak (gun). (899)

### **Choupaiee**

First use the words Jal dhamanani followed by the words "Ja char pati", and then add the word 'Satar' later. All may Consider it as the name of tupak (gun). (900)

First use the word "Jal Grehinani" (land of oceans-source of water), followed by the words "Ja char pati", and then add the water 'Satar' later. All should Consider it as the name of tupak (gun). (901)

First use the word Jal bassnani, followed by the word "Ja char naiek", then add the word 'Satar' at the end. All may Consider it as the name of tupak. (902)

ਜਲ ਸੰਕੇਤਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੦੩ ।  
 Jal sanketan aad bakhanoh. ja char keh kai pati sabad parmano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh leh lijai. (903)

ਬਾਰ ਧਾਮਨੀ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਸਬਦੇਸ ਕਹਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੦੪ ।  
 barr dhamani aad bharinjai. ja char keh kai sabades kehajai.  
 Satar sabad koh bohar bakhanoh. Sabh Sri naam tupak kai janoh. (904)

ਬਾਰ ਗ੍ਰਿਹਨਨੀ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੦੫ ।  
 baar grehanani aad bharinjai. ja char keh naiek pad dijai.  
 Satar sabad koh bohar bakhanoh. Sabh Sri naam tupak kai janoh. (905)

#### ਅੜਿਲ

ਮੇਘ ਜਨਿਨਿ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕਰਿ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਬਿਚਾਰੀਐ । ੯੦੬ ।

#### aril

megh janin sabadad ucharan keejiai. ja char keh kar nath sabad ko deejiai.  
 Satar sabad koh ta kai ant uchariai. ho sakal tupak kai naam parbeen bichariai. (906).

#### ਚੌਪਈ

ਸਾਰਸੁਤੀ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੦੭ ।

#### Choupaiee

Sarsuti sabadad ucharo. ja char keh naiek pad daro.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh leh lijai. (907)

ਗੰਗ ਭੇਟਨੀ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਕਹਿਜੈ । ੯੦੮ ।  
 gang bhetani aad ucharo. ja char keh naiek pad daro.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sakal kahajai. (908)

ਅਰੁਣਿ ਬਾਰਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰਹੁ । ੯੦੯ ।  
 arun baanin aad bakhanoh. ja char keh naiek pad thaano.  
 Satar sabad ko bohar ucharo. Sakal tupak kai naam bicharoh. (909)

First use the words 'Jal sanketan', (land of ocean) followed by the words 'ja char pati', and then add the word Satar later. All may take it as the name of tupak (gun). (903)

First use the words 'baar dhamani', followed by the words 'Ja char ais', and then add the word 'Satar', all may Consider it as the name of tupak (gun). (904)

First make use of the words 'baar grehanani' followed by the words 'Ja char naiek', then add the word 'Satar', all may think it as the name of tupak (gun). (905)

#### **aril**

First utte the words "megh janin", followed by the words 'Ja char nath', and then add the word 'Satar' at the end. All the skilful persons may take it as name of tupak (gun). (906)

#### **Choupaicee**

First use the word 'Saarsuti', followed by the words "Ja char naiek", then add the word 'Satar'.

All may Consider it as the name of tupak (gun). (907)

First use the words 'gang bhetani', followed by the words "Ja char naiek", then add the word 'Satar', all may call it as the name of tupak (gun). (908)

First use the words 'arini baarrnin", followed by the words "Ja char naiek", and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (909)

ਅਰੁਣ ਬਾਰਿਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰੋ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰੋ । ੯੧੦ ।  
 arun baarini aad bakhano. ja char keh naiek pad thaano.  
 Satar sabad ko bohar ucharoh. Sakal tupak kai naam bicharoh. (910)

#### ਅੜਿਲ

ਅਰੁਣ ਅੰਬੁਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਚੋ ਸਕਲ ਯੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪ੍ਰਮਾਨੀਐ । ੯੧੧ ।

#### aril

arun ambnin aad ucharan keejia. ja char keh kai nath sabad ko deejiai.  
 Satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (911)

#### ਚੌਪਈ

ਅਰੁਣ ਤਰੰਗਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹਿਜੈ । ੯੧੨ ।

#### Choupaiee

arun tarangan aad ucharo. ja char keh naiek pad daro.  
 Satar sabad koh bohar bharinjai. ko sakal tupak ko naam kehajai. (912)

ਆਰਕਤਾ ਜਲਨਿਨਿ ਪਦ ਭਾਖੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਖਿ ਲਿਜੈ । ੯੧੩ ।  
 aarkata jalnin pad bhakhai. ja char keh naiek pad rakhai.  
 Satar sabad koh bohar bharinjai. Sabh Sri naam tupak kai lakh lijai. (913)

ਅਰੁਣ ਅੰਬੁਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੯੧੪ ।  
 arun ambnin aad bakhano. ja char keh pati sabad parmano.  
 Satar sabad koh bohar ucharo. Naam tupak kai sabh bicharo. (914)

ਅਰੁਣ ਪਾਨਿਨੀ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਆ ਜਾਨੋ । ੯੧੫ ।  
 arun panini aad bharinjai. ja char keh naiek pad dijai.  
 ari pad ta kai ant bakhano. Naam tupak kai sabh jia jano. (915)

ਅਰੁਣ ਜਲਨਿਨੀ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਖਿ ਲਿਜੈ । ੯੧੬ ।  
 arun jalnini aad bakhano. ja char keh pati sabad parmano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh lakh lijai. (916)

First use the words 'arun barini", followed by the words "Ja char naiek", and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (910)

### **aril**

First use "arun ambnin", followed by the words 'Ja char nath', then add the word 'Satar' at the end. All learned people may Consider it as the name of tupak. (911)

### **Choupaiee**

First use the words 'arun trangan', followed by the words 'Ja char naiek', and then add the word 'Satar' to it. All may call it as the name of tupak (gun). (912)

First use the words 'arkata jalnin', (land of the river Sarasvati, with red coloured waters) followed by the words "Ja char naiek", and then add the word Satar. Take it as the name of tupak (by all). (913)

First use the words "arun ambunin", followed by the words "Ja char pati", then add the word 'Satar'. All may Consider it as the name of tupak (gun). (914)

First make use of the words "arun panini", followed by the words :Ja char naiek". Then add the word 'ari' at the end. All may Consider it in mind as the name of tupak (gun). (915)

First use the words "arun jalnini", followed by the words "Ja char pati", ad then add the word 'Satar' later. All may Consider it as the name of tupak (gun). (916)

ਅਰੁਣ ਨੀਰਨਿਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਬ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੧੭ ।  
 arun neernin aad ucharo. ja char keh naiek pad daro.  
 Satar sabad koh bohar bakhanoh. Sabh Sri naam tupak kai janoh. (917)

ਸਤਦ੍ਰਵਨਿਨੀ ਪ੍ਰਿਥਮ ਪ੍ਰਕਾਸੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਉਚਰੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਰੀਐ । ੯੧੮ ।  
 Satdravanini pritham parkaso. ja char keh naiek pad rakho.  
 ari pad ta kai ant uchariai. sakal tupak kai naam bichariai. (918)

ਸਤ ਪ੍ਰਵਾਹਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੯੧੯ ।  
 Sat parvahnin aad bakhanoh. ja char keh naiek pad thaano.  
 Satar sabad koh bohar ucharo. Naam tupak kai sakal bicharo. (919)

ਸਹਸ ਨਾਰਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਟਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੨੦ ।  
 Sehas naarnin aad bakhano. ja char keh sabad parmano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh lakh lijai. (920)

#### ਅੜਿਲ

ਸਤ ਦ੍ਰਵਨਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਕਹੁ ਦੀਜੀਐ ।  
 ਰਿਪੁ ਪਦ ਕੋ ਤਾ ਕੇ ਪੁਨਿ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ੯੨੧ ।

#### aril

sat darvananini aad ucharan keejiai. ja char keh kai nath sabad koh deejiai.  
 rip pad ko ta kai pun ant bakhaniai. ho sakal tupak kai naam subudh pachhaniai. (921)

#### ਚੌਪਈ

ਸਤ ਪ੍ਰਵਾਹਨਿਨਿ ਪ੍ਰਥਮ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਟਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੨੨ ।

#### Choupaiee

sat parvahanin pratham bakhanoh. ja char keh pati sabad parmano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh lakh lijai. (922)

ਸਤਾ ਗਾਮਿਨੀ ਪ੍ਰਥਮ ਭਟਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੨੩ ।  
 Sata gamini pratham bharnijai ja char keh naiek pad dijai.  
 Satar sabad koh bohar bakhanoh. sakal tupak kai naam parmano. (923)



First use the word 'arun neernin', followed by the words "Ja char naiek", and then add the word 'Satar'. All may take it as the name of tupak (gun). (917)

First use the words 'Satdravnini' (the river with hundreds of offshoots) followed by the words 'Ja char naiek', then add the word 'Satar' to it. Then add the word 'ari' at the end. All may Consider it as the name of tupak (gun). (918)

First use the words 'Sat parvahnin', followed by the words 'Ja char naiek', and then add the word 'Satar'. All may Consider this as the name of tupak (gun). (919)

First use the word 'Sehas narrin', followed by the words 'Ja char pati', then add the word 'Satar' later. All may accept it as the name of tupak (gin). (920)

#### **aril**

First use the words 'Sat dravanini' followed by the words 'Ja char nath' then add the word 'rip' at the end. All wise persons may take it as the name of tupak (gun). (921)

#### **Choupaiee**

First use the words 'Sat pravanin', followed by the words 'Ja char nath', and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (922)

First use the words 'Sata gamini', followed by the words 'Ja char naiek' and then describe the word 'Satar'. All the people may Consider it as thte name of tupak (gun). (923)

ਸਤ ਤਰੰਗਨਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਅੰਤਿ ਸਬਦ ਤਕ ਕੋ ਅਰਿ ਕਹੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਲਹੀਐ । ੯੨੪ ।  
 Sat tranganan aad ucharo. ja char keh naiek pad daro.  
 ant sabad ta kai ari kehiai. Naam tupak kai sabh jia lehiai. (924)

ਭੂਮਿ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬੀਚਾਰਹੁ । ੯੨੫ ।  
 bhoom sabad ko aad bakhanoh. ja char keh pati sabad parmano.  
 Satar sabad koh bohar ucharoh. Naam tupak kai sakal becharoh. (925)

ਆਦਿ ਬਿਆਸਨਿਨੀ ਪਦ ਭਾਖੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ੯੨੬ ।  
 aad biasnini pad bhakho ja char keh naiek pad rakho.  
 Satar sabad koh bohar bakhanoh. sakal tupak kai naam pachhanoh. (926)

ਬਿਆਹਨਨੀ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰਹੁ । ੯੨੭ ।  
 biahnani sabadad bharinjai. ja char keh naiek pad dijai.  
 Satar sabad koh bohar udharo. sakal tupak kai naam bicharoh. (927)

ਪਾਸ ਸਕਤਿਨਨਿ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਧਰੀਐ ।  
 ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਭਣਿਜੈ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹਿਜੈ । ੯੨੮ ।  
 paas sakatanan aad uchariai. ja char keh naiek pad dhariai.  
 rip pad ta kai ant bharnijai. sakal tupak kai naam kehajai. (928)

ਪਾਸ ਨਾਸਨਿਨਿ ਆਦਿ ਅਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰੀਐ । ੯੨੯ ।  
 paas nasnin aad bakhaniai. ja char keh naiek pad thaniai.  
 Satar sabad koh bohar uchariai. sakal tupak kai naam bichariai. (929)

ਬਰੁਣਾਇਧ ਨਾਸਨਨਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹਿਜੈ । ੯੩੦ ।  
 barnaiedh nasnin bakhanoh. ja char keh naiek pad thaano.  
 Satar sabad k bohar bharinjai. sakal tupak kai naam kahejai. (930)

ਜਲਿਸਨ ਆਯੁਧ ਨਾਮ ਕਹੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੩੧ ।  
 dalisan ayudh naam kehijai. ja char keh naiek pad deejiai.  
 Satar sabad koh bohar bakhanoh. sakal tupak kai naam parmanoh. (931)

First use the words 'Sat tranganin' followed by the words 'Ja char naiek' and then add the word at the end 'ari' to it. All may Consider in mind as the name of tupak (gun). (924)

First utter the word 'bhoom', then add the words 'Ja char pati', then add the word 'Satar' to it. All may Consider it as the name of tupak (gun). (925)

First use the word 'Biasnini', followed by the words 'Ja char naiek', and then add the word 'Satar' to it. All may Consider it as the name of tupak (gun). (926)

First use the words biahnani (river Bias), followed by the words 'Ja char naiek', and then add the word 'Satar' to it. All may think of it as the name of tupak (gun). (927)

First use the word 'pas sakatinin', (River Bias, which could break open its noose with its own strength) followed by the words 'Ja char Naiek' and then add the word rip at the end. All may consider it as the name of tupak gun). (928)

First use the words 'pass naasnin' followed by the words 'Ja char naiek', and then add the word 'Satar'. All may Consider this as the name of tupak (gun). (929)

First use the word 'baranardh nasnin' (land with the river Beas) followed by the words 'Ja char naiek'. Then add the word 'Satar'. All may Consider this as the name of tupak (gun). (930)

First use the words 'Jalisan ayudh' (the armour of the varan (caste, followed by the word, Ja char naiek', and then utter the word 'Satar'. All may Consider it as the name of tupak (gun). (931)

### ਅੜਿਲ

ਸਕਲ ਪਾਸਿ ਲੈ ਨਾਮ ਨਾਸਨਿਨਿ ਭਾਖੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਬਹੁਰਿ ਪਦ ਰਾਖੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ੯੩੨ ।

### aril

Sakal paas kai naam nasnin bhakhiai. ja char keh kai nath bohar pad rakhiai.  
Satar sabad koh ta ko ant bakhaniai. ho sakal tupak kai naam subudh pachhaniai. (932)

ਰਾਵਿਨਨੀ ਸਬਦਾਦਿ ਬਖਾਨਨ ਕਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਪੁਨਿ ਦੀਜੀਐ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੀਰ ਪਛਾਨੀਐ । ੯੩੩ ।

ravinini sabadad bakhanan keejiai. ja char keh kai nath sabad pun deejiai.  
Satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam subeer pachhaniai. (933)

### ਚੌਪਈ

ਰਾਵਿਨੀਨਿ ਸਬਦਾਦਿ ਭਟਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਕਹਿਜੈ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ੯੩੪ ।

### Choupaiee

ravineen sabadad bharinjai. ja char keh pati sabad kehijai..  
Satar sabad koh bohar bakhano. sakal tupak kai naam pachhanoh. (934)

ਚੰਦ੍ਰ ਭਗਨਿਨਿ ਅਲਾਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਅਬਦ ਪ੍ਰਮਾਨਹੁ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਓਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰਹੁ । ੯੩੫ ।

Chander bhagnin aad bakhano. ja char keh pati sabad parmanoh.  
Satar sabad koh bohar ucharoh. naam tupak kai sakal bicharoh. (935)

ਸਸਿ ਭਗਨਿਨਿ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭੁਟਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੩੬ ।

sas bhagnin sabadad bakhano. ja char keh pati sabad parmanoh.  
Satar sabad koh bohar bharinjai. naam tupak kai sabh leh lijai. (936)

ਚੰਦ੍ਰਨੁਜਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਸੁ ਠਾਨਹੁ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰੋ ਧਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਰੀਐ । ੯੩੭ ।

Chanderunjanin aad bakhano. ja char keh pati sabad so thaano.  
Satar sabad koh bohar dhariai. Naam tupak kai sakal bichriai. (937)

### ਅੜਿਲ

ਸਸਿ ਅਨੁਜਨਿਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪ੍ਰਮਾਨੀਐ । ੯੩੮ ।

### aril

sasi anujanini aad ucharan keejiai. ja char keh kai nath sabad ko deejiai.  
Satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (938)

### **aril**

First take all the names of paas, and then add the word 'nasnin', followed by the words 'Ja char nath'. Then add the word Satar later. All the learned ones may take this as the name of tupak (gun). (932)

First use the word raavinani (land attached to the river Ravi), followed by the words 'Ja char nath', and then add the word 'Satar' at the end. All the brothers may accept it as the name of tupak (gun). (933)

### **Choupaiee**

First use the word 'ravneen', followed by the words 'Ja char pati', and then add the word Satar later. All may Consider it as the name of tupak (gun). (934)

First use the word chander bhagnin (land of river Chenab) followed by the word 'Ja char pati', and then add the word Satar. All may think it as the name of tupak (gun). (935)

First use the word bhagnin followed by the word 'Ja char pati', and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (936)

First use the word 'chanderanujunin' (land of river Chenab, the younger sister of moon) followed by the words 'Ja char pati', and then add the word Satar later. All may Consider it as the name of tupak (gun). (937)

### **aril**

First use the words 'sas anujanini' followed by the words 'Ja char nath', and then at the end, add the word Satar. All the learned persons may accept it as the name of tupak (gun). (938)

### ਚੋਪਈ

ਮਯੋਕ ਅਨੁਜਨਨਿਨ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
ਅਰਿ ਪਦ ਅੰਤਿਤਵਨ ਕੇ ਦਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੩੯ ।

### Choupaiee

meyunk anujanin aad bakhanoh. ja char keh pati sabad parmanoh.  
ari pad ant tvan ko dijai . Naam tupak kai sabh leh lijai. (939)

### ਅੜਿਲ

ਮਯੋਕ ਸਹੋਦਰਨਿਨਿ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਕਹੁ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਭਣੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਥਿ ਲਹਿ ਲੀਜੀਐ । ੯੪੦ ।

### aril

meyunk sahedarnin sabdad bakhaniai. ja char keh kar nath Sabad koh thaaniai .  
Satar sabad koh ta kai ant bharnijiai. ho sakal tupak kai naam so kab leh leejiai. (940)

### ਚੋਪਈ

ਅਜ ਅਨੁਜਨਨਿਨਿ ਆਦਿ ਕਹਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਭਣਿਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਅੰਤਿ ਉਚਾਰਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰਹੁ । ੯੪੧ ।

### Choupaiee

aj anujanin aad kehijai. ja char keh pati sabad bhanijai.  
Satar sabad koh ant ucharoh. sakal tupak kai naam bicharoh. (941)

ਨਿਸਿਸਿ ਅਨੁਜਨਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦਿ ਪ੍ਰਮਾਨਹੁ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਰੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਰੀਐ । ੯੪੨ ।

nisis anujanin aad bakhanoh. ja char keh pati sabad parmanoh.  
Satar sabad ko bohar uchariai. sakal tupak kai naam bichariai. (942)

ਨਿਸਿ ਇਸਰਨਿਨਿ ਆਦਿ ਕਹਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦਿ ਭਣਿਜੈ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪੜਾਨਹੁ । ੯੪੩ ।

nisi easarananin aad kahejiai. ja char keh pati sabad bharinjai.  
Satar sabad koh bohar bakhanoh. sakal tupak kai naam pachhanoh. (943)

ਰੈਨਾਧਿਪਨੀ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।

ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਸਕਲ ਤੁਪਕ ਕੇ ਸਭ ਲਖਿ ਲਿਜੈ । ੯੪੪ ।

raini dhipani aad bakhano. ja char koh naiek pad thaano.  
Satar sabad koh bohar bharinjai.. naam tupak kai sabh lakh lijai. (944)

ਰੈਨ ਰਾਟਨਿਨਿ ਆਦਿ ਉਚਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਧਰੀਐ ।

ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨਹੁ । ੯੪੫ ।

rain raatnin aad uchariai. ja char keh naiek pad dhariai.  
Satar sabad koh bohar bakhanoh. naam tupak kai sabh jia janoh. (945)



### **Choupaiee**

First use the word 'meyunk' (moon) anujanin, followed by the words 'Ja char pati', then add the word 'ari' at the end. All may take it as the name of tupak. (939)

### **aril**

First use the word 'meyunk Sahedarnin' followed by the words 'Ja char nath', and then add at the end the word 'Satar'. All the poets may Consider it as the name of tupak (gun). (940)

### **Choupaiee**

First use the word 'aj (moon) anujannin', followed by the words 'Ja char pati', and then add the word Satar at the end. All may Consider this as the name of tupak (gun). (941)

First use the words 'nisis anujnnain', followed by 'Ja char pati', then add the word Satar later. Let all persons Consider it as the name of tupak (gun). (942)

First use the words 'nisi isranannin' (land of river Chenab, the younger sister of the moon, the god of nightfall) followed by 'Ja char pati', and then add the word 'Satar'. All may Consider it as the name of tupak. (943)

First use the word 'raenadhupani (the river Chenab, having relationship with the moon, the master of the night) followed by the words 'Ja char naiek', and then add the word 'Satar' to it. All should Consider it as the name of tupak (gun). (944)

First make use of the words 'raen raetnin' followed by the words 'Ja char naiek' and then add the word Satar later. All may take it in the mind as the name of tupak (gun). (945)

ਰੈਨਰਾਜਨੀ ਅਲਦਿ ਕਹਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦਿ ਭਣਿਜੈ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਕਹੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਬ ਜੀਅ ਲਹੀਐ । ੯੪੬ ।  
 raenrajani aad kahijai. ja char keh pati sabad bharinjai.  
 ta ko ant satar pad kehiai. naam tupak kai sabh jia lehhia. (946)

ਨਿਸ ਨਾਇਕਨਿਨਿ ਅਦਿ ਉਚਰੀਐ । ਸੂਨ ਉਚਰਿ ਚਰ ਪਤਿ ਪਦ ਡਰੀਐ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੪੭ ।  
 nis naieknin aad uchariai. sunn uchar char pati pad dariiai.  
 ari pad kai ant bakhanoh. sakal tupak kai naam parmanoh. (947)

ਨਿਸਿਦਿਸਨੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਸੁਕਬਿ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰਹੁ । ੯੪੮ ।  
 niaisni sabadad bakhanoh. ja char keh naiek pad thaano.  
 Satar sabad koh bohar ucharoh. sukabi tupak kai naam bicharroh. (948)

ਨਿਸਿ ਪਤਿਨਿਨਿ ਸਬਦਾਦਿ ਉਚੀਐ । ਸੁਤ ਚਰ ਅਰਿ ਅੰਤਹਿ ਪਦ ਧਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਅੰਤਿ ਬਖਾਨਹੁ । ਸੁਕਬਿ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ੯੪੯ ।  
 nisi patinin sabadad uchariai. sut char ari anteh pad dhariai.  
 Satar sabad koh ant bakhanoh. sakabi tupak kai naam pachhanoh. (949)

ਨਿਸ ਧਨਿਨੀ ਸਬਦਾਦਿ ਕਹਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਅਰਿ ਪਦਹਿ ਭਣਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਬ ਜੀਅ ਜਾਨਹੁ । ੯੫੦ ।  
 nis dhanini sabadad kehijai. ja char keh ari padeh bharinjai.  
 Satar sabad koh boar bakhanoh. naam tupak kai sabh jia janoh. (950)

ਰੈਨ ਨਾਇਕਨਿ ਅਦਿ ਸੁ ਕਹੀਐ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਦੈ ਰਹੀਐ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਭਾਖਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਖਿ ਰਾਖਹੁ । ੯੫੧ ।  
 raen naiekan aad so kehiai. ja char keh pati pad dai rehiai.  
 ta kai ant satar pad bhakhoh. naam tupak kai sabh kakh rakhoh. (951)

ਨਿਸ ਚਰਨਿਨਿ ਪ੍ਰਥਮੈ ਪਦ ਭਾਖਹੁ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪੁਨਿ ਰਾਖਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ੯੫੨ ।  
 nis charnini prathamai pad bhakhoh. sat char keh naiek pun rakhoh.  
 Satar sabad koh bohar bakhanoh. sakal tupak kai naam pachhanoh. (952)

ਅਦਿ ਨਿਸਾਚਰਿਨਿਨਿ ਕਹੁ ਭਾਖੇ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਸੁਕਬਿ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹਿਜੈ । ੯੫੩ ।  
 aad nisacharinan koh bhakhai. sut char keh naiek pad rakhai.  
 satar sabad koh bohar bharinjai. sakal tupak kai naam kehijai. (953)

First use the words 'raenrajni' (the land of river Chenab, having relations with the moon, the king/green of the night), followed by the words 'Ja char pati', and then add the word Satar at the end. All may Consider it as the name of tupak. (946)

First use the words 'nis naiekanin' followed by Sun (son) and later by word char-pati, and then add the word ari at the end. All may Consider it as the name of tupak (gun). (947)

First use the words 'nisisni' (river with the name of the moon), followed by the words 'Ja char naiek', then add the word 'Satar' to it. The poets may Consider it as the name of tupak (gun). (948)

First use the words 'nis patinin', followed by the words 'sut char ari', and then at the end add the word 'Satar'. The poets may Consider it as the name of tupak. (949)

First use the words 'nis dhanani' (related to the master of the night-moon) followed by the words 'Ja char ari', and then add the word 'Sata' to it. All may Consider it in mind as the name of 'tupak'. (950)

First use the word 'raen naiekan', followed by 'Ja char pati', and then at the end add the word 'Satar'. All may Consider it as the name of tupak (gun). (951)

First use the words 'nis charanin' (related to the moon, traveller of the night) followed by the words 'Sut char naiek', and then add the word 'Satar' later. All should Consider it as the name of tupak (gun). (952)

First use the words 'nisacharanin' (related to the moon, emitting light to the night) followed by the words 'Sut char naiek', and then add the word 'Satar' to it. All may Consider it as the name of Tupak (gun). (953)

ਰੈਨ ਰਮਨਿ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਕਹਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੫੪ ।  
 raen raman sabdad bharinjai. sut char keh naiek pati sabad kehijai.  
 satar sabad ko ant bakhanoh. sakal tupak kai naam parmanoh. (954)

ਰੈਨ ਰਾਜਨਿਨਿ ਪ੍ਰਥਮ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਪਦਹਿ ਸਵਾਰੋ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਕਹੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਹੀ ਲਹੀਐ । ੯੫੫ ।  
 raen rajanin pratham ucharo. sut char keh pati padeh sowaro.  
 ta kai ant satar pad kehiai. Naam tupak kai sabh hi kehiai. (955)

ਨਿਸਰਿਵਨਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਾ ਪਾਛੇ ਕਹੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ੯੫੬ ।  
 nisaravnin aad bharinjai. sut char keh pati sabad dharijai.  
 uatar sabad ta pachhai kehiai. sabh Sri naam tupak kai lehiai. (956)

ਦਿਨ ਅਰਿ ਰਵਨਿਨਿ ਆਦਿ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਬਿਚਾਰੋ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਭਾਖੋ । ਨਾਮ ਤੁਪਕ ਜੁ ਕੇ ਲਖਿ ਰਾਖੋ । ੯੫੭ ।  
 din ari ravanin aad ucharo. sut char keh pati sabad bicharo.  
 ta kai ant satar pad bhakhai. Naam tupak ju ke lakh rakhai. (957)

ਹਰਿਜ ਅਰਿ ਰਵਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਕਹੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੋ । ੯੫੮ ।  
 harij ari ravnin aad bakhano. sut char keh pati sabad parmano.  
 ta kai ant satar pad kaho. Sabh Srinaam tupak kai leho. (958)

ਤਿਮ੍ਰਿਯਰਿ ਰਵਨਿਨਿ ਪਦ ਕਹੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਗਹੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਕਹਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੫੯ ।  
 timariyari so ravnin pad kehiai sut char keh naiek pad gehiai.  
 satar sabad teh ant kehijai. Naam tupak kai sabh leh lijai. (959)

ਹਰਿਜਰਿ ਰਵਨਿਨਿ ਆਦਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸੁਕਬਿ ਬਿਚਰੀਐ । ੯੬੦ ।  
 harjari ravnin aad bakhano. ja char keh naiek pad thaano.  
 satar sabad koh bohar uchariai. Naam tupak kai sukabh bichariai. (960)

ਰਵਜਰਿ ਰਵਨਿਨਿ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰੋ ਭਾਖਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਖਿ ਰਾਖਹੁ । ੯੬੧ ।  
 ravjari ravnin aad bakhanoh. ja char keh pati sabad parmanoh.  
 satar sabad koh bohoro bhaknoh. Sabh Sri naam tupak lakh rakho. (961)

First make use of the word “rain raman” followed by the words ‘Sut char pati’ and then at the end add the word ‘Satar. All may recognize it as the name of tupak (gun). (954)

First use the words “raen rajanin” followed by the words “Sut char pati”, and then at the end add the words ‘Satar’. All may Consider it as the name of tupak (gun).(955)

First use the words nisarvanin (related to the moon ; the builder of the nights beauty) followed by the words “Sut char pati”, and then add the word Satar later. All may take it as the name of tupak (gun). (956)

First use the words “din ari ravnin” followed by the word ‘Sut char pati’, and then add at the end the word ‘Satar to it’. All should Consider it as the name of tupak (gun). (957)

First use the words “haril ari ravnin” (related to the moon, the night, enemy of the day, son of the Sun and enjoyer of the night).followed by the words ‘sut char pati’, and then add at the end the word ‘Satar’ to it. All may Consider it as the name of tupak (gun). (958)

First use the word timeryant (the night-the enemy of the Sun) followed by the words Sut char naiek, and then add the word ‘Satar’. All may Consider in as the name of tupak (gun). (959)

First use the words ‘harijar’ (the night-enemy of the day) “rainin”, followed by the words “Ja char naiek”, then add the word satar later. The poets may Consider it as the name of tupak (gun). (960)

First use the words “ravijari ravnin” followed by the words, Ja char pati”, then add the word ‘Satar’ later. All may Consider this as the name of tupak (gun). (961)

ਭਾਨੁਜ ਅਰਿ ਕਹਿ ਰਵਨਿ ਭਨੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੬੨ ।  
 bhanuj ari keh ravin bhaneejai. ja char keh naiek pad deejai.  
 satar sabad koh bohar bakhanoh. Sabh Sri naam tupak kai janoh. (962)

ਸੂਰਜਰਿ ਰਵਨਿ ਆਦਿ ਪਦ ਕਹੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਗਹੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਧਾਰੋ । ੯੬੩ ।  
 Surjari ravin aad pad kehiai. ja char keh naiek pad gehiai.  
 satar sabad koh bohar uchariai. Naam tupak kai sabh jia dharai. (963)

ਭਾਨੁਜਰਿ ਰਵਨਿਨਿ ਪਦ ਭਾਖੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਪੁਨਿ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪ੍ਰਮਾਨਹੁ । ੯੬੪ ।  
 bhanujari ravnin pad bhakhai. ja char keh pati pad pun rakhai.  
 satar sabad koh bohar bakhanph. Naam tupak kai sakal parmanoh. (964)

#### ਅੜਿਲ

ਦਿਨਪੁਜ ਅਰਿ ਰਵਨਿਨਿ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੈ ਨਾਥ ਸਬਦ ਦੇ ਡਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਬੀਨ ਪ੍ਰਮਾਨੀਐ । ੯੬੫ ।

#### aril

dindhuj ari ravnin ko aad uchariai. ja char keh kai nath sabad dai darai.  
 satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam parbeen prmaniai. (965)

ਦਿਨਰਾਜਿ ਅਰਿ ਰਵਨਿਨੀ ਸੁ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਥ ਸਬਦ ਪੁਨਿ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧ ਬਿਚਾਰੀਐ । ੯੬੬ ।  
 dinraj ari ravnini su aad bakhaniai ja char keh kai nath sabad pun thaaniai.  
 satar sabad ko ta kai ant ucharia. ho sakal tupak kai naam subudh bichariai. (966)

#### ਚੌਪਈ

ਦਿਨਿਸ ਅਰਿ ਰਵਨਿਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਪੁਨਿ ਕਹਿ ਲੀਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਤਿਜੈ । ੯੬੭ ।

#### Choupaiee

dinis ari ravnin aad ucharo. ja char keh kai naiek pad daro.  
 satar sabad koh pun keh leejai. naam tupak kai sakal patijai. (967)

ਤਮ ਅਰਿ ਜਰਿ ਰਵਨਿਨਿ ਪਦ ਭਾਖੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਤਿਜੈ । ੯੬੮ ।  
 tam ari jar ravnin pad bhakhai. ja char keh kai naiek pad rakhai.  
 satar sabad the ant bharinjai. naam tupak kai sakal patijai. (968)



First use the words “bhanuj ari” (night-the enemy of the day, the son of sun) and the word ravin (one who enjoys), followed by the words ‘Ja char naiek’, and then add the word ‘Satar’. All may Consider it as the name of tupak (gun). (962)

First use the words “Surjat ravan” followed by the words “Ja char naiek”, then add the word ‘Satar’. All may Consider it as the name of tupak in the mind. (963)

First use the word “bhanjar ravnin’ followed by the words “Sut char pati”, then add the words “Ja char naiek”, then add the word ‘Satar’. All may Consider it as the name of tupak in the mind. (964)

#### **aril**

First use the word “dindhuj ari ravnin” followed by ‘Ja char nath’, and then add the word Satar at the end. All the efficient persons may Consider it as the name of tupak (gun). (965)

First use the word “dinraj ari ravanini” followed by words ‘Ja char nath’, and finally add the word ‘Satar’ at the end. All the learned persons may Consider it as the name of tupak (gun). (966)

#### **Choupaiee**

First use the words “dinis ari ravnini” followed by the words ‘Ja char naiek, and then add the word Satar later. All may Consider it as the name of tupak (gun). (967)

First use the words “tamari jari ravnini” (the lover of moon, cajoling the night, enemy of the day born out of the Sun, the enemy of darkness) followed by the words “Ja char naiek’, and then add the word Satar in the end. All may Consider it as the name of tupak. (968)

ਚੰਦ੍ਰ ਜੋਨਨੀ ਆਦਿ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਤਿਜੈ । ੯੬੯ ।  
 Chander joanani aad bakhano. ja char keh kai naiek pad thaano.  
 satar sabad koh bohar bharinjai. naam tupak kai sakal patijai. (969)

ਸਸਿ ਉਪਸਾਖਿਨੀ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੇ । ੯੭੦ ।  
 Sas upasakhini aad bakhano. ja char keh pati sabad parmanoh..  
 satar sabad ko bohar bakhano. Sabh Sri naam tupak kai jano. (970)

ਨਿਸ ਇਸ ਭਗਨੀ ਆਦਿ ਬਖਾਨਹੁ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਤਿਜੈ । ੯੭੧ ।  
 nis iss bhagni aad bakhano. ja char keh pati sabad parmanoh. .  
 satar sabad ko bohar bharinjai. naam tupak kai sakal patijai. (971)

ਸਸਿ ਭਗਨੀ ਸਬਦਾਦਿ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰਹੁ । ੯੭੨ ।  
 Sas bhagni sabadad bakhano. ja char keh pati sabad parmanoh.  
 satar sabad ko bohar ucharoh. naam tupak kai sakal bicharoh. (972)

ਨਿਸਿਸ ਭਗਾ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਕਹਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੭੩ ।  
 nisis bhaga sabadad bharinjai. ja char keh pati sabad kehijai.  
 satar sabad koh bohar bakhano. Sabh Srinaam tupak kai janoh. (973)

ਰੈਨ ਰਾਟ ਕਹਿ ਭਗਾ ਬਖਾਨੇ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਤਿਜੈ । ੯੭੪ ।  
 raen rot keh bhaga bakhano. ja char keh pati sabad parmano.  
 satar sabad ko ant bharinjai. Naam tupak kai sakal patijai. (974)

#### ਅੜਿਲ

ਰੈਨ ਰਾਵਨਿ ਕਹਿ ਭਗਾ ਸਬਦ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਭਨੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਹੋ ਤਹ ਦੀਜੀਐ । ੯੭੫ ।

#### aril

nain ravan keh bhaga sabad bakhaniai. ja char keh kur nath sabad ko thaaniai.  
 satar sabad ko ta kai ant bharinjai. ho sakal tupak kai naam chaho the deejiai. (975)

ਰੈਨ ਰਾਜ ਕਹਿ ਭਗਾ ਬਖਾਨਨ ਕੀਜੀਐ । ਜਾ ਚਰ ਕਹਿ ਕਰਿ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਮਨ ਧਾਰੀਐ । ੯੭੬ ।  
 raen raj keh bhaga bakhanan keejiai. ja char keh kar nath sabad ko deejiai.  
 satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh man dhariai. (976)

First use the word 'Chander jonani' (land of the river Chenab, competing with the moon's light) followed by the words 'Ja char naiek', and then add the word 'Satar' later. Let all take it as the name of tupak (gun). (969)

First use the words 'sas upasakhini' (river Chanab) followed by the words 'Ja char pati', and then add the word 'Satar' to it. All may Consider it as the name of tupak (gun). (970)

First use the words "nis iss bhagani" followed by the words 'Ja char pati', and then later add the word Satar. All may accept this as the name of tupak (gun). (971)

First use the words 'sas bhagani', followed by the words 'Ja char pati', and later repeat the word Satar. All may easily realize it as the name of tupak (gun). (972)

First use the words "nisis bhaga", followed by the words 'Ja char pati'. Then utter the words 'Ja char pati'. Then add the word 'Satar'. All may Consider it as the name of tupak (gun). (973)

First make use of the words 'raen ratt', followed by the word bhaga, and then add the words 'Ja char pati', and then say the word 'Satar' at the end. All this may be taken as the name of tupak (gun). (974)

#### **aril**

First use the words "raen ravan bhaga" followed by the words 'Ja char nath', and then add at the end the word Satar. Then all may use it in the name of tupak, wherever found necessary. (975)

First use the word "raen raj", followed by the word bhaga, and then add the words 'Ja char nath' and then at the end add the word 'Satar' to it. All the learned persons may Consider this in mind as the name of tupak (gun). (976)

### ਚੌਪਈ

ਰੈਨ ਰਾਵ ਕਹਿ ਭਗ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਜਹ ਚਹੋ ਕਹਿਜੈ । ੯੭੭ ।

### Choupaiee

raen rav keh bhaga bakhano. ja char kai nath sabad parmano.  
satar sabad teh ant bharinjai. Naam tupak jeh chaho kahijai. (977)

ਦਿਨ ਅਰਿ ਕਹਿ ਭਗ ਸਬਦ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਸੁ ਕਹੀਐ । ਨਾਮ ਤੁਪਕ ਉਚਰਹੁ ਜਹ ਚਹੀਐ । ੯੭੮ ।  
din ari keh bhag sabad bakhano. ja char keh naiek pad thaano..  
satar sabad teh ant so kehiai. Naam tupak ucharoh jeh chehiai. (678)

ਤਮਚਰ ਕਹਿ ਭਗ ਸਬਦ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੭੯ ।  
tamchar keh bhag sabad bakhano. ja char keh naiek pad thaano.  
satar sabad ko bohar bharinjai. Naam tupak ke sab lehi leejiai. (979)

ਰੈਣ ਰਾਵਿ ਕਹਿ ਭਗਣਿ ਕਹੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰਹੁ । ੯੮੦ ।  
raen raav keh bhagan kehijai ja char keh naiek pad deejai.  
satar sabad ko bohar ucharoh. Sakal tupak kai naam bicharoh. (980)

ਜਉਨ ਕਰਣ ਕਹਿ ਭਗਣਿ ਬਖਾਨੋ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੯੮੧ ।  
Jauon karan keh bhagan bakhano. ja char keh naiek pad thaano.  
satar sabad ko bohar bharinjai. Naam tupak ke sab lehi leejiai. (981)

ਕਿਰਣ ਧਰਨ ਕਹਿ ਭਗਣਿ ਕਹੀਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਅਨੁਮਾਨਹੁ । ੯੮੨ ।  
kiran dharam keh bhagan kehijai. ja char keh pati sabad dharijai.  
satar sabad ko bohar bakhanoh. Naam tupak ke sab anmanoh. (982)

ਮਯੰਕ ਸਬਦ ਕਹਿ ਭਗਣਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਦ ਨਾਥ ਧਰੀਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਉਚਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਸੁ ਧਰੀਐ । ੯੮੩ ।  
meyank sabad keh bhagan bharinjai. Sut char keh pad nath dhareejai.  
satar sabad ko bohar uchariai. Naam tupak ke sakal so dhariai. (983)

ਮ੍ਰਿਗ ਬਾਹਿਨ ਕਹਿ ਭਗਣਿ ਬਖਾਨੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰਹੁ । ਸਤ੍ਰੁ ਸ੍ਰੀ ਨਾਮ ਚਿਤਿ ਧਾਰਹੁ । ੯੮੪ ।  
mirag bahan keh bhagan bakhanoh. sut char keh pati sabad parmanoh.  
satar sabad the ant ucharoh. Sabh Sri naam tupak chit dharo. (984)

### **Choupaiee**

First explain the words “raev rav bhaga”, followed by the words ‘Ja char pati’, and then in the end, add the word ‘Satar’, then use it as the name of tupak wherever it is wanted. (977)

First use the words “din ari bhag”, followed by the words ‘Ja char naiek’ and add at the end the word Satar. Then use it, wherever required, in the place (name) of tupak (gun). (978)

First use the words “Tamchar bhag”, followed by the words ‘Ja char naiek’, and then add the word ‘Satar’ to it. All may Consider it as the name of tupak (gun). (979)

First make use of the words, “raen ravi bhagan”, followed by the words ‘Ja char naiek’, and then add the word Satar. All may take it as the name of tupak (gun). (980)

First use the words ‘Jaun’ (moonlight) ‘karan bhagan’, followed by the words “Ja char naiek”, and then add the word ‘Satar’. This may be taken by all as the name of tupak (gun). (981)

First make use of the words “kiran dharan bhagan”, followed by the words “Sat char pati”, and then add the words ‘Satar’ to it. All may recognize it as the name of tupak (gun). (982)

First use the words “meyunk (moon) bhagan” followed by the words ‘Sut char nath’ and then add the word ‘Satar’ to it. All may Consider it as the name of tupak (gun). (983)

First use the words “Mrig bahin” (moon) bhargan followed by ‘Sut char pati’, and then add ‘Satar’ at the end. Then it may be in mind by all as seen as the name of tupak. (gun). (984)



ਹਿਰਣ ਰਾਟ ਕਹਿ ਭਗਣਿ ਉਚਾਰਹੁ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰਹੁ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹਿਜੈ । ੯੮੫ ।  
 hiran ratt keh bhagan ucharoh. ja char keh naiek pad daroh.  
 satar sabad ko bohar bharinjai. Naam tupak ke sakal lehijai. (985)

ਸ੍ਰਿੰਗ ਬਾਹਣੀ ਭਗਾ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੮੬ ।  
 Saring bahni bhaga bharinjai. ja char keh pati sabad dharijai.  
 satar sabad ko bohar bakhanoh. Sabh Sri naam tupak kai janoh. (986)

ਮ੍ਰਿਗ ਪਤਿਣੀ ਕਹਿ ਭਗਣਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੮੭ ।  
 mrig patimi keh bhagan bharinjai. ja char keh pati sabad dharijai.  
 satar sabad ko bohar bakhanoh. Sakal tupak kai naam parmanoh. (987)

ਪ੍ਰਜਾਪਤਿ ਕਹਿ ਭਗਣਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੯੮੮ ।  
 prajapati keh bhagan bharinjai. ja char keh pati sabad dharijai.  
 satar sabad ko bohar bakhanoh. Naam tupak ke sab parmanoh. (988)

#### ਛੰਦ

ਮ੍ਰਿਗ ਨਾਥ ਭਗਣਿ ਭਾਖੁ । ਰਿਪੁ ਨਾਥ ਚਰ ਪਤਿ ਰਾਖੁ ।  
 ਰਿਪੁ ਸਬਦ ਬਹੁਰਿ ਬਖਾਨ । ਸਭ ਨਾਮ ਤੁਪਕ ਪ੍ਰਮਾਨ । ੯੮੯ ।

#### Chhand

mrig nath bhaganan bhakh. rip nath char pati rakh.  
 rip sabad bohar bakhan. sabh naam tupak parman. (989)

#### ਚੌਪਈ

ਨਦੀ ਰਾਟ ਸੁਤ ਭਗਣਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਅਨੁਮਾਨਹੁ । ੯੯੦ ।

#### Choupaiee

nadi raat sut bhagan bharinjai. ja char keh pati sabad dharijai.  
 Satar sabad teh ant bakhanoh. Sabh Sri naam tupak anmanoh. (990)

ਸਮੁੰਦ੍ਰਾਜ ਕਹਿ ਭਗਣਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤੁ ਸਬਦ ਕੋ ਤਿਹ ਅੰਤਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਧਾਰੋ । ੯੯੧ ।  
 Samundraj keh bhagan bharinjai. ja char keh pati sabad dharijai.  
 Satar sabad teh ant ucharoh. Naam tupak kai sabh jia dharai. (991)



First use the words "hiran raat bhagan" followed by 'Sat char naiek', and then add the word, 'Satar'. This may be taken as name for tupak (gun). (985)

First use the words "marig bahini bhargan" followed by the words 'Ja char pati', and then add the word 'Satar'. Everyone may Consider it as the name of tupak (gun). (986)

First use the words "mrig patini bhagan" followed by 'Ja char pati', then add the word as the name of tupak (gun). (987)

First use the words "parja pati (moon) bhagan" followed by Sut char pati, and then add the word 'Satar'. All may Consider it as the name of tupak (gun). (988)

#### **Chhand**

First state the words "mrig nath bhaganan", then add the words 'Sat char pati', followed by the word rip. All may understand it as the name of tupak. (989)

#### **Choupaiee**

First use the words "nadi raat sut bhagan", followed by the words "Ja char pati", and then add the word Satar to it. All may think of it as the name of tupak (gun). (990)

First use the words "Samundraj (moon) bhagan", followed by 'Ja char pati', and then add the word Satar. All may recognize it in mind as the name of tupak (gun). (991)

ਨਦੀ ਰਾਟ ਸੁਤ ਭਗਣਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਅਨੁਮਾਨਹੁ । ੯੯੨ ।  
 nadi raat sut bhagan ucharo. ja char keh pati pad dai daro.  
 Satar sabad koh bphar bakhanoh. Sakal tupak kai naam anumanoh. (992)

ਸਮੁਦ੍ਰਜ ਭਗਣਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੯੩ ।  
 Samundraj bhagnin aad bharinjai. ja char keh pati sabad dharijai.  
 Satar sabad teh ant bakhanoh. Sabh Sri naam tupak ke janoh. (993)

ਮ੍ਰਿਗਜਾ ਭਗਣਿਨਿ ਆਦਿ ਉਚਾਰੋ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਅਨੁਮਾਨਹੁ । ੯੯੪ ।  
 miragaja bhagnin aad ucharo. ja char keh pati pad dei daro.  
 rip pad ta kai ant bakhanoh. Sakal tupak kai naam anumanoh. (994)

ਨਦਿਸਜ ਭਗਣਿ ਆਦਿ ਪਦ ਦੀਜੈ । ਜਾ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੯੫ ।  
 nadisaj bhgan aad pad deejai. ja char keh pati sabad dharijai.  
 Satar sabad ko bohar bakhanoh. Sabh Sri naam tupak kai janoh. (995)

ਨਦਿ ਨਾਇਕ ਕਹਿ ਭਗਣਿਨਿ ਭਾਖੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੯੯੬ ।  
 nadi naiek keh bhaganin bhakhai sut char keh naiek pad rakhai  
 Satar sabad teh ant bakhanoh. Sabh Sri naam tupak kai jano. (996)

ਸਰਿਤਿਸ ਭਗਣਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੯੯੭ ।  
 Saritis bhaganin aad bharinjai. Sut char keh pati sabad dharijai.  
 Satar sabad teh ant bakhanoh. Sabh Sri naam tupak kai janoh. (997)

ਸਰਿਤ ਇੰਦ੍ਰ ਭਗਣਨੀ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਪਹਿਚਾਨਹੁ । ੯੯੮ ।  
 Sarit Inder bhaganani bharinjai. Sut char keh pati sabad dharijai.  
 Satar sabad ko bohar bakhanoh. Sabh Sri naam tupak pehchanoh. (998)

#### ਅੜਿਲ

ਨਿਸਸਿਨਿ ਕਹਿ ਭਗਣਿਨਿ ਪਦ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਭਨੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਥਿ ਲਖਿ ਲੀਜੀਐ । ੯੯੯ ।

#### aril

nisasini keh bhaganin pad aad bakhaniai. ja char keh naiek pad bohar parmanii.   
 Satar sabad koh ta kai ant bhanejiai. ho sakal tupak kai naam so kab lakh leejiai. (999)

First use the words “nadi ratt Sut bhagan” then add the words “Ja char pati”, followed later by the word Satar. All may think it as the name of tupak (gun). (992)

First use the words ‘Samdaraj bhagarin’, and then add the words ‘Ja char pati’, followed by the word ‘Satar’ at the end, which may be taken by all as the name of tupak.(993)

First use the words ‘mrigja bhagnin’ then add the words ‘Ja char pati’, followed at the end by the word ‘rip’. All may accept it as the name of tupak. (994)

First use the word “nadisaj bhagan”, then add the words ‘Ja char pati’, followed later by the word ‘Satar’. All may take it as the name of tupak (gun). (995)

First use the words “nadi naiek bhagnin”; then add the words, “Sut char naiek”, followed by the word ‘Satar later’. All may accept it as the name of tupak (gun).(996)

First use the words “ saritis bhaganin’, then add the words “Sut char pati” followed by the word ‘Satar’ at the end. All may Consider it as the name of tupak (gun). (997)

First use the words “sarat Inder bhagarin”, then add the word “Sut char pati”, followed by the word ‘Satar’ later. All may Considered it as the name of tupak (gun). (998)

#### **aril**

First use the word “nisasini bhagarni”, then add the words ‘Ja char naiek’, then add the words ‘Ja char naiek’, followed by the word “Satar” at the end. The poets may Consider it as the name of tupak (gun). (999)

ਤਮ ਹਰ ਭਗਣੀਨ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਜਾ ਚਰ ਕਹਿ ਕੇ ਪਤਿ ਪਦ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੧੦੦੦ ।  
 tam har bhaganin mukh te aad bakhaniai. ja char keh kai pati pad bohar parmaniai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh bicharia. (1000)

ਤਮ ਹਰ ਭਗਣੀਨ ਆਦਿ ਬਖਾਨਨ ਕੀਜੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕੇ ਪਤਿ ਪਦ ਅੰਤਿ ਭਣੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਸੁਬੁਧਿ ਕਹੁ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਅਨੇਕ ਪ੍ਰਬੀਨ ਲਹੁ । ੧੦੦੧ ।  
 tam har bhaganin aad bakharian keejiai. sut char keh kai pati pad ant bharinjiai.  
 Satar sabad keh te kai ant subudh kaho. ho sakal tupak kai naam anek parbeen. (1001)

ਤਮ ਅਰਿ ਭਗਣਾਣਨਿ ਪਦ ਪ੍ਰਿਥਮ ਕਹੀਜੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਅੰਤਿ ਤਿਹੁ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪ੍ਰਮਾਨੀਐ । ੧੦੦੨ ।  
 tam har bhaganin pad pritham kehejiai sut char keh kai pati sabad antteh deejiai.  
 Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh parmaniai. (1002)

### ਚੌਪਈ

ਤਿਮਰਰਿ ਭਗਣਣਿ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹੁ ਅੰਤਿ ਬਖਾਨੋ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ੧੦੦੩ ।

### Choupaice

timrari bhaganan aad bharinjai. sut char keh kai pati sabad dharijai.  
 Satar sabad teh ant bakhanoho. Sakal tupak kai naam pachhano. (1003)

ਤਿਮਰ ਨਾਮ ਕਰਿ ਭਗਣਨਿ ਭਾਖੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੧੦੦੪ ।  
 timar naam kar bhagran bhakhai. sut char keh naiek pad rakhai.  
 Satar sabad ko bohar bakhanoho. Sakal tupak kai naam parmanoh. (1004)

ਤਿਮਰ ਰਦਨ ਭਗਣਨੀ ਬਖਾਨੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਨੀਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ੧੦੦੫ ।  
 timar radan bhagarani bakhanoh. sut char keh naiek pad thaano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh leh leejai. (1005)

ਤਿਮਰ ਉਚਰਿ ਹਾ ਭਗਣ ਬਖਾਨਹੁ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹੁ ਅੰਤਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ੧੦੦੬ ।  
 Timar uchri ha bhagan bakhanu. sut char keh naiek pad thaano.  
 Satar sabad koh bohar bharinjai. Naam tupak kai sabh leh leejai. (1006)

ਤਿਮਰ ਨਿਕੰਦਨਿ ਆਦਿ ਉਚਾਰੀਐ । ਭਗਣਨਿ ਸੁਤ ਚਰ ਪੁਨਿ ਪਤਿ ਧਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹੁ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪ੍ਰਮਾਨਹੁ । ੧੦੦੭ ।  
 timar nikandan aad uchariai. bhaganin sut char pun pati dhariai.  
 Satar sabad the ant bakhanoh. Sakal tupak kai naam parmanoh. (1007)

First use the word "tam har bhagarin" then add the words 'Ja char naiek' followed by the word 'Satar' at the end. All the learned people may Consider it as the name of tupak. (1000)

First use the words 'tam har bhagarin', then add the words 'Sut char pati' followed by the word 'Satar' at the end. All learned persons may Consider it as the name of tupak (gun). (1001)

First use the words "tam ari bhagarini", then add the words 'Sut char pati', followed by the word 'Satar' at the end. All the learned people may take it as the name of tupak (gun). (1002)

### **Choupaiee**

First use the words timrar bhagarini, then add the words "Sut char pati" followed, by the word 'Satar' at the end. Consider it all as the name of tupak (gun). (1003)

First use the words "timar nas kar Bhagrini", then add the words, "Sut char naiek", followed by the word 'Satar' later. All may Consider it as the name of tupak (gun). (1004)

First use the words "timar radan (destroyer) bhagnani", then add the words "Sut char naiek" followed by the word satar at the end. All may take it as the name of tupak (gun). (1005)

First use the words "timar ha bhagan", then add the words, "Sut char pati". Then at the end add the word 'Satar'. Consider it as the name of tupak (gun). (1006)

First use the words "timar nikandan", then add the words bhagrin, 'Sut char pati', followed by the word 'Satar', at the end. All may Consider it as the name of tupak (gun). (1007)

ਤਿਮਰਮੰਦ ਭਗਣਿਨੀ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਅਨੁਮਾਨਹੁ । ੧੦੦੮ ।  
 timarmand bhaganini bharmijai. sut char keh pati sabad dharijai.  
 Satar sabad the ant bakhanoh. Sakal tupak kai naam anmanoh. (1008)

ਤਿਮਰਯੰਤ ਕਹਿ ਭਗਣਿਨਿ ਭਾਖੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪ੍ਰਮਾਨਹੁ । ੧੦੦੯ ।  
 timaryant keh bhagrini bhakhai. sut char keh naiek pad rakhai.  
 Satar sabad the ant bakhano. Naam tupak kai sakal parmanoh. (1009)

### ਅੜਿਲ

ਤਿਮਰ ਨਾਮ ਕਰਿ ਭਗਣਿਨਿ ਆਦਿ ਬਖਾਨੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਕਹੁ ਠਾਨੀਐ ।  
 ਰਿਪੁ ਪਦ ਕੋ ਤਾ ਕ ਪੁਨਿ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੧੦੧੦ ।

### aril

timar naas keh bhagrin aad bakhaniai. sut char keh kar nath sabad koh thaaniai.  
 rip pad ko ta kai pun ant uchariai. ho sakal tupak kai naam sumantar bichariai. (1010)

ਉਡਗਰਾਜ ਕਹਿ ਭਗਣਿਨਿ ਆਦਿ ਬਖਾਨੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕੇ ਨਾਥ ਸਬਦ ਕਹੁ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮੰਤ੍ਰ ਬਿਚਾਰੀਐ । ੧੦੧੧ ।  
 udgraj keh bhagrin aad bakhaniai. sut char keh kai nath sabad koh thaaniai.  
 satar sabad koh ta kai ant uchariai. ho sakal tupak kai naam sumantar bichariai. (1011)

### ਚੌਪਈ

ਉਡਗਿਸ ਕਹਿ ਭਗਣਿਨੀ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਜਾਨਹੁ । ੧੦੧੨ ।

### Choupaiee

Udgis keh bhagarini bharinjai. sut char keh naiek pad dijai.  
 rip pad ta kai ant bakhanoh. Naam tupak kai sabh jia janoh. (1012)

ਉਡਗ ਨਾਥ ਕਹਿ ਭਗਣਿ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਕਹੁ ਡਾਰੋ ।  
 ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਜੀਅ ਜਾਨਹੁ । ੧੦੧੩ ।  
 udag nath keh bhagnini ucharai. sut char keh naiek pad koh daroi..  
 rip pad ja kai ant bakhanoh. Sabh Sri naam tupak jia janoh. (1013)

ਉਡਗ ਨਿਰਪਤਿ ਕਹਿ ਭਗਣਿਨੀ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੧੪ ।  
 Udag nirpat keh bhagarini bhanijai sut char keh naiek pad deejai:  
 ari pad ta kai ant bakhanoh. Sabh Sri naam tupak kai janoh. (1014)



First use the words "timar mand (which can lessen darkness) bhagrin", then add the word 'Sut char pati', followed at the end by the word 'Satar', all may think it as the name of tupak (gun). (1008)

First use the words "timaryant bhagrini", then add the words "Sut char naiek", followed by the word 'Satar' at the end. All may take it as tupak (gun). (1009)

### **aril**

First use the words "timar nass kar bhagrin" then add the words 'Sut char nath', followed by the word rip at the end. All learned ones may accept it as name of tupak (gun). (1010)

First use the words "Udag (Stars) raj bhagrin", then add the words 'Sut char pati', followed by the word 'Satar' at the end. All the friends may accept it as the name of tupak (gun). (1011)

### **Choupaiee**

First use the words "Udgis bharini", then add the words 'Sut char naiek', following which at the end add the word 'ari'. All may Consider it as the name of tupak (gun). (1012)

First use the words "Udag nath bhagan", then add the words 'Sut char pak', followed by the word 'rip' at the end. All may Consider it in mind as the name of tupak (gun). (1013)

First use the words "Udag nirpat bhagrini" then add the words 'Sut char naiek', followed by the word 'ari' at the end. All may realize it as the name of tupak (gun). (1014)

ਉਡਗ ਨ੍ਰਿਪਤਿ ਕਹਿ ਭਗਣਿ ਭਣੀਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੧੫ ।  
 Udag nirpati keh bhanghan bharinjai. sut char keh naiek pad deejai.  
 Satar sabad the ant bakhano. Sabh Sri naam tupak kai jano. (1015)

#### ਅੜਿਲ

ਉਡਗਏਸ ਭਗਣਿਨਿ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਕੇ ਠਾਨੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਜੀਅ ਧਾਰੀਐ । ੧੦੧੬ ।

#### aril

Udagais bhagrini sabadad bakhaniai. sut char keh kar nath sabad ko thaaniai.  
 Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh jia dhariai. (1016)

ਉਡਪਤਿ ਭਗਣਿਨਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਕੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਧ੍ਰੁਬੀਨ ਧ੍ਰੁਮਾਨੀਐ । ੧੦੧੭ ।  
 Udpati bhagrini aad ucharan keejiai. sut char keh kar nath sabad ko deejiai.  
 Satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam parbeen parmaniai. (1017)

#### ਚੌਪਈ

ਉਡਗ ਭੂਪਣੀ ਭੂਪਿ ਬਖਾਨੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੧੦੧੮ ।

#### Choupaiee

Udag bhupani bhup bakhano. sut char keh naiek pad thaano.  
 Satar sabad koh bohar bharinjai. naam tupak kai sabh leh lijai. (1018)

ਤਾਰਾਪਤਿ ਕਹਿ ਭਗਣਿਨਿ ਭਾਖੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਬਹੁਰਿ ਉਚਾਰਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਜੀਅ ਧਾਰਹੁ । ੧੦੧੯ ।  
 tarapati keh bhagrini bhakhai. sut char keh naiek pad rakhai.  
 Satar sabad koh bohar ucharoh. Sabh Sri naam tupak jia dharoh. (1019)

ਤਾਰੇਸਰ ਕਹਿ ਭਗਣਿ ਉਚਾਰੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੨੦ ।  
 Taresar keh bhagan ucharo. sut char keh naiek pad daro.  
 Satar sabad the ant bakhano. Sabh Sri naam tupak ko janoh. (1020)

ਤਾਰਾਲਯਾਇਸ ਭਗਣਿ ਬਖਾਨੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੈ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਕਹੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ੧੦੨੧ ।  
 Taraleyas bhagan bakhano. sut char keh pati sabad parmano.  
 ta kai ant satar pad kehiai. Sabh Sri naam tupak kai lehiai. (1021)

First use the words "Udag nirpati bhagrini" then add the words 'Sut char naiek', followed by the word 'Satar' at the end. All may Consider this as the name of tupak. (1015)

#### **aril**

First make use of the words "Udagvais bhagrin", add then the words 'Sut char nath', followed by the word satar at the end. All the intellectuals may Consider it as the name of tupak (gun). (1016)

First use the words "Udpati bhagrin" then add 'Sut char nath', followed by the word satar at the end. All the Individuals may Consider it as the name of tupak. All the dextrous ones may Consider it as the name of tupak. (1017)

#### **Choupaiee**

First use the words "Udag bhoopani bhoop", then add the words sut char naiek, followed later by the word 'Satar'. This is to be the name of tupak (gun). (1018)

First use the words 'bhrapati bhagrin' then add the words Sut char naiek, followed by the word Satar. All may Consider the name of tupak. (1019)

First use the word 'taresar bhagan' then add the words Sut char naiek' followed by the word Satar at the end. All may Consider it as the name of tupak (gun). (1020)

First use the words taraleyas bhagan then add the words 'Sut char pati', followed by the word 'Satar' at the end. All may accept it as the name of tupak. (1021)

### ਅੜਿਲ

ਤਾਰਾ ਗ੍ਰਿਹਣਿਸ ਭਗਣੀ ਆਦਿ ਬਖਾਨੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਥ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿਹ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਲਹਿ ਲੀਜੀਐ । ੧੦੨੨ ।

### aril

tara grehnis bhagin aad bakhaniai. sut char keh kar nath sabad ko thaaniai.  
Satar sabad koh ta kai anteh deejiai. ho Sakal tupak kai naam subudh leh leejiai. (1022)

ਉਡਗ ਨਿਕੇਤਿਸ ਭਗਣੀ ਆਦਿ ਭਣੀਜੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਥ ਬਹੁਰਿ ਪਦ ਦੀਜੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੧੦੨੩ ।  
Udag niketis bhagani aad bhaninjai. sut char keh nath bohar pad deejiai.  
Satar sabad ko ta kai ant uchariai. ho sakal tupak kai naam subudh bichariai. (1023)

ਉਡਗ ਨਾਥ ਭਗਣਿਨੀ ਪ੍ਰਿਥਮ ਪਦ ਭਾਖੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਥ ਬਹੁਰਿ ਪਦ ਰਾਖੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਹਿਚਾਨੀਐ । ੧੦੨੪ ।  
Udag nath bhagrini pritham pad bhakhiai. sut char keh nath bohar pad rakhiyai.  
Satar sabad ko ta kai ant bakhaniai. ho sakal tupak kai naam subudh pehchaniai. (1024)

ਉਡਗਏਸਰ ਭਗਣਿਨਿ ਸਬਦਾਦਿ ਉਚਾਰੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਥ ਸਬਦ ਦੈ ਡਾਰੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਭਣੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਬਿ ਲਹਿ ਲੀਜੀਐ । ੧੦੨੫ ।  
Udagaisar bhagrini sabadad uchariai. sut char keh kar nath sabad dai dariyai.  
Satar sabad ko ta kai ant bhanrijiai. ho sakal tupak kai naam so kab leh leejiai. (1025)

ਉਡਗ ਏਸਰ ਭਗਣਿਨਿ ਸਬਦਾਦਿ ਭਣੀਜੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕਹੋ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਜੀਅ ਧਾਰੀਐ । ੧੦੨੬ ।  
Udag aisar bhagrini sabadad bhaninjiai. sut char keh kar nath sabad ko deejiai.  
Satar sabad kehai ta kai ant uchariai. ho sakal tupak kai naam subudh jia dhariai. (1026)

### ਚੌਪਈ

ਉਡਗਾਸੈ ਭਗਣਿਨੀ ਬਖਾਨੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਠਾਨੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਜੀਅ ਧਰੀਐ । ੧੦੨੭ ।

### Choupaiee

Udgasrai bhagini bakhana. sut char keh naiek pad thaana.   
Satar sabad teh at uchariai. Sabh Sri naam tupak jia dhariai. (1027)

ਰਿਖਿਜ ਭਗਣਿਨੀ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੨੮ ।  
rikhij bhaganini aad bakhano. sut char keh pati sabad dharijai .  
Satar sabad teh ant bakhano. Sabh Sri naam tupak kai janoh. (1028)

### **aril**

First use the words “tara grehrinas bhagni”, then add the words Sut char nath, followed at the end by the word Satar. The learned ones may take it as the name of tupak (gun). (1022)

First use the words “Udag niketas bhagani”, then add the words ‘Sut char nath’, followed at the end by the word Satar. All wise persons may take it as the name of tupak (gun) (1023)

First use the words Udag nath bhagani, then add the words ‘Sut char nath’, followed at the end by the word Satar. All the learned persons may take it as tupak. (1024)

First use the words Udag aisar bhagarin, then add the words Sut char nath, followed by the word Satar at the end. All the Sukis Consider it as thte name of tupak.(1025)

First use the words Udagaisar bhagrin. Then add the word Sut char nath, followed by the word Satar at the end. All the intelligent persons may Consider it as name of tupak. (1026)

### **Choupaiee**

First use the word Udagaisarai bhagani, then add the words Sut char naiek, followed at the end by the word ‘Satar’. All may Consider this as the name of tupak (gun). (1027)

First use the words rikhij bhaganini (moon) then add the words Sut char pati followed by the word Satar at the end. Consider this as the name of tupak by all. (1028)

ਮੁਨਿਜ ਭਗਣਿਨੀ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਹਿਦੇ ਬਿਚਾਰਹੁ । ੧੦੨੯ ।  
 munij bhaganin aad bhariyai. sut char keh pati sabad dharijai.  
 satar sabad teh ant bakhanoh. Naam tupak kai hirdai bicharoh. (1029)

ਬਿਰਤਿ ਉਤਮਜ ਭਗਣਿਨੀ ਭਾਖੇ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੇ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਸੁ ਕਹੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮਨ ਲਹੀਐ । ੧੦੩੦ ।  
 birat utmaj bhagarini bhakhai. sut char keh naiek pad rakhai..  
 satar sabad the ant so kehiai. Sakal tupak kai naam lehiai. (1030)

ਤਪਿਸ ਉਚਰਿ ਭਗਣਿਨੀ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਠਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੩੧ ।  
 tapis uchar bhagarini bhanijai. sut char keh pati sabad dharijai.  
 ta kai ant satar pad thaano. Sabh Sri naam tupak kai janoh. (1031)

ਕਸਿਪ ਸੁਤ ਕਹਿ ਭਗਣਿਨਿ ਭਾਖੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਰਾਖੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਧਰੀਐ । ੧੦੩੨ ।  
 Kasip sut keh bhagrini bhakhiai. sut char keh naiek pad rakhiyai.  
 satar sabad teh ant uchariai. Naam tupak kai sabh jia dhariai. (1032)

ਜਵਨ ਕਰਣ ਭਗਣਿਨੀ ਬਖਾਨਹੁ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨਹੁ ।  
 ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਦੀਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ੧੦੩੩ ।  
 Javan karan bhagrini bakhanoh. sut char keh pati sabad parmanoh.  
 ta kai ant satar pad deejai. Naam tupak kai sabh leh leejai. (1033)

ਕ੍ਰਿਸ਼ਨਿਨਿ ਆਦਿ ਬਖਾਨਨ ਕੀਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਅਨੁਮਾਨਹੁ । ੧੦੩੪ ।  
 Krisanin aad bakhanan keejiai. sut char keh pati sabad dharijai.  
 rip pad ta kai ant bakhanoh. Naam tupak kai sabh anmanoh. (1034)

ਸਿਆਮ ਮੂਰਤਿਨਿਨਿ ਆਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਅਨੁਮਾਨਹੁ । ੧੦੩੫ ।  
 Siam moortianin aad bharinjai. sut char keh pati sabad dharijai.  
 satar sabad teh ant bakhanoh. Sabh Sri naam tupak anmanoh. (1035)

ਪ੍ਰਥਮ ਤਪਤਿਨੀ ਸਬਦ ਉਚਰੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਧਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੩੬ ।  
 pratham taptini sabad uchariai. sut char keh naiek pad dhariai.  
 satar sabad teh ant bakhanoh. Sabh Sri naam tupak janoh. (1036)



First use the words “munij (moon) bhag”, then add the words sut char pati followed by the word ‘satar’ at the end. All may Consider it in mind as the name of tupak.  
(1029)

First use the words ‘Utmaj (moon) bhaganin’ then add the words Sut char naiek, followed by the word Satar at the end. All should Consider it as the name of tupak (gun).  
(1030)

First use the words tapij (moon) bhagarini then add the word ‘Sut char pati’ followed at the end by the word Satar. All may Consider it as the name of tupak (gun).(1031)

First use the words kasip sut bhagarini then add the words ‘Sut char naiek’ followed by the word at the end,’Satar’. All may accept it in mind as the name of tupak.(1032)

First use the words ‘javan karan’ (moon) bhagarini, then add the words ‘Sut char pati’ followed by the word Satar at the end. All may Consider it as the name of tupak.  
(1033)

First use the words “Krisanin” (river Jamuna with black water) then add the word Sut char pati, followed at the end by the word ‘rip’. All may think of this as the name of tupak.  
(1034)

First use the words “Siam murtinin (river Jamuna), then add the words Sut char pati, followed by the word Satar at the end. All may Consider it as the name of tupak (gun).  
(1035)

First use the words “tuptini” (river Jamuna) then add the words Sut char naiek, followed at the end by the word Satar. All may take it as the name of tupak. (1036)

ਸੂਰਜ ਪੁਤ੍ਰਿਕਾ ਅਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦਿਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਜੀਅ ਧਾਰਹੁ । ੧੦੩੭ ।  
 Suraj putarika aad bharinjai. sut char keh naiek pad dijai.  
 satar sabad teh an' ucharoh. Sabh Sri naam tupak jia dharoh. (1037)

ਸੂਰਜ ਆਤਮਜਾ ਅਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਤਿਹ ਅੰਤਿ ਉਚਾਰੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰੋ । ੧੦੩੮ ।  
 Suraj atamaja aad bharinjai. sut char keh pati sabad dhareejai.  
 satar sabad teh ant ucharoh. Naam tupak ke sakal bicharo. (1038)

ਆਦਿ ਮਾਨਨੀ ਸਬਦ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਦੇ ਡਾਰੋ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਉਚਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਰੀਐ । ੧੦੩੯ ।  
 aad manini sabad ucharo. sut char keh pati pad dai daro.  
 ari pad ta kai ant uchariai. Naam tupak kai sakal bichariai.

ਅਭਿਮਾਨਿਨੀ ਪਦਾਦਿ ਭਣਿਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਧਰੀਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਮਾਨਹੁ । ੧੦੪੦ ।  
 abhimanini padad bharinjai. sut char keh pati sabad dharijai.  
 ari pad ta kai ant bakhanoh. Sabh Sri naam tupak kai manoh. (1040)

ਪ੍ਰਥਮ ਸਮਯਣੀ ਸਬਦ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਡਾਰੋ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਕਹਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੧੦੪੧ ।  
 pratham sameyani sabad ucharo. sut char keh naiek pad daro.  
 Satar sabad ko bohar kahijai. Naam tupak kai sabh keh lijai. (1041)

ਗਰਬਿਣਿ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਨਾਇਕ ਪਦ ਦੀਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰਹੁ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਿਚਾਰਹੁ । ੧੦੪੨ ।  
 Garbini aad ucharan keejai. sut char keh naiek pad deejai.  
 ari pad ta kai ant ucharo. Naam tupak kai sakal bicharoh. (1042)

#### ਅੰਤਿਮ

ਦ੍ਰੁਪਨਿਨਿ ਮੁਖ ਤੇ ਸਬਦ ਸੁ ਅਦਿ ਉਚਾਰੀਐ । ਸੁਤ ਚਰ ਕਹਿ ਕਰ ਨਾਥ ਸਬਦ ਦੇ ਡਾਰੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਧਰਿਚਾਨੀਐ । ੧੦੪੩ ।

#### aril

darupanin mukh te sabad so aad uchariai. sut char kar keh nath sabad dai dariai.  
 Satar sabad koh ta kai ant bakhaniai. ho sakal tupak kai naam subudh pehchaniai. (1043)

First use the word "Suraj patrika, then add the words Sut char naiek, followed by the word Satar at the end . All may recognize it in mind as the name of tupak (gun).  
(1037)

First use the words "Suraj atamaja", then add the words 'Sut char naiek' followed by the word 'Satar' at the end. All may accept it in mind as the name of tupak (gun).  
(1038)

First use the words "manani" (river with water upto the brim), then add the words Sut char pati, followed at the end by the word 'ari'. Consider it as the name of tupak (gun).  
(1039)

First use the words abhmanani, then add the words 'Sut char pati', followed at the end by the word 'ari'. All may take it as the name of tupak.  
(1040)

First use the words 'Samyani' (river, to the full with water damaging the brinks) then add the words Sut char naiek followed by the word Satar. All may take it as the name of tupak (gun).  
(1041)

First use the words "garbin", then add the words 'Sut char naiek', followed at the end by the word 'ari'. All may Consider it as the name of tupak (gun).  
(1042)

#### **aril**

First use the words "drapanin (river flowing with ego) then add the words Sut char nath, followed at the end by the word 'Satar'. All the learned persons may Consider it as the name of tupak (gun).  
(1043)

### ਚੌਪਈ

ਅਹੰਕਾਰਨੀ ਆਦਿ ਉਚਾਰੋ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਪਦ ਕਹੁ ਡਾਰੋ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੧੦੪੪ ।

### Choupaice

ahankarani aad ucharo. sut char keh pati koh daro.  
Satar sabad ko bohar bharinjai. Naam tpak kai sabh leh lijai. (1044)

ਪੀਅਣੀਣਿ ਆਦਿ ਉਚਾਰਣ ਕੀਜੈ । ਸੁਤ ਚਰ ਕਹਿ ਪਤਿ ਸਬਦ ਭਣਿਜੈ ।  
ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੦੪੫ ।  
peerian aad ucharan keejai. sut char keh pati sabad bharinjai.  
rip pad ta kai ant bakhanoh. Sabh Sri naam tupak kai janoh. (1045)

### ਦੋਹਰਾ

ਧਿਖਣੀ ਆਦਿ ਬਖਾਨ ਕੇ ਰਿਪੁ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੧੦੪੬ ।

### Dohra

adhikhani aad bakhan kai rip pad ant uchar.  
Sabh Sri naam tufang kai leejoh so kab so dhar. (1046)

ਮੇਧਣਿ ਆਦਿ ਉਚਾਰਿ ਕੈ ਰਿਪੁ ਪਦ ਕਹੀਐ ਅੰਤਿ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੧੦੪੭ ।  
meidhan aad uchar kai rip pad kehiai ant.  
Sabh Sri naam tufang kai niksath chalai anant. (1047)

ਸੇਨੁਖਨੀ ਸਬਦਾਦਿ ਕਹਿ ਅਰਿ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਏ ਲਹਿ ਲੀਜੈ ਬੁਧਿਵਾਨ । ੧੦੪੮ ।  
Sainukhini sabadad keh ari pad ant bakhan.  
Sakal tupak kai naam aie leh leejai budhivan. (1048)

ਆਦਿ ਮਨੀਖਨਿ ਸਬਦ ਕਹਿ ਰਿਪੁ ਪਦ ਬਹੁਰਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੧੦੪੯ ।  
aad mankhin sabad keh rip pad bohar uchar.  
naam tupak kai hoat hai leejoh so kab so dhar. (1049)

ਬੁਧਨੀ ਆਦਿ ਬਖਾਨ ਕੈ ਅੰਤਿ ਸਬਦ ਅਰਿ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੧੦੫੦ ।  
budhani aad bakhan kai ant sabad ari deho.  
naam tupak kai hoat hai cheen chatur chit leho. (1050)

### **Choupaiee**

First use the word "proud" (full of egoism) then add the words 'Sut char pati', followed by the word 'Satar'. All may Consider it as name of tupak. (1044)

First use the word "pianan" (land with water) then add the words Sut char pati, followed at the end by the word 'rip'. All may take it as the name of tupak. (1045)

### **Dohra**

First use the word "dhikhani" (army) then add at the end the word rip. All the poets may Consider it as the name of tufang. (1046)

First use the words "meidhan" (army) followed by the word rip at the end. This may lead to many names of tufang. (1047)

First use the word 'saimukhani', followed by the word 'ari' at thte end. All learned persons make take it as tupak (gun). (1048)

First use the words 'manikhan' (army) followed by the word 'rip' later, this will lead to tupak's name. The poets may take it. (1049)

First use the word 'budhani' (army) then add at the end the word 'ari'. This leads to tupak. All clever ones may accept it. (1050)

### ਚੌਪਈ

ਭਾਨੀ ਆਦਿ ਬਖਾਨਨ ਕੀਜੈ । ਰਿਪੁ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਭਟੀਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਕਛੁ ਨਹਿ ਮਾਨਹੁ । ੧੦੫੧ ।

### Choupaiee

bhani aad bakhanan keejai. rip pad ta kai ant bhanijai.  
Sabh Sri naam tupak kai janoh. yamein bheid kachh neh manoh. (1051)

### ਦੋਹਰਾ

ਆਦਿ ਆਭਾਨੀ ਸਬਦ ਕਹਿ ਰਿਪੁ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਸਕਲ ਸ੍ਰੀ ਤੁਪਕ ਕੇ ਲੀਜਹੁ ਸੁ ਕਬਿ ਪਛਾਨ । ੧੦੫੨ ।

### Dohra

aad abhani sabad keh rip pad ant bakhan.  
naam Sakal Sri tupak kai leejoh so kabh pachhan. (1052)

### ਅੰਤਰਿ

ਆਦਿ ਸੋਭਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਭਟੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੦੫੩ ।

### aril

aad Sobhani sabad ucharan keejiai. Satar sabad ko ta kai ant bharinjai.  
Sakal tupak kai naam chatur jia janiai. ho ya ko bheetar bheid naik nahi maniai. (1053)

ਪ੍ਰਭਾ ਧਰਨਿ ਮੁਖ ਤੇ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਪ੍ਰਮਾਨੀਐ ।  
ਤਾ ਤੇ ਉਤਰ ਤੁਪਕ ਕੇ ਨਾਮ ਭਨੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਲੀਜੀਐ । ੧੦੫੪ ।  
prabha dharan mukh tai sabadad bakhaniai. Satar sabad ko ta kai ant parmaniai.  
ta tai tupak ko naam bhaneejai. ho ya kai bheetar bheid jaan nahi leejiai. (1054)

ਸੁਖਮਨਿ ਪਦ ਕੋ ਮੁਖ ਤੇ ਆਦਿ ਉਚਾਰੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਹਿ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਕੀਜੀਐ । ੧੦੫੫ ।  
Sukhman pad ko mukh tai aad uchariai. Satar sabad ko ta kai anthee dariai.  
Sakal tupak kai naam jaan jia leejiai. ho ya ko bheetar bheid naik nahi keejiai. (1055)

### ਚੌਪਈ

ਧਮਨਿ ਪਦ ਕੋ ਆਦਿ ਬਖਾਨਹੁ । ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਠਾਨਹੁ ।  
ਸਰਬ ਰੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਯਾ ਮੈ ਭੇਦ ਨੈਕ ਨਹੀ ਕੀਜੈ । ੧੦੫੬ ।

### Choupaiee

dhiman pad ko aad bakhanoh. ta kai ant satar pad thaano. h.  
Sarab tupak kai naam lehijai. Ya mein bheid naik nahi keejai. (1056)



### **Choupaiee**

First explain the word 'bhani (army) and then add at the end the word 'rip'. All should Consider it as the name of tupak. There should be no doubt about it. (1051)

### **Dohra**

First use the word 'abhani' (army), then add the word rip at the end. All should Consider it as a name for tupak (gun). (1052)

### **Aril**

First use the word 'Sobhani' (army), and add at the end, the word 'Satar'. All the clever persons may Consider it as the name of tupak. There should be no doubt. (1053)

First use with the the mouth, the word prabha dharan (army) then add the word Satar at the end. This would result in the name of tupak. There should be no doubt about it. (1054)

First utter the word 'Sukhman', and then add at the end the word satar to it. All may take it in mind the name of tupak. So there is no doubt about it. (1055)

### **Choupaiee**

First use the word 'dhimann (army) then add at the end, the word Satar'. This may be taken as the name of tupak. (1056)

ਆਦਿ ਕ੍ਰਾਂਤੀ ਸਬਦ ਉਚਾਰੋ । ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਡਾਰੋ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਯਾ ਕੇ ਬਿਖੈ ਭੇਦ ਨਹੀ ਮਾਨਹੁ । ੧੦੫੭ ।  
 aad karantani sabad ucharo. ta kai ant satar pad daro.  
 Sarab Sri naam tupak kai janoh. Ya kai bikhai bheid nahi manoh. (1057)

ਛਬਿਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਰਿਪੁ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨਹੁ । ਯਾ ਕੇ ਬਿਖੈ ਭੇਦ ਨਹੀ ਮਾਨਹੁ । ੧੦੫੮ ।  
 Chhabini aad ucharan keejai. rip pad ant tavan kai deejai.  
 naam tupak kai sakal pachhanoh. Ya kai bikhai bheid nahi manoh. (1058)

ਪ੍ਰਿਥਮ ਬਾਜਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਚਿਤ ਮੈ ਰੁਚੈ ਤਿਸੀ ਠਾ ਕਹੀਐ । ੧੦੫੯ ।  
 pritham bajani sabad bakhano. ari pad ant tavan ko thaano.  
 Sabh Sri naam tupak kai lehiai. chit mein ruchi tisi ka kehiai. (1059)

#### ਅੜਿਲ

ਆਦਿ ਬਾਹਨੀ ਸਬਦ ਬਖਾਨਨ ਕੀਜੀਐ । ਤਾ ਕੇ ਪਾਛੇ ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਚਾਹੀਐ ਜਵਨੈ ਠਵਰ ਸੁ ਤਹਾ ਬਖਾਨੀਐ । ੧੦੬੦ ।  
 aril  
 aad bahani sabad bakhanan keejiai. ta kai pachhai Satar sabad koh deejiai.  
 Sakal tupak kai naam chatur jia janiai. ho चाहiai javanai thavar so taha bakhaniai. (1060)

ਆਦਿ ਤੁਰੰਗਨੀ ਮੁਖ ਤੇ ਸਬਦ ਬਖਾਨੀਐ । ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਸੁ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਕੀਜੀਐ । ੧੦੬੧ ।  
 aad turangani mukh te sabad bakhaniai. ari pad ta kai ant so bohar parmaniai.  
 sakal tupak kai naam sughar leh leejai. ho ya ko bheetar bheid naik nahi keejiai. (1061)

ਹਯਨੀ ਸਬਦਹਿ ਮੁਖ ਤੇ ਆਦਿ ਉਚਾਰੀਐ । ਤਾ ਕੇ ਅੰਤਕਰਿ ਪਦ ਕੋ ਡਾਰੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਦੀਐ ਜਹਾ ਤੁਮ ਚਹੋ ਸੁ ਤਹੀ ਬਖਾਨੀਐ । ੧੦੬੨ ।  
 heyani sabdeh mukh tai aad uchariai. ta ko antkar pad kai dariai.  
 Sakal tupak kai naam sughar jia janiou. ho deeyo jaha tum chaho so tehi bakhaniai. (1062)

#### ਚੌਪਈ

ਸੈਧਵਨੀ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਾਰੋ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨਹੁ । ੧੦੬੩ ।  
 Choupaiee  
 Saindhavani sabdad ucharo. ari pad ant tavan kai darai.  
 sakal tupak kai naam pachhanoh. ya mein bheid naik nahi manoh. (1063)

First use the word Karatani (army), then add at the end the word Satar. This may be taken as the name of tupak and there should be no doubt about it. (1057)

First use the word 'chhabini' (army) then add at the end the word rip. This may be Considered as the name of tupak. There should be no doubt about it. (1058)

First use the word baajni (army) then add at the end the word ari. This may be taken as the name of tupak by all which ever is liked by you, may be mentioned. (1059)

#### **aril**

First use the word "bahini" (army) then add the word Satar in it later. All the learned persons may Consider it as the name of tupak. One may use it as required. (1060)

First use the word turangani with the mouth then add at the end the word ari. All clever persons may Consider it as the name of tupak. There should be no distinction or doubt about it. (1061)

First use the word heyani (army) with the mouth, then add the word antkar at the end. All intelligent persons may take it as the name of tupak in the mind. One may use it whenever required. (1062)

#### **Choupaiee**

First use the word "Sindhvani" (army) add the word ari at the end. All may Consider it as the name of tupak. There should be no doubt about it. (1063)

ਆਦਿ ਅਬਿਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਜਾਨਹੁ । ੧੦੬੪ ।  
 aad arbinī sabad bakhanoh. ari pad ant tavan kai thaanoḥ.  
 sakal tupak kai naam pachhanoh. ya mein bheid naik nahi janoh. (1064)

ਆਦਿ ਤੁਰੰਗਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤ ਪ੍ਰਮਾਨਹੁ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਈਐ । ਜਹ ਚਿਤ ਰੁਚੈ ਤਹੀ ਤੇ ਕਹੀਐ । ੧੦੬੫ ।  
 aad turangani sabad bakhanoh. ari pad ta kai ant parmanoh.  
 Sabh Sri naam tupak kai leelai. jeh chit rachai tahi tai kehiai. (1065)

ਆਦਿ ਘੋਰਨੀ ਸਬਦ ਭਨੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
 ਸਭੈ ਤੁਪਕ ਕੇ ਨਾਮ ਬਿਚਾਰੋ । ਜਹ ਚਾਹੋ ਤਿਨ ਤਹੀ ਉਚਾਰੋ । ੧੦੬੬ ।  
 aad ghorni sabad bhanijai. ari pad ant tavan kai deejai.  
 sabhai tupak kai naam bicharo. jeh chaho the tin tehi ucharo. (1066)

ਆਦਿ ਹਸਤਿਨੀ ਸਬਦ ਉਚਾਰੋ । ਰਿਪੁ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਾਰੋ ।  
 ਸਭੈ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹਿਜੈ । ਜਹ ਚਾਹੋ ਤੇ ਤਹੀ ਭਣਿਜੈ । ੧੦੬੭ ।  
 aad hastani sabad ucharo. rip pad ant tavan ko daro.  
 sabhai tupak kai naam lehijai. jeh chaho tai tehi bhanijai. (1067)

#### ਅੜਿਲ

ਆਦਿ ਦੰਤਿਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੦੬੮ ।  
 aril  
 aad dantani sabad ucharan keejiai. satar sabad ko ant tavan ko deejiai.  
 sakal tupak kai naam subudh pachhaniai. ho ya ke bheetar bheid naik nahi maniai. (1068)

#### ਚੋਪਈ

ਆਦਿ ਦੁਰਦਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਠਾਨਹੁ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹਿਜੈ । ਯਾ ਕੇ ਬਿਖੈ ਭੇਦ ਨਹੀ ਕਿਜੈ । ੧੦੬੯ ।  
 aad durdani sabad bakhanoh. ta kai ant satar pad thanoh.  
 naam tupak kai sakal lihijai. Ya kai bikhai bheid nahi kijai. (1069)

ਦ੍ਰਿਪਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਜਹ ਚਾਹੋ ਤਹ ਹੀਤੈ ਕਹੀਐ । ੧੦੭੦ ।  
 dhripani aad ucharan keejai. ari pad ant tavan ko deejai.  
 sabh Sri naam tupak kai lehiai. jeh chaho the hitai kehiai. (1070)

First use the word 'arbini' (army), then add the word ari at the end. All may Consider it as the name of tupak. There is no difference. (1064)

First use the word 'turangini' (army) then add the word ari at the end. This may be taken as the name of tupak and then say wherever you want. (1065)

First use the word 'ghorni' (army) then in the end add the word 'ari' to it. All may Consider it as the name of tupak. Then use it whenever required. (1066)

First use the word 'hustini' (army with elephants), then add the word 'rip' at the end. All may Consider it as the name of 'tupuk', and use it wherever wanted. (1067)

#### **aril**

First use the word 'dantini' (army) then add at the end the word 'Satar', all wise persons may realize it as the name of tupak. There is no difference what so ever. (1068)

#### **Choupaicee**

First use the word "durdani" (army of elephants) then add the word Satar at the end. All may accept it as the name of tupak. There is no distinction or doubt about it. (1069)

First use the word 'dripani' (army of elephants) then add the word ari at the end. All may Consider it as the name of tupak, and use it wherever required. (1070)

ਅਦਿ ਪਦਮਿਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਯਾ ਮੈ ਭੇਦ ਨ ਕਛਹੁ ਕੀਜੈ । ੧੦੭੧ ।  
aad padmini sabad bakhanoh. ari pad ant tavan ko thaano.  
naam tupak kai sakal leejai. Ya mein bheid na kachhun keejai. (1071)

#### ਅੜਲ

ਪ੍ਰਿਥਮ ਬਾਰਣੀ ਮੁਖ ਤੇ ਸਬਦ ਬਖਾਨੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਅੰਤਿ ਤਵਨ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਬਿ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਕੀਜੀਐ । ੧੦੭੨ ।

#### aril

pritham barani mukh te sabad bakhaniai. satar sabad ko ati tavan ko thaaniai.  
sakal tupak kai naam so kab leh leejiai. ho ya kai bheetar bheid naik nahi keejiai. (1072)

#### ਚੌਪਈ

ਅਦਿ ਬਿਆਲਨੀ ਸਬਦ ਬਖਾਨਹੋ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨਹੋ । ੧੦੭੩ ।

#### Choupaiee

aad bialani sabad bakhanoh. ari pad ant tavan ko thaano.  
Sabh Sri naam tupak kai janoh. Ya mein bheid naik nahi manoh. (1073)

ਇੰਭਨੀ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਵੇ । ਜਾ ਕੇ ਸਕਲ ਸੁ ਕਬਿ ਕੁਲ ਜੋਵੇ । ੧੦੭੪ ।  
imbhani aad ucharan keejai. ari pad ant tavan kai deejai.  
Sabh Sri naam tupak kai hovai. Jako sakal so kab kul jovai. (1074)

ਪ੍ਰਥਮ ਕੁੰਭਣੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਜਾਨਹੁ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਨਿਤਪ੍ਰਤਿ ਮੁਖ ਤੇ ਪਾਠ ਕਰੀਜੈ । ੧੦੭੫ ।  
pratham kumbhani sabad bakhanoh. ari pad ant tavan ko janoh.  
Sakal tupak kai naam leehijai. nitprat mukh tai path kaheejai. (1075)

#### ਅੜਲ

ਕੰਜਰਣੀ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤ ਬਹੁਰ ਕਹਿ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੦੭੬ ।

#### aril

kunjarni sabadad ucharan keejiai. ari pad ta kai ant bohar kah deejiai.  
Sakal tupak kai naam subudh jia janiai. ho ya ko bheetar bheid naik nahi maniai. (1076)

ਕਰਿਨੀ ਸਬਦਿ ਸੁ ਮੁਖ ਤੇ ਅਦਿ ਬਖਾਨੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਬਿ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਦੀਯੋ ਚਹੈ ਜਿਹ ਠਵਰ ਤਹਾ ਹੀ ਦੀਜੀਐ । ੧੦੭੭ ।  
karini sabad so mukh tai aad bakhaniai. satar sabad kai ant tavan ko thaaniai.  
Sakal tupak kai naam so kab leh leejia. ho deeyo chahai jeh thavar taha hi deejiai. (1077)



First use the word "padmini" (army of elephants), then add the word 'ari' at the end. All may Consider it as the name of tupak. There is no distinction, whatsoever.(1071)

### **aril**

First utter with the mouth the word 'barni' (army of elephants) then add at the end the word 'Satar'. All the poets may Consider it as the name of tupak. There is no difference between them. (1072)

### **Choupaiee**

First use the word 'bialani' (army of elephants) then add at the end the word ari. All may take it as the name of tupak. All the poets may realize it. (1073)

First make use of the word "imbhani" (army of elephants) then add at the end the word ari. All may accept it as the name of tupak (gun). All the family of poets may accept it. (1074)

First use the word "Kuntsni" (army of elephants) then add at the end the word 'ari' to it. This may be taken as the name of 'tupak' by all. Then repeat this with your mouth as recitation. (1075)

### **aril**

First use the word 'tunjarni' (army of elephants) then in the end add the word 'ari' to it. All the learned persons may accept it as the name of tupak. There is no doubt about it. (1076)

First use the word "Karini" (army of elephants) with the mouth, then add the word 'Satar' in the end. All the poets may Consider it as the name of tupak and use it wherever required. (1077)

ਮਦਯ ਧਰਨਨੀ ਮੁਖ ਤੇ ਆਦਿ ਭਨੀਜੀਐ । ਹੀਤਾ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤ ਮੈ ਲਹੈ । ਹੋ ਕਹਯੋ ਚਹੈ ਇਨ ਜਹਾ ਤਹਾ ਇਨ ਕੈ ਕਹੈ । ੧੦੭੮ ।

maduye dharanani mukh tai aad bhaneejiai.

hanta ta kai ant sabad ko deejiai.

Sakal tupak kai naam chatur chit mein lehai.

ho kehiou chaho din jaha taha in ko kehai. (1078)

ਸਿੰਧੁਰਨੀ ਮੁਖ ਤੇ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਕਬਿ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕ ਨਹੀ ਮਾਨੀਐ । ੧੦੭੯ ।

Sindhurani mukh te sabadad bakhaniai. Satar Sabad ko ant tavan kai thaaniai.

Sakal tupak kai naam so kab jia janiai. ho ya ko bheetar bheid naik nahi maniai. (1079)

ਅਨਕਪਨੀ ਪਦ ਮੁਖ ਤੇ ਪ੍ਰਿਥਮ ਭਨੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਦਯੋ ਚਹੈ ਜਿਹ ਠਵਰੈ ਤਹੀ ਪ੍ਰਮਾਨੀਐ । ੧੦੮੦ ।

anakpuni pad mukh te pritham bharinjiai. Satar Sabad ko ant tavan ko deejiai

Sakal tupak kai naam chatur jia jania. ho deyo chaho jeh thavrai tehi parmaniai. (1080)

ਪ੍ਰਿਥਮ ਨਾਗਨੀ ਮੁਖ ਤੇ ਸਬਦ ਉਚਾਰੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਅੰਤਿ ਤਵਨ ਕੇ ਡਾਰੀਐ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕ ਕੀਜੀਐ । ੧੦੮੧

pritham nagni mukh tai sabad uchariai. Satar Sabad ko ant tavan ko dariai.

Sakal tupak kai naam sughar leh leejiai. ho ya kai bheetar bheid naik nahi keejiai. (1081)

ਹਰਿਨੀ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਪ੍ਰਮਾਨੀਐ ।

ਸਬ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਅਉ । ਹੋ ਜਵਨੈ ਠਵਰ ਸੁ ਚਹੀਐ ਤਹੀ ਬਖਾਨੀਅਉ । ੧੦੮੨ ।

harini sabad so mukh tai aad bakhaniai. Satar Sabad ko ta kai ant parmaniai.

Sabh Sri naam tupak kai chatur pachhaniai. ho javani thavar so chehiai teai bakhaniai. (1082)

ਗਜਨੀ ਸਬਦ ਬਕਤ੍ਰੁ ਤੇ ਆਦਿ ਭਨੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।

ਚਤੁਰ ਤੁਪਕ ਕੇ ਨਾਮ ਸਕਲ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਜਿਹ ਚਹੈ ਤਿਹ ਠਵਰ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੦੮੩ ।

gajni sabad ko ant baktar tai aad bhaneejiai. Satar Sabad ko ant tavan kai deejiai.

Chatur tupak kai naam sakal leh leejiai. ho jeh chaho the thavar ucharan keejiai. (1083)

### ਚੌਪਈ

ਸਾਵਜਨੀ ਸਬਦਾਦਿ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।

ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਜਿਹ ਠਾ ਚਹੈ ਤਹੀ ਤੇ ਕਹੀਐ । ੧੦੮੪ ।

### Choupalee

savjani sabadad bakhanoh. ari pad ant tavan kai thaanh.

Sabh Sri naam tupak kai lehiai. jeh tha chaho tehi tai kehiai. (1084)

First use the word 'madeyo dharnani' (elephants army), then add the word 'hanta' in the end. All clever persons may think in mind as the name of tupak. Then use it as such wherever wanted. (1078)

First use the word "Sindhurani" (army of elephants), then in the end add the word 'Satar' to it. All the poets may accept it as the name of tupak. There should be no doubt about it. (1079)

First use the word anakpani (army of elephants), then add at the end the word Satar, all the clever persons may Consider it as the name of tupak in the mind. Then use it wherever required. (1080)

First use the word 'Nagani' (army of elephants) then add the word Satar at the end. All the learned ones may take it as the name of tupak. There is no difference of any type. (1081)

First use the word 'harini' (roaring army) with the mouth, then in the end add the word Satar. All the clever persons may Consider it as the name of tupak, then use it as and when required. (1082)

First use the word gajni (elephants army), then in the end add the word Satar. All the clever persons may accept it as the name of tupak. Then use it wherever required. (1083)

### **Choupaiee**

First use the word 'Savjani' (army of elephants), then ass the word 'ari' in the end. All may take it as the name of tupak. Then use it wherever wanted. (1084)

ਮਾਤੰਗਨੀ ਪਦਾਦਿ ਭਟਿਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦਿਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਵੈ । ਜਾ ਕੋ ਸਕਲ ਸੁ ਕਬਿ ਮਿਲ ਜੋਵੈ । ੧੦੮੫ ।  
 matungani padad bharinjai. ari pad ant tavan kai dijai.  
 Sabh Sri naam tupak kai hovai. ja ko sakal so kab mil jevai. (1085)

ਅਰਿ ਗਇੰਦਨਿ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਜਵਨੈ ਠਵਰ ਰੁਚੈ ਤਹ ਕਹੀਐ । ੧੦੮੬ ।  
 aad gaendan sabad bakhanoh. ari pad ant tavan kai thaano.  
 Sabh Sri naam tupak kai lehiai. javnai thavar rachai the kehiai. (1086)

ਦੁਮ ਅਰਿ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੈ । ਯਾ ਮੈ ਭੇਦ ਨ ਕਛੁ ਜੀਅ ਜਾਨੈ । ੧੦੮੭ ।  
 dram ari aad ucharan keejai. ari pad ant tavan kai deejai.  
 naam tupak kai sakal pachhano. ya mein bheid na kachh jia jano. (1087)

ਬ੍ਰਿਛੰਤਕਣੀ ਅਦਿ ਉਚਾਰੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਾਰੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਦਯੋ ਚਹੇ ਜਹ ਠਾ ਤਹ ਕਹੀਐ । ੧੦੮੮ ।  
 brichhantakni aad ucharo ari pad ant tavan kai daroh.  
 Sabh Sri naam tupak kai lehiai. deyai chehai jeh na the kehiai. (1088)

ਫਲਧਰ ਅਰਿਣੀ ਅਦਿ ਕਹੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੈ । ਜਹਾ ਚਹੇ ਤਿਹ ਠਵਰ ਬਖਾਨੈ । ੧੦੮੯ ।  
 phaldhaar arini aad kehijai. ari pad ant tavan kai deejai.  
 Sabh Sri naam tupak kai janai. Jaha chaho teh thavar bakhano. (1089)

ਫਲਦਾਇਕ ਅਰਿਣੀ ਅਹਿ ਉਚਾਰੀਐ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਰੀਐ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੈ । ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚਕ ਮਾਨੈ । ੧੦੯੦ ।  
 phaldaiek arini ahi uchariai. ari pad ant tavan kai dariai.  
 Sabh Sri naam tupak kai jano. Ya mein bheid na ranchak mano. (1090)

#### ਅੜਿਲ

ਧਰਾਧਰਨ ਅਰਿਣੀ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਸਤੁ ਸਬਦ ਕੇ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਜਵਨ ਠਵਰ ਤਿਨ ਚਹੇ ਤਹੀ ਤੇ ਦੀਜੀਐ । ੧੦੯੧ ।

#### aril

dharadharan arini sabadad bakhaniai. Satar sabad ko ant tavan kai thaaniai.  
 Sakal tupak kai naam sughar leh leejai. ho javan thavar tin chaho tehi tai deejiai. (1091)

First use the word 'matangani' (enemy of elephants), then add at the end the word ari, this would result in the name of tupak. All could join to think over it. (1085)

First use the word gaiendan (army of elephants) then add at the end the word ari. All may Consider it as the name of tupak. Then use it wherever required. (1086)

First use the word 'dram ari' (army of elephants-enemy of trees) then add in the end the word 'ari'. All may Consider it as the name of tupak. There should be no doubt in mind. (1087)

First use the word "brichhantkani" (army of female elephants, the destroyer of trees), then take it as the name of tupak. There should be no doubt in the mind. (1088)

First use the word 'phaldhar arini' (army of elephants-enemy of trees) then in the end add the word 'ari'. This may be taken by all as the name of tupak. Then use it wherever required. (1089)

First use the word 'phaldaiek arini' then at the end, add the word 'ari'. All may Consider it as the name of tupak. There should be no doubt about it. (1090)

#### **aril**

First use the word 'dharadharan arini' (elephant's army), then in the end add the word 'Satar' to it. All learned ones may Consider it as the name of tupak and use it as wanted. (1091)

### ਚੌਪਈ

ਧੁਰਿਰਾਟ ਅਰਿਣੀ ਪਦ ਭਾਖੋ । ਤਾ ਕੇ ਅੰਤਿ ਸਤ੍ਰ ਪਦ ਰਾਖੋ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ਜਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਪ੍ਰਮਾਨੋ । ੧੦੯੨ ।

### Choupaiee

dhuriratt arini pad bhakhai. ta kai ant Satar pad rakhai.  
Sabh Sri naam tupak kai jano. jeh chahai the thavar parmano. (1092)

ਫਲਧ ਸਬਦ ਕੋ ਅਦਿ ਉਚਾਰਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਾਰਹੁ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਜਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਬਖਾਨਹੁ । ੧੦੯੩ ।  
phaladh sabad ko aad ucharoh. ari pad ant tavan kai thaaroh.  
Sabh sri naam tupak kai janoh. jeh chaho the thavar parmano. (1093)

ਫਲਿ ਸਬਦ ਕੋ ਅਦਿ ਭਣਿਜੈ । ਅਰਿ ਪਦ ਕਹਿ ਰਿਪੁ ਪਦ ਪੁਨਿ ਦਿਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਚਹੀਐ ਜਹਾ ਤਹੀ ਤੇ ਕਹੀਐ । ੧੦੯੪ ।  
phal sabad ko aad bhanijai. ari pad keh rip pad pun dijai.  
sabh sri naam tupak kai lehiai. chehiai jaha tehi tai kehiai. (1094)

ਤਰੁ ਅਰਿਣੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੋ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨਹੁ । ੧੦੯੫ ।  
tar arini sabadad bakhano. ari pad ant tavan ko thaano.  
Sakal tupak kai naam pachhano. Ya mein bheid naik nahi manoh. (1095)

ਧਰਿਸ ਅਰਿਣੀ ਸਬਦਾਦਿ ਭਣੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਕੇ ਬਿਖੈ ਭੇਦ ਨਹੀ ਜਾਨੋ । ੧੦੯੬ ।  
dharis arini sabadad bhanijai. ari pad ant tavan ko dijai.  
sakal tupak kai naam pachhano. Ya ko bikhai bheid nahi jano. (1096)

ਬਿਰਛਰਿਣੀ ਸਬਦਾਦਿ ਭਣੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਅ ਲਹੀਐ । ਜਿਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਸੁ ਕਹੀਐ । ੧੦੯੭ ।  
birachharini sabadad bhaneejai. ari pad ant tavan ko deejai.  
naam tupak kai sabh jia lehiai. jeh chaho the thavar so kehiai. (1097)

ਰਦਨੀ ਅਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਹਿ ਲੀਜੈ । ਜਿਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਸੁ ਭਨੀਜੈ । ੧੦੯੮ ।  
radni aad ucharan keejai. ari pad ant tavan koi deejai.  
Sabh Sri naam tupak kai leejai. jeh chaho the thaavar so bhaneejai. (1098)

ਰਦਨਛੰਦਨੀ ਅਰਿਣੀ ਭਾਖੋ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਰਾਖੋ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਜਾਨੋ । ੧੦੯੯ ।  
radanchhandani aini bhakhai. ari pad ant tavan kai rakhai.  
Sakal tupak kai naam pachhano. Ya mein bheid naik nahi jano. (1099)



### **Choupaiee**

First use the word 'dhurraat arini' (army) then in the end add the word 'Satar' to it. This may be taken as the name of tupak. Use it wherever required. (1092)

First use the word 'phaladh' (tree) then in the end add the word 'ari'. All may Consider it as the name of tupak. Then explain it as and when required. (1093)

First use the word 'phal', then add the word 'ari' and then rip to it later. All may Consider it as the name of tupak (gun). Then use it wherever required as such.(1094)

First use the word 'tar arini' (army of elephants) then add the word ari at the end. All may Consider it as the name of tupak. There should be no doubt about it. (1095)

First use the word "dharis arini", (army of elephants) then add at the end the word 'ari'. All may accept it in the mind as the name of tupak. There should be no doubt about it. (1096)

First use the word 'briachhrini' (army of elephants), then in the end add the word 'ari'. All may take it in the mind as the name of tupak. Then use it as and wherever required. (1097)

First use the word radni (army of elephants), then in the end add the word ari. All may Consider it as the name of tupak. Wherever wanted, it could be used. (1098)

First use the word 'radan chhandini arini' (army of elephants) then in the end add the word 'ari' to it. All may accept it as the name of tupak. There need not be any doubt about it. (1099)

### ਅੜਿਲ

ਨਾਮ ਸਕਲ ਦੰਤਨ ਕੇ ਆਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਦੀਯੋ ਚਹੋ ਜਿਹ ਠਵਰ ਤਹਾ ਹੀ ਦੀਜੀਐ । ੧੧੦੦ ।

### aril

naam Sakal dantan kai aad bakhaniai. arini aad pad ant tavan ko thaania.  
Sakal tupak kai naam sughar leh leejiai. ho deyi chaho jeh thavar taha hi deejiai. (1100)

### ਚੌਪਈ

ਨਿਪਣੀ ਆਦਿ ਬਖਾਨਨ ਕੀਜੈ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਕਛੁ ਨਹੀ ਜਾਨੋ । ੧੧੦੧ ।

### Choupaiee

nripani aad bakhanan keejai. ari pad ant tavan ko deejai.  
Sakal tupak kai naam pachhano. Ya mein bheid kachhu nahi jano. (1101)

ਆਦਿ ਭੂਪਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ਜਿਹ ਚਹੋ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੧੦੨ ।  
aad bhupani sabad bakhano. ari pad ant tavan ko thanoh.  
naam tupak kai sabh leh leejiai. jeh chaho the thavar bhanijai. (1102)

### ਅੜਿਲ

ਪ੍ਰਿਥਮ ਸੁਆਮਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਯੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੧੦੩ ।

### aril

pritham soamani sabad ucharan keejiai. satar sabad ko ant tavan kai deejiai.  
Sakal tupak kai naam chatur jia janiai. ho ya kai bheetar bheid naik nahi maniai. (1103)

ਆਦਿ ਅਧਿਪਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੧੦੪ ।  
aad adhipani sabad ucharan keejiai. satar sabad ko ant tavan kai deejiai.  
Sakal tupak kai naam chatur jia janiai. ho ya ko bheetar bheid naiku nahi maniai. (1104)

ਧਰਦ੍ਰਿੜਨੀ ਮੁਖ ਤੇ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀ ਲੀਜੀਐ । ਹੋ ਸੁਘਰ ਚਹੋ ਜਿਹਾ ਠਵਰ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੧੦੫ ।  
dhardriri mukh tai sabadad bakhania. arini ta kai ant sabad ko thaaniai.  
Sakal tupak kai naam jaan ji leejiai. ho sughar chahai jeha thavar ucharan keejiai. (1105)

ਆਦਿ ਅਧਿਪਨੀ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਭਾਖੀਐ । ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੀਐ ਤਹੀ ਪ੍ਰਮਾਨੀਐ । ੧੧੦੬ ।  
aad adhipani sabad so sukh tai bhakhiai. Satar sabad kai ant tavan ko rakhia.  
Sakal tupak kai naam chatur jia janiai. ho javan thavar mein chehiai tehi parmaniai. (1106)

### **aril**

First repeat all the names of the elephants, then add the words arini and ari later. All the wise persons may take it as the name of tupak. Then use them as and wherever wanted. (1100)

### **Choupaiee**

First use the words "nripuni" (army of the king), then add at the end the word 'ari'. All may Consider it as the name of tupak. There shouldnot be any doubt about it.(1101)

First use the word "bhupani" (army of the kin), then add at the end the word ari. All may take it as the name of tupak. Wherever required, it may be used as such.(1102)

### **aril**

First use the word "soanani" then add at the end the word Satar. All the learned persons may think it in mind as the name of tupak. There is not a bit of difference about it. (1103)

First use the word "adhipani" (army of the king), then add at the end the word 'Satar'. All the wise persons may Consider in mind as the name of tupak. There is not a tinge of doubt or difference about it. (1104)

First use the word "dhardrirrni" from the mouth, then add the word 'arini' at the end. Consider it in the mind as the name of tupak. O learned persons ! Wherever required it could be used. (1105)

First use the word "adhipani" with the mouth, then add at the end the word 'Satar'. All clever persons may Consider it as the name of tupak. Wherever required, it could be used as such. (1106)

ਪਤਿਣੀ ਆਦਿ ਬਖਾਨ ਸਤੁਣੀ ਭਾਖੀਐ । ਹੋਤ ਤੁਪਕ ਕੇ ਨਾਮ ਹਿਦੈ ਮੈ ਰਾਖੀਐ ।  
 ਇਨ ਕੇ ਭੀਤਰ ਭੇਦ ਨ ਨੈਕੁ ਪਛਾਨੀਐ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੀਐ ਤਹੀ ਪ੍ਰਮਾਨੀਐ । ੧੧੦੭ ।  
 patni aad bakhnan satarni bhakhiai. hoat tupak kai naam hirdai mein rakhiyai.  
 in kai bheetar bheid na naik pachhaniai. ho javan thavar mein chehiai tehi parmaniai. (1107)

### ਚੌਪਈ

ਭੂਪਤਿਣੀ ਸਬਦਾਦਿ ਬਖਾਨੋ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੋ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਜਵਨੇ ਠਵਰ ਰੁਚੈ ਤਹ ਕਹੀਐ । ੧੧੦੮ ।

### Choupaiee

bhooptini sabadad bakhano. arini sabad ant teh thaano.  
 Sabh Sri naam tupak kai lehiai. javno thavar ruchai the kehiai. (1108)

ਆਦਿ ਭੂਪਨੀ ਸਬਦ ਬਖਾਨਹੁ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਹੁ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ਜਿਹ ਠਾ ਰੁਚੈ ਸੁ ਤਹੀ ਪ੍ਰਮਾਨੋ । ੧੧੦੯ ।  
 aad bhoopani sabad bakhano. ari pad ant tavan kai thaano.  
 naam tupak kai sakal pachhano. jeh thaa ruchai so tehi parmano. (1109)

### ਅੜਿਲ

ਬਧਕਰਨੀ ਮੁਖ ਤੇ ਸਬਦਾਦਿ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਜਵਨ ਠਵਰ ਰੁਚਿ ਹੋਇ ਤਹੀ ਤੇ ਦੀਜੀਐ । ੧੧੧੦ ।

### aril

badhkarni mukh tai sabadad uchariai. arini ta kai ant sabad ko dariyai.  
 Sakal tupak kai naam jaan jia leejiai. ho javan thavar ruch hoiai tehi tai deejiai. (1110)

ਕਿੰਕਰਣੀ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨ ਪ੍ਰਬੀਨ ਚਿਤਿ । ਹੋ ਜਿਹ ਚਹੋ ਇਹ ਨਾਮ ਦੇਹੁ ਭੀਤਰ ਕਬਿਤ । ੧੧੧੧ ।

kinkarni sabadad ucharan keejiai.

arini ta kai ant sabad ko deejiai.

Sakal tupak kai naam pachhan parbeen chit.  
 ho jeh chaho eh naam deho bheetar kabit. (1111)

### ਚੌਪਈ

ਅਨੁਚਰਨੀ ਸਬਦਾਦਿ ਉਚਾਰੀਐ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਡਰੀਐ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਉਚਰੋ ਤਹਾ ਠਵਰ ਜਿਹ ਚਹੀਐ । ੧੧੧੨ ।

### Choupaiee

anucharni sabadad uchariai. ari pad ant tavan ko dariyai.  
 Sabh Sri naam tupak kai naam lehiai. uchro taha thavar jeh chehiai. (1112)

First use the word 'patini', then add the word Satrini to it. Keep it in mind as this leads to the name of tupak. There should be no difference or doubt about it, and use it wherever required. (1107)

### **Choupaiee**

First use the word bhooptini" (army of the king) then add at the end the word arini. This may be taken as the name of tupak. Wherever it is Considered worthwhile , it may be used as such. (1108)

First use the word 'bhooptani', and then add the word ari at the end. All may Consider it as the name of tupak. Wherever Considered worthwhile it may be used. (1109)

### **aril**

First use the word "badhkarni" with the mouth, then use at the end the word arini. Consider it in mind as the name of tupak. Then use it wherever wanted as such. (1110)

First use the word "Kinkarani" (army of the slaves) then add at the end the word arini. All dextrous persons may Consider it as the name of tupak. Wherever required, it could be used in Kabits. (1111)

### **Choupaiee**

First use the word "ancharni" (army of servants) then add at the end the word ari. This may be taken as the name of tupak. Wherever it is required and Convenient, it may be used. (1112)

### ਅੰਤਰ

ਆਦਿ ਅਨਗਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਹਨਨੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਜਹ ਜਹ ਸਬਦ ਚਹੀਜੈ ਤਹ ਤਹ ਦੀਜੀਐ । ੧੧੧੩ ।

### aril

aad anugani sabad ucharai. hanani ta kai ant sabad ko deejiai.  
Sakal tupak kai naam sughar leh leejiai. ho jeh jeh sabad chehijai the the deejiai. (1113)

ਕਿੰਕਰਣੀ ਮੁਖ ਤੇ ਸਬਦਾਦਿ ਉਚਾਰੀਐ । ਮਥਨੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਜੀਅ ਜਾਨਿ ਲੈ । ਹੋ ਜਵਨ ਠਵਰ ਮੋ ਚਹੋ ਤਹੀ ਏ ਸਬਦ ਦੈ । ੧੧੧੪ ।  
kinkarni mukh tai sabadad uchariai. mathani ta kai ant sabad ko dariai.  
Sakal tupak kai naam sughar jia jaan lai. ho javan thavar mo chahai tehi aie sabad dai. (1114)

### ਦੋਹਰਾ

ਪ੍ਰਤਨਾ ਆਦਿ ਉਚਾਰਿ ਕੈ ਅਰਿ ਪਦ ਅੰਤਿ ਉਚਾਰ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਲੀਜੈ ਸੁ ਕਬਿ ਸੁ ਧਾਰ । ੧੧੧੫ ।

### Dohra

pratana aad uchar kai ari pad ant uchar.  
Sabh Sri naam tufang kai leejai so kab so dhar. (1115)

ਧੁਜਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਭਾਖੇ ਅੰਤਿ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਫੰਗ ਕੇ ਨਿਕਸਤ ਚਲੈ ਅਨੰਤ । ੧੧੧੬ ।  
dhujani aad bakhan kai ari pad bhakh ant.  
Sabh Sri naam tufang kai niksath chalai anant. (1116)

ਆਦਿ ਬਾਹਨੀ ਸਬਦ ਕਹਿ ਅੰਤਿ ਸਤ੍ਰੁ ਪਦ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜੈ ਸਮਝ ਪ੍ਰਬੀਨ । ੧੧੧੭ ।  
aad bahini sabad keh ant satar pad deen.  
naam tupak kai hoat hai leejai samajh parbeen. (1117)

ਕਾਮਿ ਆਦਿ ਸਬਦੋਚਰਿ ਕੈ ਅਰਿ ਪਦ ਅੰਤਿ ਸੁ ਦੇਹੁ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਚੀਨ ਚਤੁਰ ਚਿਤਿ ਲੇਹੁ । ੧੧੧੮ ।  
kaam aad sabadochar kai ari pad ant so deho.  
naam tupak kai hoat hai cheen chatur chit leho. (1118)

ਕਾਮਿ ਆਦਿ ਸਬਦੋਚਰਿ ਕੈ ਅਰਿ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੧੧੧੯ ।  
kaam aad sabadochar kai ari pad ant bakhan.  
naam tupak kai hoat hai leejai samajh sujan. (1119)



### **aril**

First use the word "anagani" (army under Control of orders), then add at the end "anagani" (army under Control of orders), then add at the end the word 'hanani'. All learned ones may take it as the name of tupak. Whenever required it may be used.

(1113)

First utter the word with the mouth 'kinkarni', then add at the end the word " mathani" to it. All the wise persons may Consider it in mind as the name of tupak. It may be used, wherever wanted.

(1114)

### **Dohra**

First use the word partana (army), then add at the end the word 'ari'. This becomes the name of tupak. O Poets ! Think over it in mind.

(1115)

First use the word "dhujani" (army), then at the end add the word 'ari'. Thus the names of tufang will Continue to make.

(1116)

First use the word "bahini", then add at the end the word 'Satar', thus all the skilful persons may Consider it as the name of tupak (gun).

(1117)

First use the word Kaam (army with Coats of iron), then at the end add the word 'ari' O dextrous persons ! This would make the name of tupak. The learned ones may realize it in the mind.

(1118)

First use the word kaam, then in the end add the word 'ari'. This would represent the name of tupak. All the intelligent persons may appreciate it.

(1119)

ਆਦਿ ਬਿਰੂਥਨਿ ਸਬਦ ਕਹਿ ਅਤਿ ਸਤੁ ਪਦ ਦੀਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਪ੍ਰਬੀਨ । ੧੧੨੦ ।  
aad biruthan sabad keh ati satar pad deen.  
naam tupak kai hoat hai leejoh samajh parbeen. (1120)

ਸੈਨਾ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅਰਿ ਪਦ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੧੧੨੧ ।  
Saina aad bakhan kai ari pad ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (1121)

ਧਨੁਨੀ ਆਦਿ ਬਖਾਨਿ ਕੈ ਅਰਿਣੀ ਅੰਤਿ ਬਖਾਨ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹੁ ਸਮਝ ਸੁਜਾਨ । ੧੧੨੨ ।  
dhanuni aad bakhan kai arini ant bakhan.  
naam tupak kai hoat hai leejoh samajh sujan. (1122)

#### ਅਤਿਲ

ਆਦਿ ਧਨੁਖਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤੁ ਸਬਦ ਕੇ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨ ਨੈਕੁ ਪ੍ਰਮਾਨੀਐ । ੧੧੨੩ ।

#### aril

aad dhanukhani sabad ucharan keejiai. Satar sabad ko ant tavan kai deejiai.  
Sakal tupak kai naam chatur jia janiai. ho ya kai bheetar bheid na naik parmaniai. (1123)

ਕੋਵੰਡਨੀ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਜਹਾ ਸਬਦ ਏ ਚਹੋ ਤਹੀ ਤੇ ਦੀਜੀਐ । ੧੧੨੪ ।  
kovandini sabad ko aad ucharia. arini ta kai ant sabad ko dariai.  
Sakal tupak kai naam jaan jia leejiai. ho jaha sabad eh chaho tehi tai deejiai. (1124)

#### ਚੌਪਈ

ਇਖੁਆਸਨੀ ਪਦਾਦਿ ਭਨੀਜੈ । ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਦੀਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਜਿਜਹਿ । ਜਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਭਣਿਜਹਿ । ੧੧੨੫ ।

#### Choupaiee

ikhuasani padad bhaneejai. arini ant sabad the deejai.  
Sakal tupak kai naam lehjeh. Jeh chaho the thavar bhanijeh. (1125)

ਕਾਰਮੁਕਨੀ ਸਬਦਾਦਿ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਧਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੈ । ਜਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਬਖਾਨੈ । ੧੧੨੬ ।  
karamukani sabadad uchariai. arini sabad ant teh dhariai.  
Sakal tupak kai naam pachhano. jeh chaho the thavar bakhano. (1126)

First use the word "biruban" (army with coats of mail), then in the end, add the word 'Satar'. This would make the name of tupak. All efficient persons may realize it. (1120)

First use the word Saina (army), then in the end, add the word 'ari'. This would make the name of tupak. All the wise persons may understand it. (1121)

First use the word 'dhunani', then in the end add the word arini. This would lead to the name of tupak. The wise may think over it. (1122)

First use the word "dhanukhani" then in the end, add the word 'Satar'. All the clever ones may Consider it as the name of tupak in mind. There is no doubt about it. (1123)

First use the word 'kovandini' (army with bows and arrows); then add the word arini at the end. All may Consider it as the name of tupak in mind, and use it wherever required. (1124)

### **Choupaiee**

First use the word 'ikhasini', and then add the word arini at the end. All may Consider it as the name of tupak. Then use it wherever required. (1125)

First use the word 'Karmukani' (army with the bows of bamboo) then add at the end the word 'arini'. All may Consider it as the name of tupak, and use it as and when wanted. (1126)

ਰਿਪੁ ਸੰਤਾਪਨਿ ਆਦਿ ਬਖਾਨੋ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੋ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਕੀਜੈ । ੧੧੨੭ ।  
 rip santapini aad bakhano. arini sabad ant teh thaano.  
 Sakal tupak kai naam lehijai. Ya mein bheid naik nahi keejai. (1127)

ਰਿਪੁ ਖੰਡਣਨੀ ਆਦਿ ਭਣਿਜੈ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦਿਜੈ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਜਹ ਤਹ ਮਿਲਿ ਸੁਘਰੂਚ ਬਖਾਨੋ । ੧੧੨੮ ।  
 rip khandani aad bhanijai. arini sabad ant teh deejai.  
 Sakal tupak kai naam pachhano. jeh the mil suughrooch bakhano. (1128)

ਦੁਸਟ ਦਾਹਨੀ ਆਦਿ ਭਨੀਜੈ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦੀਜੈ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਤੁਮ ਲਖਿ ਪਾਵਹੁ । ਜਹ ਚਾਹੋ ਤਿਹ ਠਵਰ ਦਤਾਵਹੁ । ੧੧੨੯ ।  
 dusat dahini aad bhaneejai. arini sabad ant teh deejai.  
 naam tupak kai tum lakh pavoh. jeh chaho the thavar batavoh. (1129)

ਰਿਪੁ ਘਾਇਨੀ ਪਦਾਦਿ ਬਖਾਨੋ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਜਉਨ ਠਵਰ ਚਹੀਐ ਤਹ ਦੀਜੈ । ੧੧੩੦ ।  
 rip ghaieni padad bakhano. arini sabad ant teh thano.  
 naam tupak kai sakal lehiejai. jaoun thavar chehiai the deejai. (1130)

#### ਅੜਿਲ

ਆਦਿ ਚਾਪਣੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਜਹਾ ਚਾਹੀਐ ਸਬਦ ਸੁ ਤਹ ਤਹ ਦੀਜੀਐ । ੧੧੩੧ ।

#### aril

aad chapini sabad ucharan keejiai.  
 arini ta kai ant sabad ko deejiai.  
 Sakal tupak kai naam sughar leh leejiai.  
 ho jaha chahiai sabad so teh teh deejiai. (1131)

ਪ੍ਰਤੰਚਨੀ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਐ ਲੀਜੀਐ । ਹੋ ਕਹੋ ਨਿਸੰਕ ਸਭ ਠਉਰ ਨ ਗਨਤੀ ਕੀਜੀਐ । ੧੧੩੨ ।  
 partanchani sabad ko aad bakhaniai.  
 arini ta kai ant sabad ko thaaniai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho kaho nisunk sabh thour na ganti keejiai. (1132)

First use the word 'Santapin', then add at the end the word 'arini'. All may Consider it as the name of tupak. There should be no doubt about it. (1127)

First use the word 'khandini' and then in the end add thte word arini. All may Consider it as the name of tupak. Then use it wherever Considered appropriate. (1128)

First use the word 'dusat dahni' then in the end add the word arini. This may be Considered as the name of tupak, and use it wherever wanted. (1129)

First use the words 'rip ghaieni', then in the end add the word arini. All may Consider it as the name of tupak. Wherever it is required, it can be used. (1130)

#### **aril**

First use the word 'Chapani' (army with bows and arrows), then in the end, add the word 'arini'. All clever ones may Consider it as the name of tupak. Then use it wherever required. (1131)

First use the word 'chapini' (army with bows and arrows), then in the end, add the word 'arini'. All the wise persons may take it as the name of tupak. Then add the word 'arini' in the end. Then use it without hesitation. (1132)



### ਰੂਆਲ ਛੰਦ

ਸਤੁ ਭੰਜਣਿ ਆਦਿ ਬਖਾਨ । ਰਿਪੁ ਸਬਦੁ ਬਹੁਰਿ ਪ੍ਰਮਾਨ ।  
ਸਭ ਨਾਮ ਤੁਪਕ ਪਛਾਨ । ਨਹਿ ਭੇਦ ਯਾ ਮਹਿ ਜਾਨ । ੧੧੩੩ ।

### Ruaal Chhand

Satar bhanjan aad bakhan. rip sabad bohar parman.  
Sabh naam tupak pachhan. neh bheid ya meh jaan. (1133)

### ਚੌਪਈ

ਹਰਿ ਸਕਤਣਿ ਪਦ ਆਣਿ ਭਣਿਜੈ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦਿਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਜਹੀ ਠਵਰ ਚਹੀਐ ਤਹ ਦੀਜੈ । ੧੧੩੪ ।

### Choupaiee

har saktan pad aan bhanijai. arini sabad ant teh dijai.  
naam tupak kai sakal leheejai.. jahi thavar chehiai the deejai. (1134)

### ਅੜਿਲ

ਬਿਸਿਖ ਬਰਸਣੀ ਆਦਿ ਉਚਾਰਣ ਕੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਕਾਬਿ ਕਬਿ ਕੇ ਭੀਤਰ ਸਦਾ ਪ੍ਰਮਾਨੀਐ । ੧੧੩੫ ।

### aril

bisikh barasani aad ucharan keejiai.  
arini ta kai ant sabad ko deejai.  
Sakal tupak kai naam chatur jia janiai.  
ho kaab kab ka bheetar sada parmaniai. (1135)

### ਚੌਪਈ

ਬਾਨ ਬਰਖਾਨੀ ਆਦਿ ਉਚਰੀਐ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਧਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਜਿਹ ਚਹੋ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੧੩੬ ।

### Choupaiee

baan barkhani aad uchariai. arini sabad ant teh dhariai.  
Sakal tupak kai naam leheejai. jeh chaho the thavar bhanijai. (1136)

### ਅੜਿਲ

ਆਦਿ ਬਾਨਨੀ ਸਬਦਹਿ ਅਭੂਲਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਜਹ ਚਹੋ ਤਹ ਸਬਦ ਤਹੀ ਤੇ ਦੀਜੀਐ । ੧੧੩੭ ।

### aril

aad banani sabadeh abhul bakhaniai. arini ta kai ant sabad ko tharia.  
naam tupak kai sakal jaan jia leejiai. ho jeh chaho the sabad tehi tai deejiai. (1137)



### **Ruaal Chhand**

First use the word "Satar bhanjan", then add the word rip. This may be taken by all as the name of tupak. There need not be any doubt. (1133)

### **Choupaicee**

First use the word 'har saktan' (army with the strength of lion) then in the end add the word arini. All may use it as the name of tupak and use wherever needed.(1134)

### **aril**

First use the word 'bisikh (arrow) barsani', then in the end, add the word arini. All wise persons may accept it in mind as the name of tupak. The poets may use it in the Kabits. (1135)

### **Choupaicee**

First use 'baan barkhani', then in the end add the word arini. Thus we take it as the name of tupak. Wherever required use it. (1136)

### **aril**

First use the word 'banini' without forgetting it, then add at the end the word arini. All may Consider in mind as 'tupak', and use it as wanted. (1137)

### ਚੌਪਈ

ਆਦਿ ਪਨਚਨੀ ਸਬਦ ਬਖਾਨੇ । ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਠਾਨੇ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਰੁਚਿ ਜੈ ਜਹੀ ਤਹੀ ਤੇ ਕਹੀਐ । ੧੧੩੮ ।

### Choupaiee

aad panchani sabad bakhano. mathani sabad ant teh thaano.  
Sabh Sri naam tupak kai lehiyai. ruch jo jehi tehi tai kehiai. (1138)

ਕੋਵੰਡਜਨੀ ਆਦਿ ਉਚਰੀਐ । ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਧਰੀਐ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਜਹਾ ਰੁਚੈ ਤੇ ਤਹੀ ਬਖਾਨਹੁ । ੧੧੩੯ ।  
kovandjani aad uchariai. mathani ant sabad teh dhariai.  
Sabh Sri naam tupak kai janoh. jaha ruchai te tehi bakhano. (1139)

ਇਖੁਆਸਜਨੀ ਆਦਿ ਭਣੀਐ । ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਦੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹਿਜੈ । ਜਵਨ ਠਵਰ ਚਹੀਐ ਤਹ ਦਿਐ । ੧੧੪੦ ।  
ikhwasjani aad bhanijai. mathani ant sabad teh deejai.  
Sakal tupak kai naam lehijai. javan thavar chehiyai teh diyai. (1140)

### ਅੜਿਲ

ਕਾਰਮੁਕਜਨੀ ਪਦ ਕੋ ਪ੍ਰਿਥਮ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਮੈ ਚਹੋ ਤਹਾ ਤੇ ਦੀਜੀਐ । ੧੧੪੧ ।

### aril

“Karmukjani” pad kai pritham uchariai.  
arini ta kai ant sabad ko dariyai.  
Sakal tupak kai naam sughar leh leejiai.  
ho kabit kab mein chaho taha tai deejiai. (1141)

ਰਿਪੁ ਤਾਪਣੀ ਸਬਦਹਿ ਆਦਿ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸੁ ਪਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ਹੋ ਜਹਾ ਚਹੋ ਤਹ ਤਹ ਦੇਹੁ ਨ ਸੰਕਾ ਮਾਨੀਐ । ੧੧੪੨ ।

rip tapani sabadeh aad uchariai.  
arini ta kai ant so pad kai dariyai.  
Sakal tupak kai naam subudh pachhaniai.  
ho jaha chaho the deho na sankamaniai. (1142)

ਆਦਿ ਚਾਪਣੀ ਮੁਖ ਤੇ ਸਬਦ ਬਖਾਨੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਜਹ ਚਹੋ ਤਿਹ ਠਵਰ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੧੪੩ ।

aad chapani mukh tai sabad bakhaniai.  
mathani ta kai ant sabad ko thaniai.  
Sakal tupak kai naam subudh leh leejiai.  
ho jeh chaho the thavar ucharan keejiai. (1143)

### **Choupaicee**

First use the word 'panchani' (army with bows) then in the end, add the word mathini. All may accept it as name of tupak. Use it wherever wanted. (1138)

First use the word 'Kovandjani', (army with bows & arrows) then add the word mathini at the end. All may take it as the name of tupak. Use it wherever one likes. (1139)

First use the word 'ikhuasni' (army with arrows and bows), then add the word mathini at the end. All may Consider it as the name of tupak, and use it wherever wanted. (1140)

First use the word "Karmukjani" (army with bows and arrows), then at the end add te word 'arinii'. All the intellectuals may take it as the name of tupak. The Poets may use it in the Kabits, wherever wanted. (1141)

First use the words "rip tapni", then add at the end the word 'arini', all the learned persons may Consider it as the name of tupak, and use it without hesitation, wherever it is felt necessary. (1142)

First use the word 'Chapani' wiith the mouth, then add the word 'mathani' at the end. All intelligent persons may Consider it as the name of tupak, and use it wherever wanted. (1143)

ਪਨਚ ਧਰਨਨੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਪਛਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਮਾਨੀਐ । ੧੧੪੪ ।

panach dharnani aad ucharan keejiai.

mathani ta kai ant sabad ko deejiai.

Sakal tupak kai naam subudh pachhaniai.

ho ya kai bheetar bheid naik nahi maniai. (1144)

### ਚੋਪਈ

ਆਦਿ ਸੁਹਿਦਈ ਸਬਦ ਬਖਾਨੇ । ਮਥਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੇ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਜਿਹ ਠਾ ਰੁਚੈ ਤਹੀ ਤੇ ਕਹੀਐ । ੧੧੪੫ ।

### Choupaicee

aad suhiradani sabad bakhano. mathani sabad ant teh thaniai.  
Sabh Sri naam tupak kai lehiai. jeh na ruchai tehi tai kehiai. (1145)

### ਅਡਿਲ

ਬਲਭਣੀ ਸਬਦਾਦਿ ਬਖਾਨਨ ਕੀਜੀਐ ।  
ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਜਾਨੀਐ ।  
ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨ ਨੈਕੁ ਪ੍ਰਮਾਨੀਐ । ੧੧੪੬ ।

### aril

balbhani sabadad bakhanan keejiai.  
arini ta kai ant sabad ko deejiai.  
Sakal tupak kai naam chatur chit janiai.  
ho ya kai bheetar bheid na naik parmaniai. (1146)

### ਚੋਪਈ

ਸਾਖਇਨਈ ਆਦਿ ਉਚਰੀਐ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਧਰੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਜਿਹ ਚਹੀਐ ਤਿਹ ਠਵਰ ਭਣਿਜੈ । ੧੧੪੭ ।

### Choupaicee

sakhaienani aad uchariai. arini sabad ant teh ko dharia.  
naam tupak kai sakal lehijai. jeh chehiai the thavar bhanijai. (1147)

ਪ੍ਰੀਤਮਣੀ ਪਦ ਆਦਿ ਬਖਾਨੀਐ । ਮਥਣੀ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੇ । ਯਾ ਮੈ ਨੈਕੁ ਨ ਮਿਥਿਆ ਜਾਨੇ । ੧੧੪੮ ।  
preetmani pad aad bakhaniai. mathan ant tavan kai thaaniai.  
sakal tupak kai naam pachhano. Ya mein naik na mithia jano. (1148)

First use the words “panch dharnani”, then at the end, add the word mathani. All the wise persons may Consider it as the name of tupak. there should be no doubt.(1144)

### **Choupaiee**

First use the word ‘Sehardani’ (army) then add the word at the end ‘mathani’. All may Consider it as the name of tupak. Wherever it suits, it may be used. (1145)

### **aril**

First use the word ‘balbhani’ (army) then at the end, add the word ‘arini’. All wise persons may Consider it as the name of tupak. There is no difference, whatsoever. (1146)

### **Choupaiee**

First use the word ‘Sakhaianani’ (army), then in the end add the word ‘arini’. All may Consider it as the name of tupak. Wherever required it may be used. (1147)

First use the word “preetmani” (army), then in the end, add the word ‘mathani’. All may take it as the name of tupak. There should be no doubt or false about it.(1148)

### ਅੜਿਲ

ਅਦਿ ਸੁਜਨਨੀ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਤਨਕ ਨਹੀ ਮਾਨੀਐ । ੧੧੪੯ ।

### aril

aal sujanani sabad ucharan keejiai.  
mathan ta kai ant sabad ko deejiai.  
sakal tupak kai naam subudh jia jania.  
ho ya kai bheetar bheid tanak nahi manai. (1149)

ਪ੍ਰਿਥਮ ਸੁਹਿਰਦਿਨੀ ਮੁਖ ਤੇ ਸਬਦ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਬਹੁਰਿ ਪਦ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤ ਮਾਝ ਲਹੁ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਮੈ ਰੁਚੈ ਤਹੀ ਤੇ ਨਾਮ ਕਹੁ । ੧੧੫੦ ।

pritham suhirdini mukh tai sabad uchariai.  
arini ta kai ant bohar pad dariai.  
sakal tupak kai naam chatur chit majh laho.  
ho kabit kab mein ruchai tehi tai naam kaho. (1150)

### ਚੌਪਈ

ਮਾਨੁਖਨੀ ਸਬਦਾਦਿ ਭਣੀਜੈ । ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਦੀਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਚਹੈ ਜਹਾ ਸਭ ਠਵਰ ਬਖਾਨਹੁ । ੧੧੫੧ ।

### Choupaiee

manukhani sabadad bhanijai. arini ant sabad teh deejai.  
Sakal tupak kai naam pachhanoh. chaho jaha sabh thavar bakhano. (1151)

ਅਦਿ ਮਰਤਣੀ ਸਬਦ ਬਖਾਨੋ । ਅੰਤਕ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ਜਿਹ ਚਾਹੈ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੧੫੨ ।  
aad martani sabad bakhano. antak sabad ant the thaano.  
naam tupak kai sabh leh leejai. jeh chaho teh thavar bhanijai. (1152)

ਅਦਿ ਮਾਨੁਖਨੀ ਸਬਦ ਬਖਾਨੋ । ਤਾ ਕੇ ਮਥਣੀ ਅੰਤਿ ਸੁ ਠਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ਜਿਹ ਚਾਹੈ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੧੫੩ ।  
aad manukhani sabad bakhano. ta kai mathani ant so thaana.  
naam tupak kai sabh leh lijai. jeh chaho the thavar bhanijai. (1153)

ਮਾਨਿਖਯਨੀ ਪਦਾਦਿ ਭਣੀਜੈ । ਅੰਤਿ ਸਬਦ ਮਥਣੀ ਤਿਹ ਦੀਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹਿਜੈ । ਰੁਚੈ ਜਹਾ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੧੫੪ ।  
manikhyani padad bhanijai. ant sabad mathni the deejai.  
naam tupak kai sakal lehijai. ruchai jaha teh thavar bhanijai. (1154)



### **aril**

First use the word 'Sujnani' (army), then add at the end the word 'Mathani'. All the intellectuals may Consider it as the name of tupak. There is no doubt, whatsoever.

(1149)

First use (utter) the word 'sohardini' with the mouth, then at the end, add the word 'arini'. All the clever ones may consider it in mind as the name of tupak, and use it in Kabits, whenever needed.

(1150)

### **Choupaiee**

First use the word 'manukhni' (army), then add the word 'arini' at the end. All may consider it as the name of tupak. Wherever required, use it always.

(1151)

First use the word 'martani', then in the end, add the word 'antak. All may take it as the name of tupak, and use it wherever required.

(1152)

First use the word 'manukhani' (army with hordes of men), then in the end, add the word 'mathani'. All may consider it as the name of tupak and use it wherever one feels like.

(1153)

First use the word 'manikheyani' (infentry) then in the end, add the word 'mathini'. All may take it as name of tupak, and use it wherever one likes.

(1154)

ਨਰਣੀ ਆਦਿ ਉਚਾਰਣ ਕੀਜੈ । ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਦੀਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਨ ਨੈਕੁ ਪ੍ਰਮਾਨਹੁ । ੧੧੫੫ ।  
 narni aad ucharan keejai. arini ant sabad the deejai.  
 Sabh Sri naam tupak kai janoh. Yamein bheid na naik parmanoh. (1155)

ਮਾਨਵਨੀ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਤਾ ਕੇ ਅੰਤਿ ਸਤੁ ਪਦ ਦਿਜੈ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਸਭਾ ਮਧਿ ਬਿਨੁ ਸੰਕ ਕਹੀਜੈ । ੧੧੫੬ ।  
 manvani sabadad bhanijai. ta kai ant satar pad dijai.  
 naam tupak kai sakal leheejai. sabha madh bin sunk keheejai. (1156)

### ਅੜਿਲ

ਪ੍ਰਿਥੀਰਾਟਨੀ ਆਦਿ ਉਚਾਰਣ ਕੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਇਨ ਕੇ ਕਹਤ ਨ ਸੰਕਾ ਮਨ ਮੈ ਕੀਜੀਐ । ੧੧੫੭ ।  
 aril  
 prithirarani aad ucharan keejiai. arini ta kai ant sabad ko deejiai.  
 sakal tupak kai naam jaan jia leejiai. ho in kai kehat na sank man mein leejiai. (1157)

### ਚੌਪਈ

ਛਿਤਣੀਸਣੀ ਪਦਾਦਿ ਭਣਿਜੈ । ਅਰਿਣੀ ਪਦ ਕੋ ਬਹੁਰਿ ਕਹਿਜੈ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਬਖਾਨਹੁ । ਸਕਲ ਸਭਾ ਮੈ ਪ੍ਰਗਟ ਪ੍ਰਮਾਨਹੁ । ੧੧੫੮ ।  
 Choupaiee  
 Chhitanisani padad bhanijai. arini pad ko bohar kehijai.  
 naam tupak kai sakal bakhanoh. Sakal sabha mein pargat parmanoh. (1158)

ਛਿਤ੍ਰਸਣੀ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਅੰਤਿ ਸਬਦ ਮਥਣੀ ਤਿਹ ਦਿਜੈ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਨੈਕੁ ਨਹੀ ਜਾਨਹੁ । ੧੧੫੯ ।  
 chhatarsani sabadad bhanijai. ant sabad mathani the dijai.  
 Sakal tupak kai naam pachhanoh. Ya mein bheid naik nahi janoh. (1159)

ਛਮਿ ਇਸਣੀ ਸਬਦਾਦਿ ਉਚਾਰੋ । ਮਥਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਡਾਰੋ ।  
 ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ਸਦਾ ਸੁਨਤ ਬੁਧਿਜਨਨ ਭਨੀਜੈ । ੧੧੬੦ ।  
 chham isani sabadad ucharo. mathani sabad ant teh daro.  
 naam tupak kai sabh leh leejai. sada sunat budhjanan bhanijai. (1160)

### ਰੂਆਮਲ ਛੰਦ

ਧਰਤੀਸਣਿ ਆਦਿ ਬਖਾਨ । ਅਰਿ ਸਬਦ ਅੰਤਿ ਪ੍ਰਮਾਨ ।  
 ਸਭ ਚੀਨ ਨਾਮ ਤੁਫੰਗ । ਸਭ ਠਵਰ ਭਨਹੁ ਨਿਸੰਗ । ੧੧੬੧ ।  
 Ruaamal Chhand  
 dhartisan aad bakhan. ari sabad ant parman.  
 Sabh cheen naam tufang. sabh thavar bhanoh nisang. (1161)

First use the word 'narni', then add the word 'arini' at the end, all may take it for tupak and do not have any doubts. (1155)

First use the word 'manvani', then at the end add the word Satar. All may take it for tupak and use it without hesitation. (1156)

### **aril**

First use the word 'paithiratni' (army of Raja) then add arini at the end. All may Consider in mind as tupak. Do not have doubt about its use. (1157)

### **Choupaiee**

First use the word chitarnisani, then add the word 'arini'. All may accept it as tupak and use (say) it loudly before everyone. (1158)

First use the word 'chhatarsani' (king's royal army) then add at the end the word mathini. All may recognize it as the name of tupak. Do not have any doubt or distinction about it. (1159)

First use the word 'chham isani' (king's army), then at the end, add the word mathini, consider this as the name of yupak. Say it in the presence of intellectuals. (1160)

### **Ruaamal Chhand**

First use the word 'dhartisani', then in the end add the word 'ari'. All may Consider it the name of tufang. Say it openly without any hesitation. (1161)

### ਅੜਲ

ਸਧਵਲਧਰਿਸਣੀ ਪਦ ਕੋ ਪ੍ਰਿਥਮ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਅਮਿਤ ਪੁਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਸਕਲ ਬੁਧਿਜਨ ਸੁਨਤ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੧੬੨ ।

### aril

sadhvaldharisani pad kai pritham uchariai. arini ta kai ant sabad ko dariai.  
amit puk kai naam chatur leh leejai. ho sakal budhjan sunat ucharan keejiai. (1162)

### ਚੌਪਈ

ਬ੍ਰਿਖਭ ਧਰਿਸਣੀ ਆਦਿ ਬਖਾਨੋ । ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ਸਕਲ ਸਭਾ ਤੇ ਸੁਣਤ ਭਣਿਜੈ । ੧੧੬੩ ।

### Choupaiee

brikhabh dharisani aad bakhano. ari pad ant tavan kai thanai.  
Naam tupak kai sabh leh leejai. Sakal sabha tai sunat bhanijai. (1163)

ਧਾਵਲੇਸਣੀ ਆਦਿ ਬਖਾਨੋ । ਮਥਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਠਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੀਐ । ਸਕਲ ਬੁਧਿਜਨ ਸੁਨਤ ਬਖਾਨੀਐ । ੧੧੬੪ ।  
dhavalesani aad bakhano. mathani sabad ant teh thaanaai.  
Naam tupak kai sakal pachhaniai. Sakal budhjan sunat bakhaniai. (1164)

### ਅੜਲ

ਅਦਿ ਧਵਲਇਸਣੀ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਤਾ ਕੇ ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਗੁਨੀਜਨਨ ਕੀ ਸਭਾ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੧੬੫ ।

### aril

aad dhavalisni sabadad bakhariai. ta kai arni ant sabad ko thaaniai.  
Sakal tupak kai naam chatur leh leejai. ho gunijanan ki sabha ucharan keejiai. (1165)

ਪ੍ਰਿਥਮ ਬ੍ਰਿਖਭਈਸਣੀ ਸਬਦ ਉਚਾਰੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚੀਨ ਲੈ ਚਤੁਰ ਚਿਤ । ਹੋ ਕਾਬਿ ਕਥਾ ਮੈ ਦੀਜੈ ਅਉ ਭੀਤਰ ਕਬਿਤ । ੧੧੬੬ ।

prithambrikhbhanisani sabad ucharia.

mathani ta kai ant sabad ko dariai.

Sakal tupak kai naam cheen lai chatur chit.

ho kaab katha mein deesai aou bheetar kabit. (1166)

ਗਵਿਸਇਸਣੀ ਅਬਦਹਿ ਆਦਿ ਉਚਾਰੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਅਹਿ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਬੀਚ ਨਿਡਰ ਹੁਇ ਦੀਜੀਅਹਿ । ੧੧੬੭ ।

gavisisani abdeh aad uchariai.

arini ta kai ant sabad ko dariai.

Sakal tupak kai naam sughar leh leejah.

ho kabit kaab kai beech nidar hoiai deejiaeh. (1167)

### **aril**

First use the word "Sadhvaldharsani" (king's army). All the clever ones may take it as the name of tupak. Then utter it so that all wise persons can hear it. (1162)

### **Choupaiee**

First use brikhabh dharasini (Rajas army) then add the word 'ari' at the end. All may Consider it as the name of tupak. Then use (utter) it so that all wise persons may hear it. (1163)

First use the word dhavalesani, then at the end use the word mathini. All may Consider it as the name of tupak. Then speak about it so that all wise persons can hear it.(1164)

### **aril**

First use dhavalisni, then in the end, add the word 'arini'. All the clever men may take it as the name of tupak, then use it in the presence of learned persons. (1165)

First use the word 'brikbhaniisni' (army) then in the end add the word mathini. All the clever persons may Consider it as the name of tupak. Then use it in poetry or Kabits. (1166)

First use the word 'gavisisni', then in the end, add the word arini. Always Consider it as the name of tupak, Then use it unhesitatingly in poetry or Kabit equally. (1167)

ਭੁਵਿਸਣੀ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਨ ਕੀਜੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕਹੁ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਐ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੀਐ ਤਹ ਤੇ ਦੀਜੀਐ । ੧੦੬੮ ।

bhuvisni pad pritham ucharan keejiai.

mathani ta kai ant sabad koh deejiai.

Sakal tupak kai naam jaan jia leejiai.

ho javan thavar mein chehiai teh tai deejiai. (1068)

### ਚੌਪਈ

ਉਰਵਿਸਣੀ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਤਿਹ ਦਿਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹਿਜਹਿ । ਸਰਬ ਠਵਰ ਬਿਨੁ ਸੰਕ ਭਣਿਜਹਿ । ੧੧੬੯ ।

### Choupaiee

Urvisni sabadad bhanijai. mathani ant sabad teh dijai.

Sakal tupak kai naam leejeh. Sarab thavar bin sunk bhanijeh. (1169)

ਜਗਤੀਸਣੀ ਪਦਾਦਿ ਬਖਾਨੋ । ਅੰਤਿ ਸਬਦ ਮਥਣੀ ਤਿਹ ਠਾਨੋ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਯਾ ਮੈ ਭੇਦ ਰਤੀ ਨ ਪ੍ਰਮਾਨਹੁ । ੧੧੭੦ ।  
jagateesani padad bakhano. ant sabad mathani the thanai.  
Sakal tupak kai naam pachhanoh. Ya mein bheid rati na parmanoh. (1170)

ਬਸੁਮਤੀਸਣੀ ਅਦਿ ਉਚਰੀਐ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਧਰੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਭਲਹਿ ਲਿਜਹਿ । ਸਭਨ ਸੁਨਤ ਬਿਨੁ ਸੰਕ ਭਣਿਜਹਿ । ੧੧੭੧ ।  
basumatesani aad uchariai. arini sabad ant teh dhariai.  
naam tupak kai sabhleli lijeh. sabhan sunat bin sunk bhanijeh. (1171)

### ਅੜਿਲ

ਬਸੁਧੇਸਣੀ ਸਬਦ ਕੋ ਅਦਿ ਉਚਾਰੀਐ । ਤਾ ਕੇ ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤ ਚੀਨ ਲੈ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੋ ਤਹੀ ਤੇ ਸਬਦ ਦੈ । ੧੧੭੨ ।

### aril

basudhesani sabad ko aad uchariai.

ta kai mathani ant sabad ko dariai.

Sakal tupak kai naam chatur chit lai.

ho javan thavar mein chehai tehi tai sabad dai. (1172)

ਬੇਸੁੰਧਰਾਏਸਣੀ ਅਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨ ਚਤੁਰ ਜੀਯ ਲੀਜੀਅਹਿ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੋ ਤਹੀ ਤੇ ਦੀਜੀਅਹਿ । ੧੧੭੩ ।

besundhraisani aad bakhaniai.

arini ta kai ant sabad ko thaaniai.

naam tupak kai jaan chatur jia leejieh.

ho javan thavar mein chahou tehi tai deejieh. (1173)



First use the word 'bhavsani' (king's army), then at the end add the word mathani. All may Consider it in mind as the name of tupak. Use it wherever wanted. (1168)

### **Choupaiee**

First use the word 'Urvisani' (army of the Raja), then at the end add the word mathani. All may Consider it as the name of tupak. Without hesitation use it as required. (1169)

First use the word 'jagteesani', then in the end add the word mathani. All may take it as the name of tupak. There should be no tunge of doubt about it. (1170)

First use the word 'basumatesarni' (army of Raja) ; then in the end add the word arini. All may accept it as the name of tupak. Without hesitation use it in the hearsay of all. (1171)

### **aril**

First use the word 'basudhsani' (Ruler's army), then in the end add the word mathani. All may take it as the name of tupak. Wherever required, use it as wanted. (1172)

First use the word 'baisundhrsani' (army of Raja), then in the end add the word arini. All clever persons may Consider it in mind as name of tupak. Use it wherever required. (1173)

ਬਸੁਮਤੇਸਣੀ ਪ੍ਰਿਥਮ ਸਬਦ ਕੇ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਬਹੁਰਿ ਪਦ ਰਾਖੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਸਕਲ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਜਹਾ ਜਹਾ ਚਹੀਐ ਪਦ ਤਹੀ ਬਖਾਨੀਐ । ੧੧੭੪ ।  
basumtesani pritham sabad ko bhakhiai. arini ta kai ant bohar pad rakhiai.  
naam tupak kai chatur sakal jia janiai. ho jaha chehiai pad tehi bakhaniai. (1174)

### ਚੌਪਈ

ਸਾਮੁੰਦ੍ਰਣੀ ਏਸਣੀ ਕਹੀਐ । ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਕਹੁ ਗਹੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਲੇਹੁ ਸੁਜਨ ਜਨ । ਅਪਨੇ ਅਪਨੇ ਬੀਚ ਸਕਲ ਮਨਿ । ੧੧੭੫ ।  
**Choupaiee**  
Samundarni aisini kehiai. arini ant sabad koh gehiai.  
naam tupak kai leho sujan jan. apnai apnai beech sakal man. (1175)

ਸਾਮੁੰਦ੍ਰਣੀਏਸਣੀ ਭਾਖੇ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਰਾਖੇ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹਿਜੈ । ਸਕਲ ਸੁਕਬਿਜਨ ਸੁਨਤ ਭਣਿਜੈ । ੧੧੭੬ ।  
Samundariniaisani bakhai. arini sabad ant the rakhai.  
naam tupak kai sakal lehijai. sakal sukbijan sunat bhanijai. (1176)

ਅਚਲਾਇਸਣੀ ਆਦਿ ਭਣਿਜੈ । ਮਥਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦਿਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹਿਜੈ । ਜਵਨ ਠਵਰ ਚਹੀਐ ਹ ਦੀਜੈ । ੧੧੭੭ ।  
achlaiesani aad bhanijai. mathani sabad ant the dijai.  
Sakal tupak kai naam lehijai. javan thavar chehiai ha deejai. (1177)

ਵਿਪਲੀਸਿਣੀ ਪਦਾਦਿ ਉਚਾਰੇ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਧਾਰੇ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੇ । ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚਕ ਜਾਨੇ । ੧੧੭੮ ।  
viplisini padad ucharo. arini sabad ant teh dharai.  
Sakal tupak kai naam pachhanai. Ya mein bheid na ranchak jano. (1178)

### ਅੜਿਲ

ਆਦਿ ਸਾਗਰਾ ਸਬਦ ਬਖਾਨਨ ਕੀਜੀਐ । ਏਸ ਦਰਨਨੀ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੋਜੀਅਹਿ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਬੀਚ ਚੋ ਤਹ ਦੀਜੀਅਹਿ । ੧੧੭੯ ।

### aril

aad sagra sabad bakhanan keejiai.  
ais darnani ant tavan ko deejiai.  
Sakal tupak kai naam sughar leh leejieh.  
ho kabit kab kai beech cho the deejieh. (1179)

ਸਮਹਾਰੁਨਵੀ ਸਬਦਹਿ ਆਦਿ ਉਚਾਰੀਐ । ਪਤਿ ਮਰਦਨਨੀਹ ਅੰਤਿ ਸਬਦ ਕਹੁ ਡਾਰੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਜਾਨ ਜੀਯ ਰਾਖਅਹਿ । ਹੋ ਸਕਲ ਸੁਜਨ ਜਨ ਸੁਨਤ ਨਿਡਰ ਹੁਇ ਭਾਖੀਅਹਿ । ੧੧੮੦ ।  
mahaarunvi sabdeh aad uchariai. pati mardanneh ant sabad koh dariai.  
naam tupak kai sakal jaan jia rakhieh. ho sakal sujan jan sunat nidar hoiai bhakhieh. (1180)

First use the word 'basumatesani' (Ruler's army), then add the word arini in the end. All the wise persons may accept in mind as the name of tupak. Then use this word wherever felt necessary. (1174)

### **Choupaiee**

First use the word Samundarani arini. All the intelligent persons may consider in mind as the name of tupak. (1175)

First use the word 'Samundarani aisini' then in the end, add the word arini. All should Consider it as the name of tupak. All the poets may utilise it by announcing it to all. (1176)

First use the word 'achla isani' (army) then in the end add the word mathani. All may take it as the name of tupak use it wherever required as such. (1177)

First use the word 'viplisini' (army of the master of land) then in the end, add the word arini. All may Consider it as the name of tupak without any doubt. (1178)

### **aril**

First use the word 'Sagra' (Earth) then add the word 'ais darrani' at the end. All the intelligent persons may Consider it as the name of tupak, whenever required, use it as the Kabits and poetry. (1179)

First use the word 'Maharanavi', then add the word pati mardanani at the end. All may take it as the name of tupak. Then use it without hesitation in the Company of intellectuals. (1180)

### ਚੋਪਈ

ਆਦਿ ਸਿੰਧੁਣੀ ਸਬਦ ਭਣੀਜੈ । ਪਤਿ ਅਰਦਨੀ ਪਦਾਤ ਕਹੀਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੋ । ਸਕਲ ਸੁਜਨ ਜਨ ਸੁਨਤੇ ਕਹੋ । ੧੧੮੧ ।

### Choupaiee

aad sindhni sabad bhaneejai. pati ardani padant keheejai.  
Sabh Sri naam tupak kai leho. sakal sujan jan suntai kaho. (1181)

ਨੀਰਾਲਯਨੀ ਆਦਿ ਉਚਰੋ । ਨਾਇਕ ਅਰਿਣੀ ਪੁਨਿ ਪਦ ਧਰੋ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਰਤੀਕੁ ਨ ਜਾਨੋ । ੧੧੮੨ ।  
neeraleyani aad uchrai. Naiek arini pun pad dharai.  
Sakal tupak kai naam pachhano. ya mein bheid ratiku na jano. (1182)

ਆਦਿ ਜਲਾਲਯਨੀ ਪਦ ਦਿਜੈ । ਪਤਿ ਅਰਿਣੀ ਪਦ ਬਹੁਰਿ ਭਣਿਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਸਕਲ ਸੁਜਨ ਜਨ ਸੁਨਤ ਬਖਾਨਹੁ । ੧੧੮੩ ।  
aad jalaleyani pad dijai. pati arini pad bohar bhaniyai.  
Sakal tupak kai naam pachhano. sakal sujan jan sunat bakhanoh. (1183)

ਬਾਰਿਧਣੀ ਸਬਦਾਦਿ ਉਚਰੀਐ । ਪਤਿ ਅਰਿ ਅੰਤਿ ਸਬਦ ਕੋ ਧਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹੀਜੈ । ਸਕਲ ਗੁਨਿ ਜਨਨ ਸੁਨਤ ਭਨੀਜੈ । ੧੧੮੪ ।  
bardhani sabadad uchariai. pati ari ant sabad ko dhariai.  
Sakal tupak kai naam keheejai. Sakal gunn janan sunat bhaneejai. (1184)

ਧਰਾਏਸਣੀ ਆਦਿ ਸਬਦ ਕਹਿ । ਮਥਣੀ ਅੰਤਿ ਤਵਨ ਕੇ ਪਦ ਗਹਿ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹਿਜੈ । ਸੰਕ ਛੋਰਿ ਬਿਨ ਸੰਕ ਭਣਿਜੈ । ੧੧੮੫ ।  
dharaisani aad sabad keh. mathani ant tavan kai pad geh.  
Sakal tupak kai naam lehijai. sank chhor bin sank bhanijai. (1185)

ਲੋਰਭਰੇਸਣੀ ਆਦਿ ਉਚਰੀਐ । ਅੰਤਿ ਸਬਦ ਸਥਣੀ ਕਹੁ ਧਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨਹੁ । ਸੰਕ ਛੋਰਿ ਬਿਨੁ ਸੰਕ ਬਖਾਨਹੁ । ੧੧੮੬ ।  
lorbharesani aad uchariai. ant sabad mathani koh dhariai.  
Sakal tupak kai naam pachhanoh. sank chhod bin sank bakhanoh. (1186)

ਗੋਰਾ ਆਦਿ ਉਚਾਰਨ ਕੀਜੈ । ਏਸ ਅੰਤਕਣੀ ਅੰਤਿ ਭਣੀਜੈ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ਜਹਾ ਰੁਚੈ ਤਿਹ ਠਵਰ ਪ੍ਰਮਾਨੋ । ੧੧੮੭ ।  
gora aad ucharan keejai. ais antkani ant bhanijai.  
naam tupak kai sakal pachhano. jaha ruchai the thavar parmano. (1187)

ਅਵਨੇਸਣੀ ਪਦਾਦਿ ਕਹੀਜੈ । ਮਥਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦੀਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਭੈ ਨਿਵਾਰਿ ਨਿਰਭੈ ਹੁਇ ਕਹੀਐ । ੧੧੮੮ ।  
avnaisani padad keheejai. mathani sabad ant teh deejai.  
Sabh Sri naam tupak kai lehiai. bhaie nivar nit bhai hoiai kehiai. (1188)

### **Choupaiee**

First use the word 'Sindhuni' (land), then in the end add the word pati 'ardani'. All may take it as the name of tupak. Then use it openly by announcing it to the wise persons. (1181)

First use the word 'neeraleyani' (land) then add the words 'naiek arini' to it. All may Consider it as the name of tupak. There should not be any Emge of doubt. (1182)

First use the word 'Jalalyani' (land) then in the end add the words 'pati arini'. All may accept it as the name of tupak. Then explain it on hearing it. (1183)

First use the word 'bardharni' (land) then in the end add the words 'pati ari'. All may describe it as the name of tupak. All the learned ones ! Then use it on hearing it. (1184)

First use the word 'dharaiesani' (army of Raja), then in the end add the word 'mathani'. All may take it as the name of tupak. Use it without any hesitation. (1185)

First use the word 'lorbaresani' (army of Raja), then in the end, add the word 'mathani' to it. All may Consider it as the name of tupak. Then use it without any doubt or hesitation. (1186)

First use the word 'gora' (Earth), then in the end add the word 'ais antkani'. All may Consider it as the name of tupak and use it wherever wanted. (1187)

First use the word 'avnesani' (ruler's army), then in the end, add the word 'mathani'. This may be taken as the name of tupak. Then use it farelessly with courage. (1188)



ਦਿਗਜਨੀ ਸਬਦਾਦਿ ਭਣਿਜੈ । ਏਸਾਰਦਨੀ ਅੰਤਿ ਕਹਿਜੈ ।  
 ਸਕਲ ਸੁਨਾਮ ਤੁਪਕ ਕੇ ਚੀਨਹੁ । ਜਹ ਚਾਹੋ ਤਹ ਕਹੋ ਪ੍ਰੀਬਨਹੁ । ੧੧੮੯ ।  
 digjani sabadad bhanijai. aisardani ant kehijai.  
 Sakal sunam tupak kai cheenoh. jeh chaho the kaho parbeenoh. (1189)

ਕੁੰਭਿਨਾਸਨੀ ਆਦਿ ਉਚਰੀਐ । ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਕਹੁ ਧਰੀਐ ।  
 ਸਭੈ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮਹਿ ਝੂਠ ਨੈਕ ਨਹੀ ਜਾਨੋ । ੧੧੯੦ ।  
 kumbhinasani aad uchariai. arini ant sabad koh dhariai.  
 Sabhai tupak kai naam pachhano. Ya meh jhooth naik nahi jano. (1190)

ਮਹਿਏਸਣੀ ਪਦਾਦਿ ਭਣਿਜੈ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਸਮਹਿ ਦਿਜੈ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਕਹੀਜੈ । ਜਹ ਹੀ ਚਹੋ ਤਹੀ ਲੈ ਦੀਜੈ । ੧੧੯੧ ।  
 mehaisani padad bhanijai. arini sabad ant sameh dijai.  
 Sakal tupak kai naam keheejai. jeh hi chaho tehi lai deejai. (1191)

ਮੇਦਣੇਸਣੀ ਆਦਿ ਉਚਰੀਐ । ਘਾਰੀ ਅੰਤਿ ਸਬਦ ਕਹ ਧਰੀਐ ।  
 ਨਾਮ ਸੁਜਾਨ ਤੁਪਕ ਕੇ ਸਭ ਹੀ । ਚਾਹੋ ਜਹਾ ਉਚਰਹੁ ਤਬ ਹੀ । ੧੧੯੨ ।  
 meidanaaisani aad uchareesai. ghari ant sabad keh dhariai.  
 Naam sujan tupak kai sabh hi. chaho jaha uchroh tab hi. (1192)

#### ਅੜਿਲ

ਬਸੁੰਧਰੇਸਣੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਬਦ ਦਾਹਨੀ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਅਹਿ । ਹੋ ਪ੍ਰਗਟ ਸਭਾ ਕੇ ਮਾਝ ਉਚਾਰਨ ਕੀਜੀਅਹਿ । ੧੧੯੩ ।  
 aril  
 basundharesani aad ucharan keejiai. sabad dahani ant tavan ko deejiai.  
 Sakal tupak kai naam jaan jia leejieh. ho pargat sabha kai magh ucharan keejeeh. (1193)

#### ਚੌਪਈ

ਸੁੰਧਰੇਸਣੀ ਆਦਿ ਉਚਰੀਐ । ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਧਰੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਅਧਿਕ ਗੁਨਿਜਨਨ ਸੁਨਤ ਭਨੀਜੈ । ੧੧੯੪ ।  
 Choupaice  
 Sundharesani aad uchariai. mathani ant sabad ko dhariai.  
 Sakal tupak kai naam lehijai. adhik gunijanan sunat bhanijai. (1194)

ਨਰਾਧਿਪਣੀ ਆਦਿ ਭਣਿਜੈ । ਮਥਣੀ ਪਦ ਕੋ ਅੰਤਿ ਧਰਿਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਪ੍ਰਗਟ ਸੁਕਬਿ ਜਨ ਸੁਨਤੇ ਕਹੀਐ । ੧੧੯੫ ।  
 naradhipani aad bhanijai. mathani pad ko ant dharijai.  
 Sabh Sri naam tupak kai lehiai. pargat sukab jan suntai kehiai. (1195)



First use the word 'dirjani' (Earth), then in the end add the word 'aisardani'. Consider it as the name of tupak. O efficient ones ! Use it as such wherever wanted. (1189)

First use the word 'kumbhinasani', then in the end add the word 'arini'. All may take it as the name of tupak. There is no false claim about it. (1190)

First use the word 'mehaisani' (ruler's army) then in the end, add the word arini, and use it wherever needed. (1191)

First use the word 'mednaisani' then add in the end the word ghari (destroyer). All may Consider it as the name of tupak. Wherever wanted, use it. (1192)

#### **aril**

First use the word 'basundharesani' (army of rulers of land), then in the end, add the word 'dahani'. Then Consider it in mind as the name of tupak. Then use it openly in the meeting. (1193)

#### **Choupaicee**

First use the word 'Sundharesani', then in the end add the word 'mathani'. Consider it as the name of tupak. Then repeat it in the congregation of learned persons with force. (1194)

First use the word 'naradipni' (army of Raja) then in the end, add the word 'mathani'. All may realize it as the name of tupak. O Poets ! Use it in Kabits after listening to it. (1195)

### ਅੜਿਲ

ਅੜਿਲ ਮਾਨੁਖੇਸਟੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਤਕਨੀ ਸਬਦਾਦਿ ਤਵਨ ਕੇ ਦੀਜਰੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ਹੋ ਸੰਕਾ ਤਿਆਗ ਉਚਰੀਐ ਸੰਕ ਨ ਮਾਨੀਐ । ੧੧੯੬ ।

### aril

aril manukhesani aad ucharn keejiai. atkani sabadad tavan kai deejariai.  
Sakal tupak kai naam chatur pehchaniai. ho sank tiaguchariai sank na maniai. (1196)

ਦੇਸਏਸਟੀ ਪਦ ਕੋ ਪ੍ਰਿਥਮ ਬਖਾਨੀਐ । ਅੰਤਿ ਅਰਦਨੀ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਕਬਿਤੁ ਕਾਬਿ ਕੇ ਬੀਚ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੧੯੭ ।  
desaisani pad kai pritham bakhaniai. ant ardani sabad rtavan kai thaaniai.  
Sakal tupak kai naam chatur leh leejiai. ho kabit kab kai beech ucharan keejiai. (1197)

ਜਨਪਦੇਸਟੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅੰਤਿਯੰਤਕਨੀ ਸਬਦ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਅਹਿ । ਹੋ ਚਹੀਅਹਿ ਠਵਰ ਜਹਾ ਸੁ ਤਹਾ ਤੇ ਦੀਜੀਅਹਿ । ੧੧੯੮ ।  
janapdesani aad ucharan keejai. antyantakani sabad tavan kai deejiai.  
Sakal tupak kai naam jaan jia leejieh. ho chehiah thavar jaha so taha te deejieh. (1198)

ਮਾਨਵੇਦ੍ਵਟੀ ਪਦ ਕੋ ਪ੍ਰਿਥਮ ਬਖਾਨੀਐ । ਅੰਤਿਯੰਤਕਨੀ ਪਦ ਕੋ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਤਿਹ ਚਿਤ ਮਹਿ । ਹੋ ਭੂਤ ਭਵਿਖ ਭਵਨ ਇਸੀ ਕਰ ਮਿਤ ਮਹਿ । ੧੧੯੯ ।  
manvedaani pad kai pritham bakhaniai.  
antyantakani pad ko bohar patrmaniai.  
Sakal tupak kai naam jaan the chit meh.  
ho bhoot bhavikh bhavan isi kar mit meh. (1199)

ਲੋਕਏਦ੍ਵਟੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਤਾ ਕੇ ਹਰਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਅਹਿ । ਹੋ ਰੈਨ ਦਿਵਸ ਸਭ ਮੁਖ ਤੇ ਭਾਖਯੋ ਕੀਜੀਅਹਿ । ੧੨੦੦ ।  
laukaidarni aad ucharan keejiai.  
ta ko harni ant sabad ko deejiai.  
Sakal tupak kai naam jaan jieu leejieh.  
ho raen divas sabh mukh tai bhakhioi keejieh. (1200)

### ਚੌਪਈ

ਲੋਕਰਾਜਨੀ ਆਦਿ ਭਟਿਜੈ । ਅਰਿਣੀ ਸਬਦ ਅੰਤਿ ਤਿਹ ਦਿਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਨ ਮਾਨ ਕਹੀਜੈ । ੧੨੦੧ ।

### Choupalee

lokrajni aad bhanijai. arini sabad ant the dijai.  
Sakal tupak kai naam leheejai. Sastar Simritan maan kaheejai. (1201)

### **aril**

First use the word 'manukhuisani' (Raja's army), then add the word antkatni at the end. All the clever ones may take it as the name of tupak. Leaving aside any hesitation or doubts, use it freely. (1196)

First use the words 'desaisani' (army of the land's Raja), then in the end add the word 'ardani'. All well-read persons may accept it as the name of tupak, and use it in Kabits and poetry. (1197)

First use the word 'Janpadesani' (Raja's army) then in the end add the word 'antiyantakni'. All may Consider it in mind as the name of tupak. Then use it wherever one likes. (1198)

First use the word 'manvedarni' (army of the king). Then use the word 'antayantkani'. All should take it in mind as the name of tupak. Everyone in the present, past and future knows about it. (1199)

First use the word 'lokaindarani' then add at the end the word 'harni'. All may accept it in mind as the name of tupak. Then utter it day and night through the mouth. (1200)

### **Choupaiee**

First use the word 'Lokrajni' (ruler's (national) army) then in the end, add the word arini. All may realize it as name of tupak. Then include it in Shastras and Sumritis. (1201)

ਦੇਸਸਨੀ ਰਵਣਨੀ ਭਾਖੇ । ਅੰਤਿ ਅੰਤਕਨੀ ਸਬਦਹਿ ਰਾਖੇ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਸੁ ਕਬਿਜਨਨ ਕੇ ਸੁਨਤ ਭਨੀਜੈ । ੧੨੦੨ ।  
 desaisani ravani bhakho. ant antkani sabadeh rakho.  
 Sakal tupak kai naam leheejai. so kabjanaan kai sunat bhaneejai. (1202)

ਥਿਰਾ ਭਾਖਿ ਇਸਣੀ ਪੁਨਿ ਭਾਖੇ । ਅੰਤਿ ਅੰਤਕਨੀ ਪਦ ਕਹੁ ਰਾਖੇ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਤਨ ਮਾਝ ਭਣਿਜੈ । ੧੨੦੩ ।  
 thira bhakh isani pun bhakhai. ant antkani pad koh rakhai.  
 Sakal tupak kai naam leheejai. Sastar simratan majh bhanijai. (1203)

### ਅੜਿਲ

ਪ੍ਰਿਥਮ ਕਾਮਪੀ ਇਸਣੀ ਸਬਦ ਬਖਾਨੀਐ । ਅੰਤਯੰਤਕਨੀ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਐ । ਹੋ ਸੰਕਾ ਤਿਆਗਿ ਨਿਸੰਕ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੨੦੪ ।  
 aril  
 pritham kaspi isani sabad bakhaniai. antyantkani sabad tavan ko thaaniai.  
 Sakal tupak kai naam leejiai. ho sank tiag nisank ucharan keejiai. (1204)

ਆਦਿ ਨਾਮ ਨਾਗਨ ਕੇ ਪ੍ਰਿਥਮ ਬਖਾਨੀਐ । ਪਿਤਨੀ ਇਸਣੀ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
 ਬਹੁਰਿ ਘਾਤਨੀ ਸਬਦ ਤਵਨ ਕੇ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ੧੨੦੫ ।  
 aad naam nagan kai pritham bakhaniai. pitani isni ant tavan kai thaniai.  
 bohar ghatani sabad tavan kai deejiai. ho sakal tupak kai naam chatur leh leejiai. (1205)

ਸਰਪ ਤਾਤਨੀ ਇਸਣੀ ਆਦਿ ਉਚਾਰੀਐ । ਤਾ ਕੇ ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਸਭ ਕਬਿਤਨ ਕੇ ਬਿਖੈ ਨਿਡਰੁ ਹੁਇ ਦੀਜੀਐ । ੧੨੦੬ ।  
 Sarap tatani isani aad uchariai.  
 ta kai mathani ant sabad ko darai.  
 Sakal tupak kai naam chatur leh leejiai.  
 ho sabh kabitan ko bikhai nidar hoiai deejiai. (1206)

ਇੰਦੇਵਣੀ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਮਥਨੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਅਹਿ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਮਾਝ ਨਿਡਰ ਹੁਇ ਦੀਜੀਅਹਿ । ੧੨੦੭ ।  
 Indaindarni aad ucharan keejiai. mathani ta kai ant sabad ko deejiai.  
 Sakal tupak kai naam jaan jia leejieh. ho kabit kab kai majh nidar hoiai deejieh. (1207)

### ਚੋਪਣੀ

ਦੇਵਦੇਵਣੀ ਆਦਿ ਉਚਾਰੀਐ । ਏਸਰ ਤਕਨ ਪੁਨਿਪਦ ਧਰੀਐ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਸੰਕ ਤਿਆਗਿ ਨਿਰਸੰਕ ਹੁਇ ਕਹੀਐ । ੧੨੦੮ ।  
 devdevani aad uchariai. aisrantakan punpad dhariai.  
 Sabh Sri naam tupak lai lehiai. Sunk tiag nirsank hoiai kehiai. (1208)

First use the word “desaisani ravani” (army duly trained by Raja), then add the word antkani in the end. All may take it as the name of tupak. O Poets ! Use it openly, so that others can hear it. (1202)

First use the word bira, then ‘isni’, then in the end add the word ‘antkani’. All should accept it as the name of tupak Mention it in the Shastras and Smritis. (1203)

### **aril**

First use the word ‘ Kaspi Isani’ then add the word antkani in the end. This may be accepted as the name of tupak. Use it unhesitatingly by ridding yourself of any doubts. (1204)

First use the word ‘Nagin’, then add the word ‘pitni isni’, followed by the word ‘ghatni’. All the clever ones may accept it as the name of tupak. (1205)

First use the word “Sarap tatani”, (land of snakes) isni, then in the end add the word mathani. All intellectuals ! Take it as the name of tupak ; use it in Kabits without hesitation. (1206)

First use the word Inderaindarni (land of Kashap the master of Inder), then add at the end the word ‘mathani’. All may consider it in mind as the name of tupak. O Poets ! Use it in Kabits and poetry fearlessly. (1207)

### **Choupaicee**

First use the word “dain devani” (land of Kashap), followed by the word ‘aisrantakan’. All may know it as the name of tupak. Then use it without hesitation, by giving up any followers. (1208)

### ਅੜਿਲ

ਸਕ੍ਰਤਾਤ ਅਰਿਣੀ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਮਥਣੀਤਾਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਹੀਯੋ ਪਹਿਚਾਨੀਐ । ਹੋ ਕਥਾ ਬਾਰਤਾ ਭੀਤਰ ਨਿਡਰ ਬਖਾਨੀਐ । ੧੨੦੯ ।

Sakartat arini sabadad bakhania. mathani takai ant sabad ko thaaniai  
Sakal tupak kai naam heeyai pehchaniai. ho katha barta bheetar nidar bakhaniai. (1209)

ਸਤਕ੍ਰਿਤੇਸਣੀ ਇਸਣੀ ਆਦਿ ਉਚਾਰੀਐ । ਤਾ ਕੇ ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਐ । ਹੋ ਸਕਲ ਗੁਨਿਜਨਨ ਸੁਨਤ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੨੧੦ ।

Satkritaisani isani aad uchariai. ta kai arini ant sabad ko dariai.

Sakal tupak kai naam jaan jia leejiai. ho sakal gunnjanan sunat ucharan keejiai. (1210)

### ਚੌਪਈ

ਸਚੀਪਤਿਸਣੀ ਇਸਣੀ ਭਾਖੋ । ਮਥਣੀ ਸਬਦ ਅੰਤ ਕੋ ਰਾਖੋ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਦੇਸ ਦੇਸ ਕਰਿ ਪ੍ਰਗਟ ਭਨੀਜੈ । ੧੨੧੧ ।

### Choupaiee

Sachipateesani isni bhakhai. mathani sabad ant ko rakhai.

Sakal tupak kai naam leejiai. des des kar pargat bhaneejai. (1211)

### ਅੜਿਲ

ਸੰਕਦ੍ਰਨਤਾਤਣੀ ਏਸਣੀ ਭਾਖੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।

ਨਾਮ ਤੁਪਕ ਕੇ ਚਿਤ ਮੈ ਚਤਰ ਪਛਾਨੀਐ । ਹੋ ਬਿਨਾ ਲਪਟ ਤਿਨ ਲਖੋ ਨ ਕਪਟ ਪ੍ਰਮਾਨੀਐ । ੧੨੧੨ ।

### aril

Sakandrantatani esani bhakhiai.

mathani ta kai ant sabad ko rakhiai.

naam tupak kai chit mein chatur pachhaniai.

ho bina kapat tin lakhai na kapat parmaniai. (1212)

ਕਉਸਕੇਸਣੀ ਇਸਣੀ ਪ੍ਰਿਥਮ ਬਖਾਨਿ ਕੈ । ਮਥਣੀ ਤਾਕੇ ਅਘਤ ਸਬਦ ਕੈ ਠਾਨਿ ਕੈ ।

ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਪਹਿਚਾਨੀਐ । ਹੋ ਕਹੋ ਹਮਾਰੇ ਬਚਨ ਸਤਿ ਕਰਿ ਮਾਨੀਐ । ੧੨੧੩ ।

kouooskesani disni pritham bakhan kai.

mathani takai aghat sabad ko thaani kai.

Sakal tupak kai naam chatur pehchaniai.

ho kehai hamarai bachan sat kar maniai. (1213)

### ਚੌਪਈ

ਬਾਸਵੇਸਣੀ ਆਦਿ ਭਣਿਜੈ । ਅੰਤਿ ਸਬਦ ਅਰਿਣੀ ਤਿਹ ਦਿਜੈ ।

ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਜੀਯ ਜਾਨੋ । ਸੰਕ ਤਿਆਗ ਨਿਰਸੰਕ ਬਖਾਨੋ । ੧੨੧੪ ।

### Choupalee

basvesani aad bhanijai. ant sabad arini the dijai.

naam tupak kai sab jieui janai. Sank tiag nirsank bakhano. (1214)



### **aril**

First use the word "Sakar tat arini" (land of kaship, Inder's father), then add at the end the word mathani'. All may accept it at heart as the name of tupak. Use it fearlessly in discussions. (1209)

First use the word 'kirtesani isni', then at the end, all the word'arini'. All may accept it in the heart as the name of tupak. All the learned persons may use it on listening to it. (1210)

### **Choupaiee**

First use the words "Sachi patisani isni" (land of Kashup. Inder's father) and add at the end the word 'mathani'. All may take it as the name of tupak. Then use it in home and foreign countries, with open mindedness. (1211)

### **aril**

First use the word "Sakandran (Indra) tatani aisani", then in the end add the word 'mathani'. The clever persons may accept it as the name of tupak. Then use it without any ignouring, with examples. (1212)

First use the word "Kuooskesani isni" (army of Inder's master) then in the end add the word 'mathani'. All clever persons ! Take it as the name of tupak. Take my words for granted as perfect Truth. (1213)

### **Choupaiee**

First use the word "Basvesani" (land of Inder's master) then in the end, add the word arini. Then all may accept it at heart as the name of tupak. Then explain it without any hesitation or doubts. (1214)

### ਅੜਲ

ਬਰਹਾ ਇਸਣੀ ਅਰਿਣੀ ਆਦਿ ਬਖਾਨੀਐ । ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁ ਚਿਤ ਮੇ ਜਾਨੀਐ ।  
ਸੰਕ ਤਿਆਗਿ ਨਿਰੰਕ ਉਚਾਰਨ ਕੀਜੀਐ । ਹੋ ਸਤਿ ਸੁ ਬਚਨ ਹਮਾਰੇ ਮਾਨੇ ਲੀਜੀਐ । ੧੨੧੫ ।

### aril

barha isni arini add bakhaniai. sakal tupak kai naam so chit mein janiai.  
sank tiag nirsank ucharan keejiai. ho Sat so bachan hamarai manai. (1215)

### ਦੋਹਰਾ

ਮਘਵੇਸਰਣੀ ਇਸਰਣੀ ਪ੍ਰਿਥਮੇ ਪਦਿਹ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜੈ ਸੁਕਿਬ ਸੁ ਧਾਰ । ੧੨੧੬ ।

### Dohra

maghvaisarni isarani prithimai padrh uchar.  
naam tupak kai hoat hai leejeh sukab so dhar. (1216)

ਮਾਤਲੇਸਣੀ ਏਸਣੀ ਮਥਣੀ ਅੰਤਿ ਉਚਾਰ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਤ ਹੈ ਲੀਜਹਿ ਸੁਕਿਬ ਸੁ ਧਾਰ । ੧੨੧੭ ।  
maatlesani aisani mathani ant uchar.  
naam tupak kai hoat hai leejeh sukab so dhar. (1217)

### ਚੌਪਈ

ਜਿਸਨਏਸਣੀ ਆਦਿ ਭਣਿਜੈ । ਇਸਣੀ ਮਥਣੀ ਅੰਤਿ ਕਹਿਜੈ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਦੀਜੈ ਤਵਨ ਠਵਰ ਜਹ ਚਹੀਐ । ੧੨੧੮ ।

### Choupaiee

jisanaisani aad bhanijai. isni mathani ant kehijai.  
Sabh Sri naam tupak kai lehiai. deejai tavan thavar jeh chehiai. (1218)

### ਅੜਲ

ਪ੍ਰਿਥਮ ਪੁਰੰਦਰ ਇਸਣੀ ਸਬਦ ਬਖਾਨੀਐ । ਇਸਣੀ ਮਥਣੀ ਪਦ ਕੇ ਬਹੁਰਿ ਪ੍ਰਮਾਨੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਜਾਨ ਜੀਯ ਲੀਜੀਅਹਿ । ਹੋ ਸੰਕ ਤਿਆਗ ਨਿਰਸੰਕ ਉਚਾਰਨ ਕੀਜੀਅਹਿ । ੧੨੧੯ ।

### aril

pritham purandar isni sabad bakhaniai. isni mathani pad kai bohar parmaniai.  
naam tupak kai sakal jaan leejiai. ho sank tiag nirsank ucharan keejieh. (1219)

ਬਜ੍ਧਰਿਸਣੀ ਅਰਿਣੀ ਆਦਿ ਉਚਾਰੀਐ । ਨਾਮ ਤੁਪਕ ਕੇ ਚਿਤ ਮੇ ਚਤੁਰ ਬਿਚਾਰੀਐ ।  
ਸੰਕ ਤਯਾਗ ਨਿਰਸੰਕ ਹੁਇ ਸਬਦ ਬਖਾਨੀਐ । ਹੋ ਕਿਸੀ ਸੁਕਬਿ ਕੀ ਕਾਨ ਮਨ ਮੇ ਆਨੀਐ । ੧੨੨੦ ।

bajardharisni arini aad uchariai.

naam tupak kai chit mein chatur bichariai.

sank tiag nirsank hoia sabad bakhaniai.

ho kisi sukab ki kaan man mein aniai. (1220)

### **aril**

First use the word 'Barha (Inder) isni arini'. Consider it in mind as the name of tupak. Then use it without hesitation, leaving aside any doubts. Take it as solid truth.(1215)

### **Dohra**

First use the word "maghvesarani isarnani". This represents the name of tupak. All the poets may accept it at heart. (1216)

First use the word "maatlesani" (land of Inder, the master of matal) then in the end, add the words "aisani mathani". This leads to the name of tupak. O Poets ! Keep it at heart. (1217)

### **Choupaiee**

First use the word "Jisan (Inder) aisani", then in the end, add the words 'isni' mathani. All may consider it as the name of tupak. Use it, wherever required. (1218)

### **aril**

First use the word "purander" (Inder) isni", then in the end, add the words "isni mathani". All may take it as the name of tupak in the mind. Use it without hesitation and ridding oneself of doubts. (1219)

First use the word "bajar dharisani arini". All the learned would accept it as the name of tupak. Ridding one of any doubts or hesitation use it. Do not mind any defects pointed out by a poet. (1220)

ਤੁਰਖਾੜ ਪਿਤਣੀ ਇਸਣੀ ਪਦ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਹਯੋ ਪਹਿਚਾਨੀਅਹਿ । ਹੋ ਚਤੁਰ ਸਭਾ ਕੇ ਬੀਚ ਨਿਸੰਕ ਬਖਾਨੀਅਹਿ । ੧੨੨੧ ।  
 turkhar prithani isni pad bhakhiai.  
 arini ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam hiai pehchaniah.  
 ho chatur sabha kai beech nisank bakhaniaih. (1221)

ਇੰਦ੍ਰੋਣੀਇੰਦ੍ਰਾਣੀ ਆਦਿ ਬਖਾਨਿ ਕੈ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨਿ ਕੈ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਯ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਬੀਚ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੨੨ ।  
 IndraeniIndrani aad bakhan kai.  
 arini ta kai ant sabad ko thaani kai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho kabit kaab kai beech nidar hoiai deejiai. (1222)

ਉਚਸ੍ਰਵਾਇਸ ਏਸ ਏਸਣੀ ਭਾਖੀਐ । ਇਸਣੀ ਕਹਿ ਕੈ ਅਰਿਣੀ ਪਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਅਮਿਤ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਸੰਕ ਤਿਆਗ ਨਿਰਸੰਕ ਹੁਇ ਸਦਾ ਬਖਾਨੀਐ । ੧੨੨੩ ।  
 uchsirvaies ais aisini bhakhiai.  
 isni keh kai arini pad ko rakhiai.  
 Sakal tupak kai naam amit jia janiai.  
 ho sank tiag nirsank hoiai sada bakhaniai. (1223)

ਹਯਣੀ ਇਸਣੀ ਇਸਣੀ ਇਸਣੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਨਿਡਰ ਸਭਾ ਕੇ ਮਾਝ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੨੨੪ ।  
 heyani isni isni isni bhakhiai.  
 arini ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho nidar sabha kai majh ucharan keejiai. (1224)

ਗਾਜਰਾਜ ਰਾਜਨਨੀ ਪ੍ਰਭਣੀ ਭਾਖੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨ ਨੈਕੁ ਹੂੰ ਕੀਜੀਐ । ੧੨੨੫ ।  
 gaajraj rajanani parbhani bhakhiai.  
 mathani ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho ya kai bheetar bheid na naik hun keejiai. (1225)

ਅਸ੍ਵ ਏਸ ਏਸਣੀ ਇਸਣੀ ਇਸਣੀ ਉਚਾਰੀਐ । ਤਾ ਕੇ ਮਥਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਡਾਰੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਸੰਕ ਤਿਆਗਿ ਨਿਰਸੰਕ ਉਚਾਰਯੋ ਕੀਜੀਐ । ੧੨੨੬ ।  
 asav ais aisini isni isn uchariai.  
 ta kai mathani ant sabad ko dariai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho sank tiag nirsank uchariou keejiai. (1226)

First use the word “turakharr (Inder) pitani isni”, then add the word ‘arini’ in the end. All may accept it at heart as the name of tupak. Then explain it in the congregation of learned persons without hesitation. (1221)

First use the words “Indrani Indraani” then at the end, add the word arini. Consider it in mind as the name of tupak. O Poets ! Use it in Kabits and poetry with no hesitation or doubts. (1222)

First use the words “Uchsirases (Inder) ais aisini”, followed by isani, and then arini. All may take it in heart as the name of tupak. Then explain it without hesitation or doubts. (1223)

First use the word “heyani” (Raja of horses-Ucharsava), then add the words isni, isni, isni, then in the end add the word arini. All may accept it in mind as name of tupak. There is no doubt. (1224)

First use the words “ gaajraj (Inder) rajnani prabhani”, then in the end add the word ‘mathani’. All may take it at heart as name of tupak. There should be no doubt.(1225)

First use the word asav ais (horse of Uchsarva) aisini isni isni isni, then in the end, add the word ‘mathani’. All may accept it at heart as the name of tupak. Use it without any doubt or hesitation. (1226)

ਬਾਹਰਾਜ ਰਾਜਨਣੀ ਰਾਹਣਿ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਹੀਐ ਪਹਿਚਾਨੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਭੀਤਰ ਪ੍ਰਗਟ ਬਖਾਨੀਐ । ੧੨੨੭ ।

bahraj rajanini rajan bhakhiai.  
arini ta kai ant sabad ko rakhiai.  
Sakal tupak kai naam heyai pehchaniai.  
ho kabit kaab kai bheetar pargat bakhaniai. (1227)

ਤੁਰੰਗ ਏਸਣੀ ਇਸਣੀ ਪ੍ਰਭਣੀ ਪ੍ਰਿਥਮ ਕਹਿ । ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਅੰਤਿ ਤਵਨ ਕੋ ਬਹੁਰਿ ਗਾਹਿ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਐ ਲੀਜੀਐ । ਹੋ ਸਕਲ ਗੁਨਿਜਨਨ ਸੁਨਤ ਨਿਸੰਕ ਭਣੀਜੀਐ । ੧੨੨੮ ।

turang aisani isni prabhani pritham keh.  
Satar sabad ko ant tavan ko bohar geh.  
Sakal tupak kai naam jaan jia leejiai.  
ho sakal gunnjanan sunat nisank bhaneejiai. (1228)

ਆਇਸ ਪਤਿ ਪਿਤਣੀ ਪਦ ਕਹੀਐ । ਇਸਣੀ ਅਰਿਣੀ ਸਬਦਹਿ ਲਹੀਐ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੀਐ । ਕਬਿਤ ਕਾਬਿ ਕੇ ਭੀਤਰ ਭਣੀਐ । ੧੨੨੯ ।  
aies pati pitani pad kehiai. isani arini sabadh lehiai.  
Sabh Sri naam tupak kai janiai. Kabit kaab kai bheetar bhaniai. (1229)

ਬਾਹਰਾਜ ਕੇ ਸਭ ਹੀ ਨਾਮ ਬਖਾਨਿ ਕੈ । ਪ੍ਰਭਣੀ ਪਿਤਣੀ ਇਸਣੀ ਬਹੁਰਿ ਪਦ ਠਾਨਿ ਕੈ ।  
ਅਰਿਣੀ ਭਾਖਿ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੀਐ । ਹੋ ਜਵਨ ਸਬਦ ਮੈ ਚਹੀਐ ਤਹੀ ਬਖਾਨੀਐ । ੧੨੩੦ ।

bajraj kai sabh hi naam bakhan kai.  
prabhani pitani isni bohar pad thaan kai.  
arini bhakh tupak kai naam pachhaniai.  
ho javan sabad chehiai tehi bakhaniai. (1230)

ਹਸਤੀ ਏਸ ਪ੍ਰਭ ਪਿਤਣੀ ਗ੍ਰਭਣੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਜਾਨ ਜੀਐ ਲੀਜੀਐ । ਹੋ ਜਵਨ ਕਵਿਤ ਮੈ ਚਹੋ ਸੁ ਪਦ ਤਹ ਦੀਜੀਐ । ੧੨੩੧ ।

hasti ais prabh pitani garabhani bhakhiai.  
arini ta kai ant sabad ko rakhiai.  
Naam tupak kai sakal jaan jia leejiai.  
ho javan kavit mein rehai so pad the deejiai. (1231)

ਦੰਤਿ ਰਾਟ ਪ੍ਰਭ ਸੁਤਣੀ ਪਦ ਭਾਖਿ ਕੈ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀ ਕੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਐ ਜਾਨੀਐ । ਹੋ ਚਹੀਐ ਦੀਜੀਐ ਜਹਾ ਨ ਬ੍ਰਿਥਾ ਬਖਾਨੀਐ । ੧੨੩੨ ।

dant raat prabh sutni pad bhakh kai.  
arini ta kai ant sabad ko rakh kai.  
Sakal tupak kai naam jaan jia leejiai.  
ho chehiai deejiai jaha na birtha bakhaniai. (1232)



First use the word 'bahraj (Inder) rajnani rajan', then add in the end the word arini. All may consider it in mind as tupak. The poets may use it freely in Kabits and poems.  
(1227)

First use the word "turang aisani isni prabhani" then in the end, add the word Satar. All may Consider it as name of tupak. All learned ones may use it without hesitation.  
(1228)

First use the word aies (bajar) pati pitani, then add the words "isni arini". All may accept it as name of tupak. Poets may use in Kabits and poetry without hesitation.  
(1229)

First use the word baajraj in many ways, then add the words prabhani pritam isni followed by arini. Consider it as the name of tupak and use it wherever wanted.  
(1230)

First use the word hasti ais (airavat) prabh prini garbhani, then in the end add the word 'arini'. All may accept it at heart as the name of tupak. Wherever one likes, use it in poetry.  
(1231)

First use the words 'dait rat (airavat) prabh pit satani'; then add in the end add the word 'arini'. All may realize it as the name of tupak. All intelligent persons may take it as the name of tupak. Use it wherever required but do not waste unnecessarily.  
(1232)

ਦੁਰਦ ਰਾਟ ਰਾਟਿਸਣੀ ਇਸਣੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਭੀਤਰ ਉਚਰਯੋ ਕੀਜੀਐ । ੧੨੩੩ ।  
 durad raat ratiesani isni bhakhiai. arini ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai. ho kabit kaab ko bheetar uchriou keejiai. (1233)

ਦਿਪਿ ਇਸ ਇਸਣੀ ਮਥਣੀ ਆਦਿ ਭਣੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਹਿਰਦੇ ਮਹਿ ਜਾਨੀਐ । ਹੋ ਚਹੋ ਸਬਦ ਤੁਮ ਜਹਾ ਨਿਡਰ ਤਹ ਠਾਨੀਐ । ੧੨੩੪ ।  
 divap is isni mathani aad bhaneejiai. arini ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam hirdai meh janiai, ho chaho sabad tum jaha nidar the thaaniai. (1234)

ਪਦਮੀ ਇਸ ਇਸਰਾਟਿਨ ਆਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਪਹਿਚਾਨੀਅਹਿ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਅਹਿ । ੧੨੩੫ ।  
 padmi iss israien aad bakhaniai. arini ta kai ant sabad ko thaaniai.  
 Sakal tupak kai naam chatur pehchaniai. ho kabit kaab majh nisank bakhanieh. (1235)

ਬਾਰਣੋਂਦੁ ਏਂਦੁਣੀ ਇੰਦੁਣੀ ਆਦਿ ਕਹਿ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਬਹੁਰ ਗਹਿ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸਤਿ ਕਰ ਜਾਨੀਐ । ਹੋ ਸੰਕਾ ਤਯਾਗਿ ਉਚਾਰ ਨ ਸੰਕਾ ਮਾਨੀਐ । ੧੨੩੬ ।  
 barnaidar aidarni inderani aad keh. arini ta kai ant sabad kai bohar geh.  
 Sakal tupak kai naam sat kar janiai. ho sanka tag uchar na sanka maniai. (1236)

ਬਯਾਲਹ ਪਤਿ ਪਤਣੀ ਪਦ ਪ੍ਰਿਥਮ ਕਹੀਜੀਐ । ਅਰਦਨ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਅਮਿਤ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਅਹੁ । ਹੋ ਜਵਨ ਠਵਰ ਮੈ ਚਹੀਐ ਤਹੀ ਬਖਾਨੀਅਹੁ । ੧੨੩੭ ।  
 beyaleh pati patni pad pritham kehijiai.  
 ardan ta kai ant sabad ko deejiai.  
 amit tupak kai naam chatur jia janiahu.  
 ho javan thavan mein chehiai tehi bakhanioh. (1237)

ਇੰਭਸੇਸਣੀ ਇਸਣੀ ਇਸਣੀ ਭਾਖੀਐ । ਹੰਤ੍ਰੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਮਾਝ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੩੮ ।  
 inbhasaisani isni isni bhakhiai. hantri ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai. ho kabit kabh kai majh nidar hoiai deejiai. (1238)

ਕੁੰਭੀਏਸ ਇਸ ਇਸਣੀ ਆਦਿ ਬਖਾਨੀਐ । ਇਸਣੀ ਅਰਿਣੀ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜੀਅਹੁ ਜਾਨ ਕਰ । ਹੋ ਜੋ ਪੂਛੈ ਦੀਜੀਅਹੁ ਤਿਹ ਤੁਰਤ ਬਤਾਇ ਕਰ । ੧੨੩੯ ।  
 kumbhiais iss isni aad bakhaniai. isni arini ant tavan kai thaaniai.  
 Sakal tupak kai naam leejioh jaan kar. ho jo puchhai deejioh the turat bataie kar. (1239)

ਕੁੰਜਰੇਸ ਇਸ ਪਿਤਣੀ ਪ੍ਰਭਣੀ ਭਾਖੀਐ । ਹੰਤ੍ਰੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਬੀਚ ਨਿਸੰਕ ਭਣੀਜੀਐ । ੧੨੪੦ ।  
 kunjres iss pitani prabhani bhakhiai. hantari ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai. ho kabit kaab ke beech nisank bhaneejiai. (1240)

First use the word 'durad raat' (airvat) rattsani isni", then add in the end the word arini. All the persons may Consider it as the name of tupak. O Poets ! Use it in poetry. (1233)

First use the word "drip iss (airavat) isani mathani", then add in the end the word arini. All may accept it in heart as the name of tupak. Wherever wanted, use it fearlessly. (1234)

First use the words "padmi (airavat) iss isranin, then in the end add the word arini. All the clever persons may recognize it as the name of tupak. Then use it in Kabits and poetry without hesitation. (1235)

First use the words "barnaidar aidani isni", then in the end add the word arini. Then all persons may take it truthfully as name of tupak. Without any doubt use it unhesitatingly. (1236)

First use the word "beyaleh pati patni", then add in the end, the word 'ardini'. All persons may take it as name of tupak. Use it wherever required. (1237)

First use the word "imbhsaisani isni isni" then in the end, add the word 'hantri'. All may Consider it in mind as the name of tupak. Use it in poetry and Kabits unhesitatingly. (1238)

First use the word "Kumbhais iss isini" then in the end add the word "isni arini". All may accept it as name of tupak. Tell others quickly, whenever some one asks. (1239)

First use the word "Kunjros iss pitani" then in the end, add the word "hantari". All may Consider it as the name of tupak. Then use it without hesitation in poetry and kabits. (1240)

ਕਰੀਏ'ਦੁ ਇੰਦ੍ਰਣੀ ਇੰਦ੍ਰਣੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਲੇਹੁ ਪਛਾਨਿ ਕੈ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਬੀਚ ਦੀਜੀਅਹੁ ਜਾਨਿ ਕੈ । ੧੨੪੧ ।  
 kariendar indarani inderani bhakhiai. patini ta kai ant sabad ko rakhiai.  
 ari keh naam tupak kai leho pachhan kai. ho kabit kaab kai beech deejioh jaan kai. (1241)

ਤਰੁ ਅਰਿ ਪ੍ਰਭੁ ਪ੍ਰਭੁ ਪ੍ਰਭਣੀ ਆਦਿ ਬਖਾਨੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਜਹ ਜਹ ਚਹੀਐ ਸਬਦ ਤਹੀ ਤੇ ਦੀਜੀਐ । ੧੨੪੨ ।  
 tar ari prabh prabh prabhani aad bakhaniai arini ta kai ant sabad ko thaaniai.  
 Sakal tupak kai naam jaan jia leejiai. ho jeh jeh chehiai tehi tai deejiai. (1242)

ਸਉਡਿਸਇਸ ਇਸ ਇਸਣੀ ਆਦਿ ਬਖਾਨਿ ਕੈ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਠਾਨੀ ਕੈ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜੀਅ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਯਾ ਕੇ ਭੀਤਰ ਭੇਦ ਨੈਕੁ ਨਹੀ ਕੀਜੀਐ । ੧੨੪੩ ।  
 Soudisis iss issi aad bakhan kai. arini ta kai ant sabad ko thaani kai.  
 Sakal tupak kai naam jaan jia leejiai. ho ya ko bheetar bheid naik nehi keejiai. (1243)

ਸਿੰਧੁਰੇਸ ਇਸ ਪਿਤ ਕਹਿ ਪ੍ਰਭਣੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਦੋਹਰਨ ਮਾਝ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੪੪ ।  
 Sindhrais iss pit keh prabhani bhakhiai. arini ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai. ho kabit dehran majh nidar hoiai deejiai. (1244)

ਅਨਕਪੇ'ਦੁ ਇੰਦ੍ਰਣੀ ਇੰਦ੍ਰਣੀ ਭਾਖੀਐ । ਇਸਣੀ ਅਰਿਣੀ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਸੁ ਕਬਿ ਸਭਾ ਕੇ ਬੀਚ ਉਚਾਰਨ ਕੀਜੀਐ । ੧੨੪੫ ।  
 anakpander indarni inderani bhakhiai. issi arini ant sabad ko rakhiai.  
 Sakal tupak kai naam jaan jia leejiai. ho so kab sabha kai beech ucharan keejiai. (1245)

ਨਾਗਿਨਾਹਿ ਨਾਹਿ ਇਸਣਿ ਏਸਣੀ ਭਾਖੀਐ । ਮਥਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਪੁਸਤਕ ਪੋਥਨਿ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੪੬ ।  
 naginahai neh isan aisani bhakhiai. mathani ta kai ant sabad ko rakhiai.  
 Sakal tupak kai naam chatur jia janiai. ho pustak pothan majh nisank bakhaniai. (1246)

ਹਰਿਪਤਿ ਪਤਿ ਪਤਿ ਪਤਿਣੀ ਆਦਿ ਭਣੀਜੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਸਬਦ ਕੋ ਦੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੋ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੪੭ ।  
 harpati pati pati patini aad bhanijiai. arini ta kai ant sabad ko deejiai.  
 Sakal tupak kai naam chatur jia janiai. ho kabit kaab kai majh nisank bakhaniai. (1247)

### ਚੌਪਈ

ਗਜਪਤਿ ਨ੍ਰਿਪਣੀ ਨ੍ਰਿਪਣਿ ਭਣਿਜੈ । ਨ੍ਰਿਪਣੀ ਅਰਿਣੀ ਪੁਨਿ ਪਦ ਦਿਜੈ ।  
 ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਦੋਹਾ ਮਾਝ ਚਉਪਈ ਕਹੀਐ । ੧੨੪੮ ।

### Choupaicee

gajpat nripani nripan bhanijai. nripani arini pun pad dijai.  
 Sabh Sri naam tupak kai lehiai. deha majh choupairi kehiai. (1248)

First use the word "Karaiendar indarani Indarani", then add in the end the word 'patini' followed by 'ari'. Recognize it as the name of tupak. Then use it freely in poetry and Kabits. (1241)

First use the words tar ari prabh prabh prabhani, and add 'arini in the end. All may take it as the name of tupak, and use it wherever required. (1242)

First use the word "Soudisis iss isini", then in the end add the word 'arini'. All may take it as the name of tupak. There is no difference whatsoever. (1243)

First use the word 'Sindhurais iss pit', followed by the word prabhani, then in the end, add the word 'arini'. All may Consider it at heart, as the name of tupak. Then use it without hesitation in Kabits and Dohras. (1244)

First use the word "anakpainer indarani indarani", then add the words isni arini, in the end. Then accept it in mind as the name of tupak. O Poets ! Use it in meetings. (1245)

First use the word "naginaeh nahe isni aisani", then in the end add the word mathani. All intellectuals ! Consider it as name of tupak in the heart and explain it fully in books and pothis. (1246)

First use the word "har pati pati pati patini" then in the end, add the word arini. All clever persons ! Consider it as name of tupak. Then use it without hesitation in Kabit and poetry. (1247)

### **Choupaiee**

First use the word "gajpat nripani nripan", then add the words "nripani arini". All may accept it as name of tupak. Then use it in Dohras and Choupaiee. (1248)



### ਅੜਿਲ

ਸਾਵਜ ਨ੍ਰਿਪ ਨ੍ਰਿਪ ਨ੍ਰਿਪਤਿ ਨ੍ਰਿਪਣਨੀ ਭਾਖੀਐ । ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤ ਸਬਦ ਕੋ ਰਾਖੀਐ ।  
ਅਮਿਤ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਮਾਝ ਉਚਾਰਯੋ ਕੀਜੀਐ । ੧੨੪੯ ।

### aril

savaj nrip nrip nripati nripanani bhakhiai. arini ta kai ant sabad ko rakhiai.  
amit tupak kai naam jaan jia leejiai. ho kabit kaab kai majh uchariou keejiai. (1249)

### ਚੌਪਈ

ਆਦਿ ਸਬਦ ਮਾਤੰਗ ਭਣੀਜੈ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਪਦ ਕੋ ਦੀਜੈ ।  
ਅਰਿਣੀ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੨੫੦ ।

### Choupaice

aad sabad matung bhanijai. char bar nrip pad ko deejai.  
arini ta kai ant bakhanoh. Sabh Sri naam tupak kai janoh. (1240)

ਆਦਿ ਗਯੰਦਨ ਸਬਦ ਉਚਰੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦਹਿ ਕੋ ਧਰੀਐ ।  
ਅਰਿਣੀ ਸਬਦ ਬਹੁਰਿ ਤਿਹ ਦਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲਿਜੈ । ੧੨੫੧ ।  
aad geyandan sabad uchariai. char bar nrip sabadeh dhariai.  
arini sabad bohar the dijai. Naam tupak kai sabh leh lijai. (1251)

ਬਾਜ ਸਬਦ ਕੋ ਪ੍ਰਿਥਮ ਭਣੀਜੈ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਧਰੀਜੈ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੋ । ਯਾ ਮੈ ਭੇਦ ਰਤੀਕੁ ਨ ਜਾਨੋ । ੧੨੫੨ ।  
baaj sabad kai pritham bhaneejai. char bar nrip sabad dhareejai.  
Sakal tupak kai naam pachhano. Ya mein bheid ratiku na jano. (1252)

ਬਾਹ ਸਬਦ ਕੋ ਆਦਿ ਉਚਰੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦਹਿ ਧਰੀਐ ।  
ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਚਹੀਐ ਜਿਹ ਠਾ ਤਿਹ ਠਾ ਕਹੀਐ । ੧੨੫੩ ।  
bah sabad ko aad uchariai. char bar nrip sabad dhariai.  
sabh sri naam tupak kai lehiai. chehiai jeh na the na kehiai. (1253)

ਤੁਰੰਗ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰੋ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਪਦ ਕਹੁ ਡਾਰੋ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲਹੀਜੈ । ਰੁਚੈ ਜਹਾ ਤਿਹ ਠਵਰ ਭਣੀਜੈ । ੧੨੫੪ ।  
turang sabad ko aad ucharo. char bar nrip pad koh dar.  
Sakal tupak kai naam lehijai. ruchai jaha teh thavar bhanijai. (1254)

ਹੈ ਪਦ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੋ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦਹਿ ਠਾਨੋ ।  
ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ਕਬਿਤ ਕਾਬਿ ਕੇ ਮਾਝ ਭਣੀਜੈ । ੧੨੫੫ ।  
hai pad mukh tai aad bakhano. char bar nrip sabadeh thaana .  
naam tupak kai sakal leheejai. Kabit kaab kai majh bhanijai. (1255)



### **aril**

First use the words "Savaj nrip nrip nripat, nripanani, then in the end, add the word 'arini'. This may be considered as name of tupak. Then use it in poetry and kabits.

(1249)

### **Choupaiee**

First use the word "Matung (elephant) then add four times the word nrip followed by the word arini in the end. All may take it as the name of tupak.

(1250)

First use the word "gayandan", then add the word 'nrip' four times, followed at the end by the word arini. All may realize it as the name of tupak.

(1251)

First use the word "baaj", then add four time the word 'nrip'. This may be taken by all as the name of tupak. These should be no doubt about it.

(1252)

First utter the word 'bah', then add the word nrip four times. All may take it as the name of tupak, and use it wherever wanted.

(1253)

First use the word 'turang', then add the word of nrip four times. All may Consider it as the name of tupak. Wherevere you like , use it.

(1254)

First use the word 'hain' (large horse), then add the word nrip four times. This may be taken by all as the name of tupak. Use it in poetry and Kabits.

(1255)

ਥਰੀ ਸਬਦ ਕੋ ਆਦਿ ਭਣਿਜੈ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਕਹਿਜੈ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਪਛਾਨੋ । ੧੨੫੬ ।  
 thari sabad ko aad bakhanoh. char bar nrip sabad kehijai.  
 ari pad ta kai ant bakhano. naam tupak kai sakal pachhano. (1256)

ਦੇਵ ਸਬਦ ਕਹੁ ਆਦਿ ਬਖਾਨਹੁ । ਨ੍ਰਿਪ ਪਦ ਤੀਨ ਬਾਰ ਪੁਨਿ ਠਾਨਹੁ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹੀਜੈ । ੧੨੫੭ ।  
 dev sabad koh aad bakhanoh. nrip pad teen baar pun thaano.  
 Satar sabad ko bohar bhanijai. naam tupak kai sakal lehijai. (1257)

ਅਮਰ ਸਬਦ ਕਹੁ ਆਦਿ ਉਚਾਰਹੁ । ਨ੍ਰਿਪ ਪਦ ਤੀਨ ਬਾਰ ਪੁਨਿ ਡਾਰਹੁ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਲੀਜੈ । ਕਬਿਤ ਕਾਬਿ ਕੇ ਭੀਤਰ ਦੀਜੈ । ੧੨੫੮ ।  
 amar sabad koh aad ucharoh. nrip pad teen baar pun daroh.  
 ari keh naam tupak kai leejai. kabit kaab kai bheetar deejai. (1258)

ਨ੍ਰਿਜਰ ਸਬਦ ਕੋ ਆਦਿ ਉਚਰੀਐ । ਨ੍ਰਿਪ ਪਦ ਤੀਨ ਬਾਰ ਪੁਨਿ ਧਰੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ਸੰਕ ਛਾਡਿ ਨਿਰਸੰਕ ਬਖਾਨਹੁ । ੧੨੫੯ ।  
 nirjar sabad ko aad uchariai. nrip pad teen baar pun dhariai.  
 ari keh naam tupak kai janoh. Sank chhad nisanak bakhanoh. (1259)

ਬਿਬੁਧ ਸਬਦ ਕੋ ਆਦਿ ਭਣੀਜੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਧਰੀਜੈ ।  
 ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਅਹਿ । ਸੰਕਾ ਤਿਆਗਿ ਸਭਾ ਮੈ ਕਹੀਅਹਿ । ੧੨੬੦ ।  
 bibudh sabad ko aad bhanijai. teen baar nrip sabad dhareejai.  
 rip keh naam tupak kai lehiai. Sanka tiag sabha mein kehiaih. (1260)

ਸੁਰ ਪਦ ਆਦਿ ਸਬਦ ਕੋ ਧਾਰੀਐ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦ ਕਹੁ ਡਾਰੀਐ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੋ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੋ । ੧੨੬੧ ।  
 Sur pad aad sabad ko dhariai. teen bar nrip pad koh dariai.  
 ari pad ta kai ant bakhano. sabh sri naam tupak kai jano. (1261)

ਸੁਮਨ ਸਬਦ ਕੋ ਆਦਿ ਬਖਾਨਹੁ । ਤੀਨ ਬਾਰ ਨਾਇਕ ਪਦ ਠਾਨਹੁ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਲਹਿਜੈ । ੧੨੬੨ ।  
 suman sabad ko aad bakhanoh. teen bar naiek pad thaano.  
 ari pad ta kai ant bhanijai. naam tupak kai sakal lehijai. (1262)

ਆਦਿ ਸਬਦ ਤ੍ਰਿਦਿਵੇਸ ਬਖਾਨੋ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦਹਿ ਪ੍ਰਮਾਨੋ ।  
 ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਭਣਿਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਹਿ ਲੀਜੈ । ੧੨੬੩ ।  
 aad sabad tridivais bakhano. teen bar nrip padeh parmano.  
 ari pad ta kai ant bhaneejai. sabh sri naam tupak leh leejai. (1263)

First use the word 'bari' (land), then add the word nrip four times, followed at the end by the word 'ari'. All may Consider it as tupak. (1256)

First use the word 'dev', then add the word nrip three times to it, followed at the end by the word 'Satar', all may accept it as the name of tupak. (1257)

First use the word 'amar', followed by the word nrip, stated three times, then by adding word 'arini' to it, it leads to the name of tupak. Then this can be used in Kabits and poetry. (1258)

First use the word 'nirjar' (god) then add the word 'nrip' three times, followed by the word 'ari', it leads to the name of tupak. Then use it without any hesitation. (1259)

First use the word 'bibudh' (god) then add the word 'nrip' three times, followed by the word rip. Then explain it in the meeting without any doubt. (1260)

First use the word 'Sur', then add the word nrip three times, followed at the end by the word 'ari'. All may Consider it as name of tupak. (1261)

First use the word 'Suman' (god) then add thte word 'naiek' three times, followed by the word 'ari' in the end. This results in tupak. (1262)

First use the word 'tridivais' (King of heavens (swarg) Inder) then add the word nrip three times, followed by word 'ari'. All may Consider it as the name of tupak. (1263)

ਬ੍ਰਿਦਾਰਕ ਸਬਦਾਦਿ ਉਚਾਰਹੁ । ਤੀਨ ਬਾਰ ਨਾਇਕ ਪਦ ਡਾਰਹੁ ।  
 ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੈ । ਨਾਮ ਤੁਪਕ ਕੇ ਸਭ ਲਹਿ ਲੀਜੈ । ੧੨੬੪ ।  
 birdarak sabadad ucharoh. teen bar niek pad daroh.  
 ari pad ant tavan kai deejai. naam tupak kai sabh leh leejai. (1264)

ਗਤਿ ਬਿਵਾਨ ਸਬਦਾਦਿ ਬਖਾਨਹੁ । ਤੀਨ ਬਾਰ ਪਤਿ ਪਦਿਹਿ ਪ੍ਰਮਾਨਹੁ ।  
 ਅਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਕਹੀਐ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ੧੨੬੫ ।  
 gati bivan sabadad bakhanoh. teen bar pati padhi parmanoh.  
 ari pad ant tavan kai kehiai. sabh sri naam tupak kai lehiai. (1265)

### ਅਡਿਲ

ਅੰਮ੍ਰਿਤੋਸ ਸਬਦਾਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਤੀਨ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਪੁਨਿ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ੧੨੬੬ ।

### aril

amrites sabadad ucharan keejiai. teen bar pati sabad tavan kai deejiai.  
 Satar sabad pun ta kai ant bakhaniai. ho sakal tupak kai naam chatur jia janiai. (1266)

ਮਧੁ ਪਦ ਮੁਖ ਤੇ ਪ੍ਰਿਥਮੈ ਨੀਕੇ ਭਾਖੀਐ । ਤੀਨ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਜਹ ਜਹ ਚਹੀਐ ਸਬਦ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੬੭ ।  
 madhpad mukh tai prithmai neekai bhakhiai.  
 teen bar pati sabad tavan kai rakhiai.  
 ari keh naam tupak kai chatur pachhaniai.  
 ho jeh jeh chehiai sabad nisank bakhaniai. (1267)

ਸੁਧਾ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਨ੍ਰਿਪ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਾਰ ਤ੍ਰੈ ਦੀਜੀਐ ।  
 ਰਿਪੁ ਪਦ ਭਾਖਿ ਤੁਫੰਗ ਨਾਮ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਸੁ ਕਬਿ ਚਉਪਈ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੬੮ ।  
 Sudha sabad ko aad ucharan keejiai. nrip pad ta kai ant baar trai deejiai.  
 rip pad bhakh tufang naam jia janiai. ho so kab choupaeie majh nisank bakhaniai. (1268)

ਸਬਦ ਪਯੂਖ ਸੁ ਮੁਖ ਤੇ ਪ੍ਰਿਥਮ ਉਚਾਰੀਐ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਅੰਤਿ ਤਿਹ ਡਾਰੀਐ ।  
 ਰਿਪੁ ਪਦ ਭਾਖਿ ਤੁਪਕ ਨਾਮ ਲਹੀਜੀਐ । ਹੋ ਸੁ ਕਬਿ ਦੋਹਰਾ ਮਹਿ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੬੯ ।  
 Sabad payukh so mukh tai pritham uchariai. teeh baar nrip sabad ant the dariai.  
 rip pad bhakh tupak naam lehijiai. ho so kab dohra mahai nidar hoiai deejiai. (1269)

ਅਸੁਦਾ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਆਦਿ ਉਚਾਰਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਡਾਰਿ ਕੈ ।  
 ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਬਿਚਾਰੀਐ । ਹੋ ਛੰਦ ਸੋਰਠਾ ਮਹਿ ਨਿਸੰਕ ਉਚਾਰੀਐ । ੧੨੭੦ ।  
 asudha sabad so mukh tai aad ucharhai teeh baar nrip sabad tavan kai dar kai.  
 rip keh naam tupak kai chatur bichariai. ho chhand Sortha mahai nisank uchariai. (1270)

First use the word 'brindarak' (god) then add the word 'naiek' three times followed at the end by the word 'ari'. All may take it as the name of tupak. (1264)

First use the word 'gat bivan', (then add the word pati three times, then followed by the word 'ari' Consider it as the name of tupak. (1265)

### **aril**

First use the word 'amritais' (god) then add the word pati three times followed at the end by the word 'Satar'. All learned persons may Consider it as tupak at heart. (1266)

First use the word 'madhu' (amrit) with the mouth clearly, then add the word pati three times followed by word 'ari'. Then recognize it as name of tupak. Then use it unhesitatingly wherever wanted. (1267)

First use the word 'Sudha' then in the end add the word nrip three times followed by the word rip, which leads to the name of tufang. O Poets ! Use it in Choupaiee freely. (1268)

First utter the word 'payukh' with the mouth, then add the word nrip three times, followed by the word rip and keep it as name of tupak. O Poets ! Use it in dohras fearlessly. (1269)

First utter the word 'asudha' (amrit) with the mouth, then add the word nrip three times, followed by the word rip. Consider it as the name of tupak. Use it in Chhand and Sortha without hesitation. (1270)

ਪ੍ਰਿਥਮ ਪ੍ਰਾਣਦਾ ਪਦ ਕੋ ਸੁ ਕਬਿ ਬਖਾਨੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਹਿਦੈ ਪਛਾਨੀਐ । ਹੋ ਸੁਧਨਿ ਸਵੈਯਾ ਭੀਤਰ ਨਿਡਰ ਬਖਾਨੀਐ । ੧੨੭੧ ।

pritham pranda pad ko so kab bakhaniai.  
chaar baar nrip sabad tavan ko thaaniai.  
ari keh naam tupak kai hirdai pachhaniai.  
ho sudhan savaiya bheetar nidar bakhaniai. (1271)

ਜੀਵਦਤ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਨ ਕੀਜੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦਹਿ ਅਮੀਤ ਭਣੀਜੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਹਿਦੈ ਪਛਾਨ ਲੈ । ਹੋ ਕਹੀ ਹਮਾਰੀ ਆਜ ਹਿਦੈ ਪਹਿਚਾਨ ਲੈ । ੧੨੭੨ ।

jeevdat pad pritham ucharan keejiai.  
chaar baar nrip sabadeh ant bhanijiai.  
ari keh naam tupak kai hirdai pachhan lai.  
ho kehi hamari aaj hirdai pehchan lai. (1272)

### ਚੌਪਈ

ਬਪੁਦਾ ਪਦ ਕੋ ਪ੍ਰਿਥਮ ਉਚਾਰਹੁ । ਚਾਰ ਬਾਰ ਨਾਇਕ ਪਦ ਡਾਰਹੁ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੇ ਬਹੁਰਿ ਭਣਿਜੈ । ਨਾਮ ਤੁਪਕ ਸਭ ਲਹਿ ਲਿਜੈ । ੧੨੭੩ ।

### Choupaiee

bapuda pad kai pritham ucharoh. chaar baar naiek pad daroh.  
Satar sabad kai bohar bhanijai. naam tupak sabh leh leejai. (1273)

ਬਹੁਰਿ ਦੋਹਦਾ ਸਬਦ ਬਖਾਨੋ । ਚਾਰ ਬਾਰ ਪਤਿ ਸਬਦ ਪ੍ਰਮਾਨੋ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਲਹੀਐ । ਝੂਲਾ ਛੰਦ ਬੀਚਿ ਹਸਿ ਕਹੀਐ । ੧੨੭੪ ।  
bohar dehada sabad bakhano. chaar baar pati sabad parmano.  
ari keh naam tupak ko lehiai. jhoola chhand beech hass kehiai. (1274)

ਪ੍ਰਾਣਦਤ ਪਦ ਪ੍ਰਿਥਮ ਭਣਿਜੈ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਧਰੀਜੈ ।  
ਅਰਿ ਪਦ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਹੁ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨਹੁ । ੧੨੭੫ ।  
prandat pad pritham bhaneejai. chaar baar nrip sabad dhareejai.  
ari pad ta kai ant bakhano. sabh sri naam tupak kai janoh. (1275)

### ਅੰਤਿਲ

ਜਰਾ ਸਬਦ ਕਹੁ ਮੁਖ ਮੇ ਅਦਿ ਬਖਾਨੀਐ । ਰਿਪੁ ਕਹਿ ਨ੍ਰਿਪ ਪਦ ਬਾਰ ਚਾਰ ਫੁਨ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਿ ਕੈ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜੀਐ ਜਾਨਿ ਕੈ । ੧੨੭੬ ।

### aril

jara sabad koh mukh sai aad bakhaniai. rip keh nrip pad bar chaar phun thaaniai.  
Satar sabad ko ta kai ant bakhan kai. ho sakal tupak kai naam leejiai jaan kai. (1276)



O Poets ! First use the word 'Pranda' (amrit), then add the word nrip four times, followed by the word ari. Thus Consider it at heart as the name of tupak. Then remember to use it fearlessly in Swaiyyas. (1271)

First use the word 'jeevdut' (amrit), then add at the end the word 'nrip' four times, followed by the word ari. Thus (recognize) take it at heart as the name of tupak and take it to heart, what I have said today. (1272)

### **Choupaiee**

First use the word 'bapuda' (amrit), then add the word 'naiek', four times, followed by the word 'Satar'. All may Consider it as the name of tupak. (1273)

Then use the word 'dehda' (amrit), and add the word 'pati' four times to it, followed by the word 'ari'. Thus it will lead to the name of tupak. Then use it with pleasure in Jhoola Chhand. (1274)

Then use the word 'prandat' (amrit) then add the word 'nrrip' four times, followed by the word 'ari' at the end. All should Consider it as the name of tupak. (1275)

### **aril**

First utter the word Jara with the mouth, then add the word rip, followed by the word nrip, spoken four times. Then at the end, add the word Satar. All may Consider it as the name of tupak. (1276)

ਪ੍ਰਿਥਮ ਬ੍ਰਿਧਤਾ ਸਬਦ ਉਚਾਰਨ ਕੀਜੀਐ । ਸਤੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਭਨੀਜੀਐ ।  
 ਬਹੁਰਿ ਸਤੁ ਪਦ ਤਿਹ ਉਪਰੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤ ਜਾਨੀਐ । ੧੨੭੭ ।  
 pritham bridhata sabad ucharan keejiai. Satar sabad ko ta kai ant bakhaniai.  
 bohar satar pad teh uprant bakhaniai. ho sakal tupak kai naam chatur chit janiai. (1277)

### ਚੌਪਈ

ਜਰਾ ਸਬਦ ਕਹੁ ਆਦਿ ਉਚਰੀਐ । ਹਰਿ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਧਰੀਐ ।  
 ਅਰਿ ਪਦ ਮੁਖ ਤੇ ਬਹੁਰਿ ਬਖਾਨੋ । ਨਾਮ ਤੁਪਕ ਕੇ ਹੋਇ ਪ੍ਰਮਾਨੋ । ੧੨੭੮ ।

### Choupaiee

Jara sabad koh aad uchariai. har pad ant tavan kai dhariai.  
 ari pad mukh tai bohar bakhaniai. naam tupak kai hoiai parmanai. (1278)

### ਅੜਿਲ

ਆਲਸ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਸੁ ਰਹਿ ਕਹਿ ਠਾਨੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਛੰਦ ਪਾਪੜੀ ਮਾਝ ਨਿਡਰ ਹੋਇ ਦੀਜੀਐ । ੧੨੭੯ ।

### aril

alass sabad so mukh tai aad bakhaniai. chaar baar nrip sabad so har keh taaniai.  
 Sakal tupak kai naam jaan jia leejiai. ho chhand padharri majh nidar hoiai deejiai. (1279)

ਤਰੁਨ ਦੰਤ ਪਦ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਐ । ਅਰਿ ਕਹਿ ਨ੍ਰਿਪ ਪਦ ਬਾਰ ਚਾਰ ਪੁਨਿ ਠਾਨੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਹਿੰਦੈ ਬਖਾਨੀਅਹਿ । ਹੋ ਛੰਦ ਰੁਆਲਾ ਬਿਖੈ ਨਿਡਰ ਹੁਇ ਠਾਨੀਅਹਿ । ੧੨੮੦ ।

tarun dant pad mukh tai aad bakhaniai.  
 ari keh nrip pad baar char pun thaaniai.  
 ari keh naam tupak kai hirdai bakhaniai.  
 ho chhand Ruaala bikhai nidar hoiai thaaniaih. (1280)

ਜੋਬਨਾਤ ਅਤੰਕ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਪਰ ਡਾਰੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਛੰਦ ਚਉਪਈ ਮਾਹਿ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੮੧ ।

jobnant antak pad pritham uchariai.  
 chaar bar nrip sabad tavan par dariai.  
 ari keh naam tupak kai chatur pachhaniai.  
 ho chhand choupaiee mahai nisank bakhaniai. (1281)

ਤਰੁਨ ਦੰਤ ਅਰਿ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਭਾਖੀਐ । ਚਤੁਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਐ । ਹੋ ਸੁਧਨਿ ਦੋਹਰਾ ਮਾਹਿ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੮੨ ।

tarun dant ari sabad so mukh tai bhakhiai.  
 chatur bar nrip sabad tavan kai rakhiai.  
 Sakal tupak kai naam jaan jia leejiai.  
 ho sudhan dohra mahai nidar hoiai deejiai. (1282)

First use the word 'bridhata', then at the end add the word 'Satar', followed by Satar again. All the clever persons may take it in heart as the name of tupak. (1277)

### **Choupaiee**

First use the word jara, then add at the end, the word har, followed by the word 'ari', spoken with mouth. This may be Considered as the name of tupak. (1278)

### **aril**

First utter with the mouth the word alaas, then add the word nrip four times followed by the word 'har'. All may accept it as the name of tupak. Use it in padri Chhand without any hesitation. (1279)

First use the word 'tarun dant' (old age which destroys youth) then add the word ari, followed by the word nrip repeated four times. Then add the word 'ari' and in the heart accept the name of tupak. Use it in Ruala Chhand without fear. (1280)

First use the word "Jebnant antak", then in it add the word 'nrip' four times, followed by the word ari. Then it should be taken as the name of tupak, and use it in "Choupaiee Chhand" without any hesitation. (1281)

First utter the word with the mouth :tarun dant ari" then add the word nrip four times with it. Consider it in mind as the name of tupak and use it in dohra fearlessly. (1282)

ਜੋਬਨਾਰਿ ਅਰਿ ਪਦ ਕੋ ਆਦਿ ਬਖਾਨੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਤਵਨ ਕੇ ਭਾਖੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਚਿਤਿ ਰਾਖੀਐ । ੧੨੮੩ ।

Jobnaar ari pad ko aad bakhaniai.  
chaar bar nrip sabad tavan ko thaaniai.  
satar sabad ko ant tavan kai bhakhiai.  
ho sakal tupak kai naam chatur chit rakhiai. (1283)

ਚਤੁਰਥ ਅਵਸਤਾ ਅਰਿ ਪਦ ਆਦਿ ਬਖਾਨੀਐ । ਚਤੁਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਅੰਤਿ ਸੁ ਬਹੁਰਿ ਬਖੀਨ ਕੈ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜੀਐ ਜਾਨਿ ਕੈ । ੧੨੮੪ ।

chaturath avastha ari pad bakhainai.  
chatur baar nrip sabad tavan kai thaaniai.  
satar sabad ko ant so bohar bakhai kai.  
ho sakal tupak kai naam leejiai jaan kai. (1284)

ਜਮਪਾਸੀ ਕੇ ਨਾਮਨ ਆਦਿ ਉਚਾਰੀਐ । ਹਰਿ ਕਹਿ ਨ੍ਰਿਪ ਪਦ ਬਾਰ ਚਾਰ ਫੁਨਿ ਡਾਰੀਐ ।  
ਸੁ ਕਬਿ ਤੁਪਕ ਕੇ ਨਾਮ ਭਾਖ ਅਰਿ ਲੀਜੀਐ । ਹੋ ਸੁਧਨਿ ਸਵੈਯਾ ਮਾਝ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੨੮੫ ।

Jaspasi kai naman aad uchariai.  
har keh nrip pad bar chaar phun dariai.  
so kab tupak kai naam bhakh ari leejiai.  
ho sudhan swaiyya majh nidar hoiai deejiai. (1285)

ਅਰਬਲਾਰਿ ਅਰਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਚਾਰ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਜੀਅ ਲੀਜੀਅਹਿ । ਹੋ ਛੰਦ ਕੁੰਡਰੀਆ ਮਾਹਿ ਸੰਕ ਤਜਿ ਦੀਜੀਅਹਿ । ੧੨੮੬ ।  
arablaar ari aad ucharan krjiai. char baar pati sabad tavan kai deejiai.  
Sakal tupak kai naam jaan jia leejiai. ho chhand kundaria mahai sank taj deejeh. (1286)

ਆਰਜਾਰਿ ਅਰਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਪਦ ਕੋ ਬਹੁਰਿ ਭਣੀਜੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਛੰਦ ਝੂਲਨਾ ਮਾਹਿ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੮੭ ।

aarjar ari aad ucharan keejiai.  
char baar nrip pad kai bohar bhaneejiai.  
ari keh naam tupak kai chatur pachhaniai.  
ho chhand jhoolna mahai nisank bakhania. (1287)

ਦੇਹਬਾਸੀ ਅਰਿ ਹਰਿ ਪਦ ਆਦਿ ਭਣੀਜੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਸੁ ਬਹੁਰਿ ਕਹੀਜੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਬਿਚਾਰੀਐ । ਹੋ ਛੰਦ ਅਝਿਲ ਕੇ ਮਾਹਿ ਨਿਡਰ ਕਹਿ ਡਾਰੀਐ । ੧੨੮੮ ।

derabasi ari har pad aad bhaneejia.  
char bar nrip sabad so bohar kehejjiai.  
ari keh naam tupak kai chatur bichariai.  
ho chhand aril kai mahai nidar keh dariai. (1288)

First use the word 'Jebnar ari', then add to it the word nrip four time, followed by the word 'Satar'. All learned persons may Consider it as the name of tupak. (1283)

First use the word "Chatruth avastha" (old age) alongwith the word 'ari', then add the word 'nrip' four times, followed at the end by the word 'Satar'. All may Consider it as 'tupak'. (1284)

First repeat the words 'Jampasi', then add the word 'hhar', and add 'nrip' four times. O Poets ! At the end, use the word ari, and it would lead to the name of tupak. Then use it in Swaiyyas unhesitatingly. (1285)

First use the word 'arabalar' (age-enemy and friend) ari, then add the word 'pati' four times. All may Consider it at heart as the name of tupak. Then use it in Kundria Chhand without hesitation. (1286)

First use the word 'arjar (death) ari', then add the word 'nrip' four times, followed by the word 'ari'. Then wise persons may recognize it as the name of tupak, and use it without hesitation in 'Jhoola Chhand'. (1287)

First use the word 'dehbasi' (life) "ari har" then add the word nrip four times ; followed by the word 'ari'. All the learned ones may thtink it as the name of tupak. Then use it in aril Chhand without hesitation. (1288)

ਬਪੁਬਾਸੀ ਅਰਿ ਅਰਿ ਸਬਦਾਦਿ ਬਖਾਨੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਛੰਦ ਚੰਚਰੀਆ ਮਾਹਿ ਨਿਸੰਕ ਪ੍ਰਮਾਨੀਐ । ੧੨੮੯ ।

bapubasi ari ari sabadad bakhaniai.  
chaar bar nrip sabad tavan ko thaaniai.  
ari keh naam tupak kai chatur pachhaniai.  
ho chhand chancharia mahai nisank parmaniai. (1289)

ਤਨਬਾਸੀ ਅਰ ਹਰਿ ਕੋ ਆਦਿ ਬਖਾਨਿ ਕੈ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀ ਨੈ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਕਰਹੁ ਉਚਾਰਨ ਤਹਾ ਜਹਾ ਜੀਅ ਜਾਨੀਐ । ੧੨੯੦ ।

tanbasi ari kar kai aad bakhan kai.  
chaar bar nrip sabad tavan ko thaana nai.  
ari keh naam tupak kai chatur pachhaniai.  
ho karoh ucharoh taha jaha jia janiai. (1290)

ਅਸੁਰ ਸਬਦ ਕੋ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਪਿਤ ਕਹਿ ਨ੍ਰਿਪ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਨਿਡਰ ਬਖਾਨੋ ਤਹਾ ਜਹਾ ਜੀਅ ਜਾਨੀਐ । ੧੨੯੧ ।

asur sabad ko aad ucharan keejiai.  
pit keh nrip pad ant tavan kai deejiai.  
ari keh naam tupak kai chatur pachhaniai.  
ho nidar bakhano taha jaha jia janiai. (1291)

ਰਾਛਸਾਰਿ ਪਦ ਮੁਖ ਤੇ ਆਦਿ ਬਖਾਨੀਅਹੁ । ਚਾਰ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨੀਅਹੁ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਿਤ ਮੈ ਜਾਨ ਲੈ । ਹੋ ਜੋ ਪੂਛੈ ਤੁਹਿ ਆਇ ਨਿਸੰਕ ਬਤਾਇ ਦੈ । ੧੨੯੨ ।

rachhsar pad mukh tai aad bakhanioh.  
char bar pati sabad tavan kai thaanioh.  
ari keh naam tupak kai chit mein jaan lai.  
ho jo puchhai tuhai aie nisank bataie dai. (1292)

ਦਾਨਵਾਰਿ ਪਦ ਮੁਖ ਤੇ ਸੁਘਰਿ ਪ੍ਰਿਥਮ ਉਚਰਿ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਅੰਤਿ ਧਰੁ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨ ਲੈ । ਹੋ ਸੁ ਕਬਿ ਮਭਾ ਕੇ ਮਾਝ ਨਿਡਰ ਹੁਇ ਰਾਖ ਦੈ । ੧੨੯੩ ।

daanvar pad mukh tai sughar pritham uchar.  
char bar nrip sabad tavan kai ant dhar.  
ari keh naam tupak kai chatur pachhan lai.  
ho so kab sabha ko majh nidar hoiai rakh dai. (1293)

ਅਮਰਾਰਦਨ ਅਰਿ ਆਦਿ ਸੁ ਕਬਿ ਉਚਾਰਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਅੰਤਿ ਤਿਹ ਡਾਰਿ ਕੇ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਸਕਲ ਸੁਧਾਰ ਲੈ । ਹੋ ਪੜਯੋ ਚਹਤ ਤਿਹ ਨਰ ਕੋ ਤੁਰਤ ਸਿਖਾਇ ਲੈ । ੧੨੯੪ ।

amrardan ari aad so kab uchar kai.  
teen baar nrip sabad ant the dar kai.  
ari keh naam tupak kai sakal sudhar lai.  
ho pariou chehat the nar kai turat sakhai lai. (1294)

First use the word 'bakhubasi' (life) "ari ari" then add the word nrip four times, followed by the word 'ari'. Recognize it as the name of tupak. Then use it freely in Chancharia Chhand. (1289)

First use the word 'asur', then add the word pit and at the end the word nrip, followed by the word 'ari'. Then recognize it as the name of tupak, and use it as and when required. (1290)

First use the word 'asur', then add the word 'pit' and at the end the word nrip, followed by the word ari. Then all wise persons may accept it as name of tupak, and use it wherever it is required. (1291)

First use the word 'rachhsar', then add to it the word 'pati' four times, followed by the word 'ari'. Then take it in heart as the name of tupak. Then tell openly to anyone who wants to know. (1292)

First use the word 'daanvar' (enemy of demons) then in the end, add the word 'nrip' four times, followed by the word 'ari'. Then recognize it as the name of tupak. O Poets! Use it freely in the meeting. (1293)

O Poets ! First use the word "amrardan (demon) ari", then add at the end the word 'nrip' three times, followed by the word 'ari'. Then take it as the name of tupak. If someone wants to learn it, then teach him immediately. (1294)



ਸਕ੍ਰ ਸਬਦ ਕਹੁ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿ ਅਰਿ ਕਹਿ ਪਤਿ ਚਾਰ ਬਾਰ ਪਦ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹੁ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ੧੨੯੫ ।  
 Sakar sabad koh aad ucharan keejiai. ari ari keh pati chaar bar pad deejiai.  
 Satar sabad koh ta kai ant bakhaniai. ho Sakal tupak kai naam chatur jia janiai. (1295)

ਸਤ ਕਿ੍ਰਤ ਅਰਿ ਅਰਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਦੀਜੀਐ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕੋ ਤਾ ਕੇ ਅੰਤਿ ਬਖਾਨਿ ਕੈ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜੀਅਹੁ ਜਾਨਿ ਕੈ । ੧੨੯੬ ।  
 Sat kirat ari ari aad ucharan keejiai. Char bar nrip sabad tavan ko deejiai.  
 Satar sabad koh ta kai ant bakhan kai. ho Sakal tupak kai naam leejioh jaan kai. (1296)

ਸਚੀ ਪਤਿਰਿ ਅਰਿ ਆਦਿ ਸਬਦ ਕਹੁ ਭਾਖੀਐ । ਚਾਰ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
 ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਚਤੁਰ ਪਛਾਨੀਐ । ਹੋ ਛੰਦ ਝੂਲਨਾ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੯੭ ।  
 Sachi patiri ari aad sabad koh bhakhiai.  
 char bar nrip sabad tavan ko rakhiai.  
 ari keh naam tupak kai chatur pachhaniai.  
 ho chhand jhoolana majh nisank bakhaniai. (1297)

ਸਕ੍ਰਦਨ ਅਰਿ ਰਿਪੁ ਪਦ ਆਦਿ ਬਖਾਨਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦ ਕਹਹੁ ਬਹੁਰਿ ਪ੍ਰਮਾਨਿ ਕੈ ।  
 ਸਤ੍ਰੁ ਸਬਦ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਜਾਨੀਐ । ਹੋ ਝੂਲਾ ਛੰਦਨ ਮਾਝ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੨੯੮ ।  
 Sakarraadan ari rip pad aad bakhan kai.  
 teen bar nrip pad koh bohar parman kai.  
 Satar sabad keh naam tupak kai janiai.  
 ho jhoola chhandan majh nisank bakhaniai. (1298)

ਆਦਿ ਸਬਦ ਪੁਰਹੂਤਰਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿ ਕਹਿ ਪਿਤਣੀਸ ਅਰਿ ਪਦ ਬਹੁਰਿ ਭਣੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਲਹਿ ਲੀਜੀਐ । ਹੋ ਸੁਘਰ ਸੋਰਠਾ ਮਾਝ ਨਿਡਰ ਹੁਦਿ ਦੀਜੀਐ । ੧੨੯੯ ।  
 aad sabad purhutar ucharan keejiai. ari keh pitnis ari pad bohar bhaneejiai.  
 Sakal tupak kai naam chatur leh leejiai. ho sughar sortha majh nidar hoiai deejiai. (1299)

ਬਾਸਵਾਰਿ ਅਰਿ ਆਦਿ ਉਚਾਰਨ ਕੀਜੀਐ । ਪਿਤਣੀ ਇਸਣੀ ਅਰਿਣੀ ਅੰਤਿ ਭਨੀਜੀਐ ।  
 ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਚਤੁਰ ਜੀਅ ਜਾਨੀਐ । ਹੋ ਛੰਦ ਦੋਹਰਾ ਮਾਹਿ ਨਿਸੰਕ ਬਖਾਨੀਐ । ੧੩੦੦ ।  
 basvar ari aad ucharan keejiai. pitani isni arini ant bhaneejiai.  
 Sakal tupak kai naam chatur jia janiai. ho chhand dohra mahai nisank bakhaniai. (1300)

ਆਦਿ ਬ੍ਰਿਤਹਾ ਅਰਿ ਅਰਿ ਪਦਹਿ ਪ੍ਰਮਾਨਿ ਕੈ । ਤੀਨ ਬਾਰ ਇਸ ਸਬਦ ਤਵਨ ਕੇ ਠਨਿ ਕੈ ।  
 ਰਿਪੁ ਪੁਨਿ ਠਨ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨ ਲੈ । ਹੋ ਪੜਿ ਚਹਤ ਜੈ ਨਰ ਤਿਹ ਭੇਦ ਬਤਾਇ ਦੈ । ੧੩੦੧ ।  
 aad birataha ari ari padeh parman kai.  
 teen baar iss sabad tavan kai thaان kai.  
 rip pun thaان tupak kai naam pachhan lai.  
 ho parriou chahat jo nar the bheid bataie dai. (1301)

First use the word 'Sakar' (Inder), then add the words 'ari ari', followed by the word 'pati' four times. Then again add at the end the word 'Satar'. O (learned) thoughtful persons ! Consider this in the mind as the name of tupak. (1295)

First use the word 'Sat Kirat (Inder) ari ari', then add the word nrip for times in it, followed at the end by the word 'Satar'. All may Consider this as the name of tupak. (1296)

First use the word 'Sachi peter' (the demon enemy of Indra) 'ari', and then add the word 'nrip' four times, followed by the word 'ari'. O clever persons ! Recognize it as the name of tupak. This may be used unhesitatingly in 'Jhoolna Chhand'. (1297)

First use the word 'Sakardav ari rip', then add the word 'nrip' three times in it, followed by the word 'Satar'. This may be taken as the name of tupak. This may be used in 'Jhula Chhand' without any hesitation or doubt. (1298)

First use the word "parhantar" (demons-enemies of Inder), then add the word ari, followed by the words 'pitnees ari'. All clever persons may Consider it as the name of tupak. Then use it in Sortha Chhand with cleverness. (1299)

First use the word 'baswar' (demons-enemies of Inder) 'ari', then in the end, add the words "pitni isni arini". All the clever persons may Consider it as the name of tupak. This may be used in the Dohra Chhand without any fear. (1300)

First use the word "biratha (Inder) ari ari" then add the word 'iss' three times, followed by the word rip.. This may be taken as the name of tupak. If someone wants to learn, give him the secrets. (1301)

ਮਘਵੰਤਕ ਅਰਿ ਆਦਿ ਸਬਦ ਕੋ ਭਾਖੀਐ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦਹਿ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਸੁਘਰ ਲਹੀਜੀਐ । ਹੋ ਕਥਾ ਕੀਰਤਨ ਮਾਝਿ ਨਿਸੰਕ ਭਟੀਜੀਐ । ੧੩੦੨ ।

maghvantak ari aad sabad ko bhakhiai.  
teen baar nrip padeh tavan kai rakhiai.  
rip keh naam tupak kai sughar leejiai.  
ho katha kirtan majh nisank bhaneejiai. (1302)

ਮਾਤਲੇਸ੍ਰੁ ਅਰਿ ਸਬਦਾਹਿ ਆਦਿ ਬਖਾਨਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਠਾਨਿ ਕੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਫੁਨਿ ਤਾ ਕੇ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮਤ ਸੰਭਾਰੀਐ । ੧੩੦੩ ।

matlesar ari sabadeh aad bakhan kai.  
teen baar nrip sabad tavan kai thaani kai.  
Satar sabad phun ta kai ant uchariai.  
ho sakal tupak kai naam sumat sambhariai. (1303)

ਜਿਸਨੰਤਕ ਅੰਤਕ ਸਬਦਾਹਿ ਉਚਾਰੀਐ । ਤੀਨ ਬਾਰ ਪਦ ਰਾਜ ਤਵਨ ਕੇ ਡਾਰੀਐ ।  
ਅਰਿ ਪੁਨਿ ਤਵਨੈ ਅੰਤਿ ਅਬਦ ਕੇ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਘਰ ਲਹਿ ਲੀਜੀਐ । ੧੩੦੪ ।  
Jisnatank antak sabadad uchariai. teen baar pad raj tavan kai dariai.  
ari pun tavnai ant sabad kai deejiai. ho sakal tupak kai naam sughar leh leejiai. (1304)

ਪੁਰੰਦਾਰਿ ਅਰਿ ਆਦਿ ਸਬਦ ਕਹੁ ਭਾਖਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦਹਿ ਅੰਤਿ ਤਿਹ ਰਾਖਿ ਕੈ ।  
ਬਹੁਰਿ ਸਤ੍ਰੁ ਪਦ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ । ਹੋ ਸੁਘਰ ਤੁਪਕ ਕੇ ਨਾਮ ਸਦਾ ਲਖਿ ਲੀਜੀਐ । ੧੩੦੫ ।

purandaran ari aad sabad koh bhakh kai.  
teen bar nrip padeh ant the rakh kai.  
bohar satar pad ant tavan kai deejiai.  
ho sughar tupak kai naam sada lakh leejiai. (1305)

#### ਚੌਪਈ

ਬਜ੍ਯਧਰਾਰਿ ਅਰਿ ਪਦ ਆਦਿ ਬਖਾਨਹੁ । ਤੀਨ ਬਾਰ ਈਸਰ ਪਦ ਠਾਨਹੁ ।  
ਅਰਿ ਪੁਨਿ ਅੰਤਿ ਬਹੁਰਿ ਤਿਹ ਦੀਜੈ । ਸਭ ਸ੍ਰੀ ਨਾਮ ਤੁਪਕ ਲਹਿ ਲੀਜੈ । ੧੩੦੬ ।

#### Choupaiee

bajardharar ari pad aad bakhanoh. teen baar easar pad thaano.  
ari pun ant bohar the deejai. Sabh Sri naam tupak leh leejiai. (1306)

#### ਅੜਿਲ

ਤੁਰਾਖਾਰ ਅਰਿ ਅਰਿ ਪਦ ਆਦਿ ਉਚਾਰੀਐ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਪਦਹਿ ਅੰਤਿ ਤਹਿ ਧਾਰੀਐ ।  
ਸਤ੍ਰੁ ਬਹੁਰਿ ਪੁਨਿ ਅੰਤਿ ਤਵਨ ਕੇ ਠਾਨਿ ਕੈ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਲੀਜੀਅਹੁ ਜਾਨਿ ਕੈ । ੧੩੦੭ ।

#### aril

turakharr ari ari pad aad uchariai. teen baar nrip padeh ant the dhariai.  
satar bohar pun ant tavan kai thaani kai. ho sughar tupak kai naam leejiho jaan kai. (1307)

First use the word 'maghvantak (demon) ari', then add the word 'nrip' three times, followed by the word 'rip'. The learned persons may accept it as name of tupak. Then use it freely in "Kirtan Katha", (discourses and singing). (1302)

First use the word 'matlesar (Inder) ari', then add the word 'nrip' three times, then in the end it is followed by the word 'Satar'. The wise persons may Consider it as the name of tupak. (1303)

First use the word "Jisnatak (demon) antak", then add the word 'raj' three times, followed by the word ari at the end. All may realize it as name of tupak. (1304)

First use the word 'puranderar (demon) ari', then add the word 'nrip' three time, at the end, followed at the end by the word 'Satar'. All the intellectuals may Consider it as the name of tupak. (1305)

### **Choupaiee**

First use the words "bajardharar (demon) ari", then add the word 'eas' three times, followed by the word ari at the end. All may take it as the name of tupak. (1306)

### **aril**

First use the words "turakhat (Inder) ari ari", then add the word 'nrip' at the end three times, followed at the end by the word 'Satar'. All may Consider it as the name of tupak. (1307)

ਰਿਪੁ ਪਾਕਰਿ ਰਿਪੁ ਸਬਦ ਅੰਤਿ ਤਿਹ ਭਾਖੀਐ । ਨਾਇਕ ਪਦ ਤ੍ਰੈ ਬਾਰ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
ਰਿਪੁ ਪੁਨਿ ਤਾ ਕੇ ਅੰਤਿ ਸੁਘਰ ਕਹਿ ਦੀਜੀਐ । ਹੋ ਨਾਮ ਤੁਪਕ ਬਹੁ ਚੀਨ ਉਚਾਰੀਐ ਕੀਜੀਐ । ੧੩੦੮ ।

rip pakar rip sabad ant the bhakhiai.  
naiek pad trai bar tavan kai rakhiai.  
rip pun ta kai ant sughar keh deejiai.  
ho naam tupak boh cheen uchariou keejiai. (1308)

ਇੰਦ੍ਰਾਨਕ ਅਰਿ ਅਦਿ ਸਬਦ ਕੋ ਭਾਖੀਐ । ਨਾਇਕ ਪਦ ਤ੍ਰੈ ਬਾਰ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
ਸਤ੍ਰੁ ਬਹੁਰਿ ਪੁਨਿ ਤਾ ਕੇ ਅੰਤਿ ਧਰੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਜਾਨ ਮਨ ਲੀਜੀਐ । ੧੩੦੯ ।

Inderantak ari aad sabad ko bhakhiai.  
naiek pad trai bar tavan kai rakhiai.  
Satar bohar pun ta kai ant dhareejiai.  
ho sakal tupak kai naam jaanman leejiai. (1309)

ਦੇਵ ਸਬਦ ਕੋ ਮੁਖ ਤੇ ਅਦਿ ਬਖਾਨੀਐ । ਅਰਦਨ ਕਹਿ ਅਰਦਨ ਪਦ ਅੰਤਿ ਪ੍ਰਮਾਨੀਐ ।  
ਤੀਨ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਭਾਖੀਐ । ਹੋ ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਮਨ ਲਹਿ ਰਾਖੀਐ । ੧੩੧੦

dev sabad ko mukh tai aad bakhaniai.  
ardan keh ardan pad ant parmaniai.  
teen bar pati sabad tavan kai bhakhiai.  
ho ari keh naam tupak kai man leh rakhiai. (1310)

ਅਮਰਾ ਅਰਦਨ ਸਬਦ ਸੁ ਮੁਖ ਤੇ ਭਾਖੀਐ । ਨਾਇਕ ਪਦ ਤ੍ਰੈ ਬਾਰ ਤਵਨ ਕੇ ਰਾਖੀਐ ।  
ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਸੁਘਰ ਪਛਾਨੀਐ । ਹੋ ਭੇਦਾਭੇਦ ਕਬਿਤ ਕੇ ਮਾਹਿ ਬਖਾਨੀਐ । ੧੩੧੧ ।

amra ardan sabad so mukh tai bhakhiai.  
naiek pad trai bar tavan kai rakhiai.  
rip keh naam tupak kai sughar pachhaniai.  
ho bheidabhed kabit kai mahai bakhaniai. (1311)

ਨਿਰਜਰਾਰਿ ਅਰਦਨ ਪਦ ਪ੍ਰਿਥਮ ਉਚਾਰਿ ਕੈ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਡਾਰਿ ਕੈ ।  
ਅਰਿ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਸੁਘਰ ਲਹੀਜੀਐ । ਹੋ ਅੰਤਿਲ ਛੰਦ ਕੇ ਮਾਹਿ ਨਿਡਰ ਹੁਇ ਦੀਜੀਐ । ੧੩੧੨ ।

nirajrar ardan pad pritham uchar kai.  
teen bar nrip sabad tavan kai dar kai.  
ari keh naam tupak kai sughar lehijiai.  
ho aril chhand kai mahai nidar hoiai deejia. (1312)

ਬਿਬੁਧਾਨਕ ਅੰਤਕ ਸਬਦਾਦਿ ਉਚਾਰ ਕਰ । ਤੀਨ ਬਾਰ ਨ੍ਰਿਪ ਸਬਦ ਤਵਨ ਕੇ ਡਾਰ ਕਰ ।  
ਰਿਪੁ ਕਹਿ ਨਾਮ ਤੁਪਕ ਕੇ ਸੁਘਰ ਬਿਚਾਰੀਐ । ਹੋ ਛੰਦ ਰੁਆਲਾ ਮਾਝ ਨਿਸੰਕ ਉਚਾਰੀਐ । ੧੩੧੩ ।

bibudhantak antak sabadad uchar kar.  
teen bar nrip sabad tavan kai dar kar.  
rip keh naam tupak kai sughar bichariai.  
ho chhand ruala majh nisank uchariai. (1313)

First use the words "rip pahar" with the word rip at the end, then add the word naiek three times. O clever ones ! Then Use the word rip at the end and all should pronoun it as 'tupák'.  
(1308)

First use the word "Indratak (demon) ari" then add the word 'naiek' three times to it, followed at the end by the word 'Satar'. All may Consider it in mind as the name of tupak.  
(1309)

First use the word 'dev' with the mouth, then (add at the end the word 'ardán') followed by the word ardan. Then add the word pati three times, followed by the word ari. Consider it in mind as the name of tupak.  
(1310)

First use the word 'amra ardan', then add the word naiek three times followed by the word rip. Then the intellectuals may accept it as the name of 'tupak', and use it in Kabits, being free from any doubts or misgivings.  
(1311)

First use the word 'nirajalar (demon-free from old age and enemies of gods) ardan', then add the word 'nrip' three times, then O efficient persons Consider it as name of tupak by adding the word ari. Then use it in aril Chhand without any problem or hesitation.  
(1312)

First use the word 'bibudhantak (demons destroyers of gods) antak', then add the word 'nrip' three times followed by the word 'rip'. Then all wise persons may take it as the name of tupak. Use it in Ruaala Chhand without hesitation.  
(1313)

ਸੁਧਰਬਾਣ ਪਰ ਅਰਿ ਪਦ ਪ੍ਰਿਥਮ ਭਣੀਜੀਐ । ਤੀਨ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਪਰ ਦੀਜੀਐ ।  
ਅਰਿ ਪਦ ਭਾਖ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੀਐ । ਹੋ ਛੰਦ ਚੰਚਰੀਆ ਮਾਝ ਨਿਡਰ ਹੁਐ ਠਾਨੀਐ । ੧੩੧੪ ।

superban par ari pad pritham bhaneejiai.  
teen bar pati sabad tavan par deejiai.  
ari pad bhakh tupak kai naam pachhanioh.  
ho chhand chancharia majh nidar hoiai thaaniai. (1314)

ਪ੍ਰਿਥਮ ਸਬਦ ਤ੍ਰਿਦਵੇਸ ਉਚਾਰਨ ਕੀਜੀਐ । ਅਰਿ ਅਰਿ ਕਹਿ ਨ੍ਰਿਪ ਪਦ ਤ੍ਰੈ ਵਾਰ ਭਣੀਜੀਐ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਾ ਕੇ ਪੁਨਿ ਅੰਤਿ ਉਚਾਰੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਬੁਧਿ ਬਿਚਾਰੀਐ । ੧੩੧੫ ।

pritham sabad tridvais ucharan keejiai.  
ari ari keh nrip pad trai vaar bhaneejiai.  
Satar sabad ta kai pun ant uchariai.  
ho sakal tupak kai naam subudh bichariai. (1315)

ਬ੍ਰਿੰਦਾਰਕ ਅਰਿ ਅਰਿ ਸਬਦਾਦਿ ਉਚਾਰਜੈ । ਤੀਨ ਬਾਰ ਪਤਿ ਸਬਦ ਤਵਨ ਕੇ ਡਾਰਜੈ ।  
ਸਤ੍ਰੁ ਸਬਦ ਤਾ ਕੇ ਪੁਨਿ ਅੰਤਿ ਭਣੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮਤਿ ਲਹਿ ਲੀਜੀਐ । ੧੩੧੬ ।

brindarak ari ari sabadad ucharjai.  
teen baar pati sabad tavan kai darja.  
Satar sabad ta kai pun ant bhaneejiai.  
ho sakal tupak kai naam sumat leh leejiai. (1316)

ਸਭ ਬਿਵਾਨ ਕੇ ਨਾਮ ਭਾਖਿ ਗਤਿ ਭਾਖੀਐ । ਅਰਿ ਅਰਿ ਕਹਿ ਨ੍ਰਿਪ ਚਾਰ ਬਾਰ ਰਾਖੀਐ ।  
ਬਹੁਰ ਸਤ੍ਰੁ ਪੁਨਿ ਅੰਤਿ ਤਵਨ ਕੇ ਦੀਜੀਐ । ਹੋ ਸਕਲ ਤੁਪਕ ਕੇ ਨਾਮ ਸੁਮਤਿ ਲਹਿ ਲੀਜੀਐ । ੧੩੧੭ ।

Sabh bivan kai naam bhakh gut bhakhiai.  
ari ari keh nrip char bar pad rakhiai.  
bohar satar pun ant tavan kai deejiai.  
ho sakal tupak kai naam sumat leh leejiai. (1317)

ਅਦਿ ਅਗਨਿ ਜਿਵ ਪਦ ਕੋ ਸੁ ਪੁਨਿ ਬਖਾਨੀਐ । ਅਰਿ ਅਰਿ ਕਹਿ ਨ੍ਰਿਪ ਚਾਰ ਬਾਰ ਪੁਨਿ ਠਾਨੀਐ ।  
ਰਿਪੁ ਪਦ ਭਾਖਿ ਤੁਪਕ ਕੇ ਨਾਮ ਪਛਾਨੀਐ । ਹੋ ਕਬਿਤ ਕਾਬਿ ਕੇ ਮਾਝ ਨਿਸੰਕ ਪ੍ਰਮਾਨੀਐ । ੧੩੧੮ ।

aad agan jiv pad ko so pun bakhaniai.  
ari ari keh nrip char bar pun thaaniai.  
rip pad bhakh tupak kai naam pachhaniai.  
ho kabit kabb kai majh nisank parmaniai. (1318)



First use the word 'Superban (god) ari' then add the word pati three times, followed by the word ari. Thus recognize it as the name of tupak. Then use it in Chancharia Chhand without any hesitation. (1314)

First use the word 'tridves' (Inder) then add the word 'ari ari' and the word nrip three times, followed at the end by the word 'Satar'. All may think over it by taking it as the name of tupak. (1315)

First use the word 'brindarak' (gods) and ari ari, then add the word pati three times, followed at the end by the word 'Satar'. All learned persons may accept it as the name of tupak. (1316)

First repeat all the names of 'biwan' add the word gut, then repeat the word 'nrip' four times adding ari ari before it, followed by the word Satar. All intellectuals may take it as the name of tupak. (1317)

First repeat the word 'agani', followed by the word jiv. Then add ari ari, repeat the word 'nrip' four times, followed by the word rip ; thus recognize it as the name of tupak. Then use it in Kabits and poetry without any hesitation. (1318)

## **Other Publications by the Author**

1.     **Pholosophy of Sikh Gurus.**
2.     **The four Pillars of Sikhism**
3.     **The Eternal Bliss**
4.     **The Universal Message of Gur Granth Sahib (in four volumes).**
5.     **Zafarnamah.**
6.     **The Essence of Sri Guru Granth Sahib (in 5 vols.)**
7.     **Amrit Boond Suhavani (Punjabi)**
8.     **I am proud to be a Sikh.**



*In the Everlasting memory  
of  
my wife  
**Parshotam Kaur Makin**  
(1930-2015)*





# The Essence of Sri Guru Granth Sahib

This work involved me completely in the translation of Sri Guru Granth Sahib in English Prose and took me, to complete it, 10 years from 1990 to 2000. Infact this is the best part of my life, as the whole day was spent in studying and understanding each hymn and then writing its meaning first in Punjabi and then translating that Punjabi version into English Prose. The hymns of each page took two days to complete the job in English version, giving not the literal meanings, but the essence of each hymn, as understood by me. Of course, even a life time is not enough to deal with this subject, as Gurbani is too deep in its philosophy for any individual to really understand and then express it in a foreign language.

In fact, the Guru has clarified it by giving the final verdict by saying,

“ਆਪ ਆਪਨੀ ਬੁਧ ਹੈ ਜੇਤੀ। ਬੁਣਤ ਭਿੰਨ ਭਿੰਨ ਤੇਰੇ ਤੇਤੀ।”

as such human being has his limitations, but the effort is always rewarded.

## II. a) Philosophy of Sikh Gurus

- i) This deals with the *banis* of Nitname, namely Jap Ji, Jaap Sahib, Sukhmani Sahib and Swaiyyais etc.
- ii) This book is in two parts, the first part dealing with the meaning of the Gurbani and the second one giving its philosophy under ten headings.

## b) The Four Pillars of Sikhism

There are four main pillars of Sikhism, namely Guru, Lord's will (Hukam) Sadh Sangat and Naam.

True Name is to be attained through the help and benevolence of the Guru. The Guru helps us to understand the meaning and purpose of human life, and then understanding Gurbani with its simple version and guidance through four main-supports.

- c) The Eternal Bliss - It deals with the philosophy of Anand Sahib by Guru Amar Das Ji. It helps us to understand the purpose and meaning of human life and understanding Sikh Philosophy with simple version of Gurbani and its guidance.

## d) Amrit boond Suhavani (ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ)

All the hymns of Guru Granth Sahib, with Rehaou (ਰਹਾਉ) are listed and explained fully in Punjabi language.

- e) The Universal Message of Guru Granth Sahib. It deals with a simple explanation of the philosophy of Sikhism and explained briefly with its meaning and objectives . All the hymns are listed. It is meant for those, who feel they have no time to read the full version or scope of the philosophy of Guru Granth Sahib. So in simple language, in few words it deals with the central idea of each hymn. in four volumes.
- f) Zafarnama - Letter of Victory written by Guru Gobind Singh Ji to Aurangzeb at the end of hostilities. It forms part of the present work (5th volume).
- g) I am proud to be a Sikh - briefly explains the beauty of Sikh tenets and Sikh philosophy







